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BIBLICAL ANTIQUITIES;

WITH

SOME COLLATERAL SUBJECTS,

ILLUSTRATING

THE LANGUAGE, GEOGRAPHY, AND EARLY
HISTORY OF PALESTINE.

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63.

By F. A. COX, D.D., LL.D.

With Maps and Numerous Engravings.

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ENCYCLOPÆDIA METROPOLITANA:

OR,

System of Universal Knowledge:

ON A METHODICAL PLAN

PROJECTED BY SAMUEL TAYLOR COLERIDGE.

SECOND EDITION, REVISED.

Third Division. History & Biography.

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BY

F. A. COX, D.D., LL.D.

WITH NUMEROUS ILLUSTRATIONS.

PREFACE.

In preparing this volume, the aim has been to comprise the greatest variety of subjects, collateral and correlative to the main one of Biblical Antiquities, strictly so called, within a reasonable compass. Some topics are introduced which would admit of a more extensive treatment, had more amplitude of space been allowed; but while furnishing all necessary information, so as to render the work really complete, it has been thought best throughout, to condense rather than to expand, to concentrate rather than to amplify.

Among the several articles referred to as comprehended in the general scheme, the Hebrew Language, the Sabbath, Modern Judaism, and the Jewish Sects, are not usually found in books of this description, but to the student of the Bible they must be important as developing intellectual progress and the peculiarities of human character. These and others, constituting somewhat of a novel feature in such a production, might perhaps have been omitted without incurring any very serious charge of imperfection as to the principal design, but it is hoped they will not be unappreciated as beneficial incorporations.

The antiquarian, geographical, and historical departments, have received the utmost attention, and will it is believed be valuable for constant reference to those who are searching into by-gone times, and are solicitous of storing their minds with Scriptural knowledge. The interest which has been of late years awakened in the various topics of Biblical Criticism and Biblical Antiquities, cannot but be deemed a cheering sign of the times. It shows that literary anxiety is taking a right direction, that the Bible is gaining its proper position in the public mind, and that it is felt more powerfully and more extensively than heretofore, that all human knowledge is, and ever ought to be, regarded as subsidiary to divine revelation.

No pains have been spared to collect information from every accessible quarter. The most authentic books of travel have been consulted, especially those of recent date and of the highest estimated value. Of these it will be observed that Lieutenant Lynch's Expedition to the Jordan has supplied rich materials and pictorial illustrations. The other works that have been consulted will be sufficiently apparent by distinct references and citations.

Many fragmental incorporations also have been introduced in their proper places, from different parts of our own Encyclopædia, as they appeared in the first quarto edition, which have seemed, from time to time, best illustrative of the topics peculiar to the present volume. These will therefore be no longer requisite in the positions they formerly occupied. Without specifying them minutely, the debt of obligation is particularly due to the Rev. T. Hartwell Horne, Rev. Dr. Molesworth, Rev. Dr. M'Caul, and to the Rev. G. C. Renouard.

This volume is commended to all who wish to be instructed in Biblical Antiquities and Geography, with their kindred subjects; and to the blessing of the God of the Bible.

F. A. C.

Downs Park Road, Clapton.
Jan. 1, 1852.

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BIBLICAL ANTIQUITIES.

CHAPTER I.

NATURE AND DESIGN OF THE JEWISH ECONOMY.

The Mosaic dispensation deserving of attention.

THERE is no class of persons to whom the Jewish economy does not present something worthy of particular attention. In all respects it is unique and wonderful, furnishing ample materials of reflection, both for the devout and for the philosophic observer: exhibiting to the one the veiled magnificence of an ever-present Deity, and to the other a singular combination of the moral, social, and political elements of mankind. The arrangements of that economy, as a system of holy legislation, and its events as a dispensation of omnipotent providence, impress upon it a character of novelty, of strangeness, and of singular importance. It supplies a chapter in the history of the world, which can never be read without a feeling in which astonishment and admiration struggle for the preeminence; nor without suggesting motives, and principles, and considerations essentially beneficial in their tendency to every contemplative mind.

Character of the book in which it is contained.

The volume which contains the circumstances of this extraordinary period has impressed upon it an equal peculiarity and uniqueness. It is not a *fable* "cunningly devised" for the purpose of entertaining the reader, by conducting him into a maze of mystery,—although the facts recorded are so curious and so interesting, as to possess all the seducement without the fallacy of fiction. It is not mere *history*, allied in quality and design to other records of time gone by, and framed to store the inquisitive mind with the transactions of dubious origin, or mixed character, which have agitated the past population of this our globe; although it has all the reality, and more than the common reality of such documents, but without the dross of error, the colourings of deceptive fancy, or the misrepresentations of prejudice. It is, in truth, a *revelation*, comprising in that term not only what is real and what is historic, but what is divine; so that the pen of inspiration alone could have written what it contains, because, in its details and developments, the *searcher of hearts* is to be seen no less than the *recorder of facts*. It is not in man to ascertain the secret principles of conduct, to penetrate the fountain of thought and the spring of action, to lay open the bosom and to give permanency to the fleeting images of the inmost soul. As well might he hope to arrest the shadows that fly across the plain in their course, or to detect the mysteries of the unattainable heights or unsearchable depths of creation; but the volume which exhibits and exposes with infallible precision all these secrets approves itself as originating in a superhuman source; and it is impossible to read its very earliest page without finding oneself carried beyond the sphere of ordinary history and common observation.

Doctrine of a Providence established.

1. With regard to the general nature of that economy, the circumstances of which constitute the subject of the Pentateuchal history, we have to observe in the first place, that nothing could be better calculated or more evidently designed to establish the *doctrine of Providence;* and that nothing could be more important than, at an early period of the world, to impress *degenerate* and *unthinking* man with this sentiment.

Facts respecting the history of Moses.

In the life of Moses, we have already remarked that his conduct as a leader of the Israelites must be viewed not merely as singular, but as injudicious—nay, as absolutely wild and frantic, upon any other supposition than that of his being guided by a divine impulse; and we may add that the credibility of the common events of the Jewish history is essentially confirmed by those of a miraculous nature. Nothing, surely, can be more evident than the inadequacy of all human power to accomplish, independently of a divine interposition, the deliverance from Egypt, the establishment of the Jewish polity, and the settlement of that illustrious people in the land of Canaan. The want of military skill and military fame in their leader, the opposition of the government of Egypt to his projects, and the impediments which presented themselves at every step of his progress, justify the assumption that these events could not have resulted from unassisted human agency. If the narrative be considered in such a manner as to separate the leading facts not miraculous, which form the basis of the history, from the miraculous, the absurdity of supposing no providential interference becomes at once strikingly apparent. Otherwise, their existence in the wilderness during forty years cannot be accounted for upon any rational principles; nor can it be imagined by what means they could have been restrained from rebellion against the authority of their leader, and from taking the resolution of either returning to Egypt or invading Canaan. Human passions were evidently held by the grasp of some mighty hand, and all their affairs guided irresistibly by an omnipotent arm.

Other attestations of the doctrine.

Hence, therefore, we derive our first consideration with regard to the nature and design of the Jewish economy, as tending to establish upon a basis of incontestible facts the *doctrine of a providence*. This sentiment is indeed corroborated by every page of the sacred volume, which constitutes, as a whole, one grand argument in its favour. All the prophecies in connection with their corresponding events—all the miracles of the Mosaic economy, and afterwards of the Christian age—the well-attested histories of the visits of holy angels to this lower world—the remarkable incidents related in the lives of such men as Abraham, Joseph, David, Daniel, and others—the record of Divine interferences in the Israelitish affairs—the entire train of events which were preparatory to the coming of the Messiah, and linked together by a supernatural concatenation, concur to establish this doctrine.

Objections to the doctrine of a Providence refuted.

It has been sometimes pleaded as an objection, that this earth, with all its interests, however diversified and vast they may appear in our apprehensions, are too insignificant to attract the attention of the God of the universe. Such a notion would, in fact, restrict the Deity absolutely to himself, and consequently make him finite. For if he totally abandon this earth on account of its insignificance, a similar reason may be assigned for his abandoning other worlds of inferior, or even of greater magnitude, till it would appear that every part of the universe in succession might be forsaken, and that God would exist as an independent, indeed, but a limited, intelligence. Many of the heathen philosophers adopted this rash sentiment respecting the insignificance of the world, as a reason why it could not be regarded with any constant or minute concern by its original framer. But whatever the dictates of an imperfect philosophy, or whatever the doubts of uninstructed reason, the conduct of God to ancient Israel furnishes to all generations an incontestible evidence of the reality of his superintendence of human affairs, and especially of the deep and superior interest he takes in whatever is connected with the concerns of the wise and virtuous, or tends even in the remotest degree to affect the welfare of his church.

Anti-Polytheistic principles.

2. A second great design of the Jewish economy was to *establish anti-Polytheistic principles*, in opposition to those which were generally prevalent among the nations. The idea of God, as a Spiritual Intelligence, seems too simple and sublime for a creature fallen under the dominion of his senses, and whose grovelling perceptions have no aptitude for retaining that grand elementary doctrine. At a very early period, there-

fore, the strangest misconceptions had arisen respecting this being, and the primitive faith was perverted and degraded by a thousand mythological and idolatrous inventions. Dazzled with the brilliancy of the sun and the other luminaries of the firmament, men regarded them at first, perhaps, as the residences or representatives of the Divinity; but, certainly, afterwards, as themselves animated by distinct and independent spirits, and fit objects of religious adoration. Pillars and statues were erected to them, till these pillars and statues themselves became the objects of a senseless worship: and at length fire, air, light, and all the different elements of nature, were viewed with the same reverential regards. So degraded was man, that malignant principles, imaginary furies, and even venomous reptiles and destructive animals, particularly in Egypt, were honoured, from a sense of fear; and superstition, idolatry, and sorcery, united to bind in their servile chains the intellects of mankind. These absurdities soon spread to the widest extent; so that previous to the mission of Moses they had infected every part of the world; and it is obvious, no ordinary means could have been efficacious in extirpating from the human breast the gross errors which it had so long and so deeply cherished. In addition to the prejudices of common minds, the system of paganism was defended by kings and legislators, who used it as an engine of government, to extend their influence and sustain their dignity. To the populace it was ever dear, on account of the unbridled licentiousness it sanctioned, and the gratification which its shows, festivals, temples, and services, afforded to every vitiated passion. It was, in fact, a system which proved the fruitful source of crime, domestic and public; and human happiness, no less than human reason, bled a victim on its altars.

Worship of the heavenly bodies, &c.

State support of heathenism.

To counteract, therefore, the prevalence of Polytheism, and to assert his own divine prerogatives, was worthy of the supreme legislator, who, in introducing a new and just principle of worship, and in adopting extraordinary measures to maintain it, consulted at once his own glory and the real interests of the human race. The great leading doctrine of the Jewish code, the primary and fundamental truth upon which the whole superstructure of the Mosaic economy was reared, may be found in the declaration, "Hear, O Israel, the Lord our God is one Lord." (Deut. vi. 4). In opposition, as we have once before observed (Life of MOSES), to the Polytheistic inventions of surrounding nations, Moses at once asserted the worship of *one God* as the *central truth*, in intimate association with which every other doctrine, every service, and every enactment, were arranged. This was the doctrine which he represented as

Counteractive principles to idolatry.

The unity of God a fundamental doctrine.

"dropping like the rain, and distilling as the dew; as the small rain upon the tender herb, and as the showers upon the grass"—salutary and beneficial; the influence of which, wherever propagated, must diffuse a beauty over the face of degenerated human nature, and supersede the corrupt principles that have obtained so lamentable an ascendancy in the world. It was of incalculable importance that this truth should be deeply fixed in the wayward mind of Israel; for while they were so slow to learn, and so ready to forget it, the true religion, of which they were the depositories, could only be maintained by assigning it a just pre-eminence in their belief and practice. It is, and ever must be, as the sheet-anchor; if we let it go, or break away from it, all is lost; an inevitable shipwreck of faith succeeds, and the mind of man is drifted into a vast and shoreless ocean of speculation, without a guiding star. Whatever system be adopted, it must be essentially wrong without this principle, however plausible in appearance, or however supported by authority; and to this simple and elementary sentiment man must be conducted, in order that the book of his religious knowledge may be cleared from the innumerable errors that weakness and wickedness have inserted in it, and that the spring of action may be purified from the defilements of misconception, prejudice, and folly.

The vast importance of this doctrine.

Self-existence of God—

The character by which the Supreme Being is distinguished from every other intelligence is that of self-existence; and this was inculcated with the utmost solemnity upon Moses at his first interview with God, when he was appointed to his great work. "Thou shalt say unto the children of Israel, I AM hath sent me unto you." The superstitions which had arisen in that dark period from the invention of different names, was counteracted at once by this declaration, and the pre-eminence of the self-existent and immutable Jehovah clearly established. And to accommodate more perfectly the instructions to be communicated to the people of Israel in religion, to their capacities and feelings, other terms are added—"the Lord God of your fathers," "the God of Abraham, the God of Isaac, and the God of Jacob," which was to be the divine "memorial unto all generations." This intimation was calculated to exhibit the governor of the universe in the most attractive form, to fix upon their minds a most interesting impression of his paternal character, and of his deep and invariable interest in all their concerns, and to emancipate them from the slavish principles of an idolatrous worship, which had placed surrounding nations under the protection of tutelary divinities. It has been demonstrated by a series of acute reasoning, that the doctrine of self-existence lies at the basis of every other representation of

The base of all true representations of Him.

the true God, and that it is the source whence may be deduced all the divine attributes.

The unity of God.

Closely and essentially connected with this view of God, and therefore perpetually inculcated upon the Israelites by their great legislator, is the unity of God, to which we have before alluded. The atheistic has always been far less prevalent than the polytheistic notion; and the chief danger to which the chosen people were exposed, did not so much arise from the probability of their being induced to deny the existence of God, as from their associating in his worship other and inferior objects of adoration, who might be supposed to co-operate in the guidance of human affairs. The hazard was, and ever since has continued to be, not so much the subversion, as the corruption, of religion; and, therefore, to prevent the unhallowed mixture of polytheism with the genuine faith, Moses continually repeats the doctrine of the divine unity, with all that solicitude which we may imagine to spring from the two-fold conviction of the importance of the sentiment, and the danger lest his people should be seduced into a denial of it by the force of idolatrous example, or their inveterate propensities to evil. It is, therefore, over and over again referred to in terms similar to the following: "Know therefore this day, and consider it in thine heart, that the Lord he is God, in heaven above, and upon the earth beneath, there is none else;" and the most solemn interdictions are connected with these and other instructions of the same nature—"Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you (for the Lord thy God is a jealous God among you); lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth" (Deut. vi).

Best system of morality introduced by Judaism.

3. The Jewish economy was the means of introducing *a system of morality* which, while it furnished a striking contrast to the irregularities of other nations, prepared the way for the more complete discovery of the extent of our obligations by the great teacher of the Christian dispensation. The ten commandments comprehend an important summary of moral duty, such as no other system of legislation includes, and such as was highly calculated, in proportion to its diffusion amongst mankind, to check the rapid progress of wickedness, and purify the earth from its corruptions. The first table requires the worship of the one only living and true God as supreme over all the creation, and the source of every blessing, and interdicts every species of idolatrous adoration, as inconsistent with his unity and his perfections. It inculcates inward as well as outward worship, the regard of a sabbath, and the obligation of oaths.

The docalogue.

The second table specifies and enjoins our social duties, including the intercourse both of domestic and public life; our circumstances as men and as citizens.

Heathen errors respecting moral obligation.

It is to be observed, that mankind, even in the most enlightened nations, devoid of a revelation, have committed the grossest mistakes on the subject of moral obligation, and that especially at the period, and among the nations in question, they were sunk into the utmost state of degeneracy. It is scarcely possible to imagine a vice which even grave and reputedly wise legislators have not sanctioned by their authority. Theft, rapine, adultery, and every species of impurity, even the most unnatural crimes, have been allowed, as well as all the ferocious and revengeful passions of human nature; children were exposed by their parents to perish, on account of some natural deformity or defect, whether of body or mind, and even human victims were often led to the accursed altar of their gods. The master sacrificed the slave, the conqueror the captive, the parent the child, and this under the sanction of law, and the prescription of philosophy "falsely so called." The propagation, therefore, of a code like that of the Decalogue amongst the Israelites, was of pre-eminent importance, to counteract their propensity to imitate the vicious conduct of others, and to comply with the suggestions of a perverted and debased reason; and particularly so when it is recollected that the Mosaic law, being probably the first ever given to any nation, must have been known in those countries whence the most ancient legislators and sages derived their systems. The effect consequently must have been considerable in regulating the opinions and practices of mankind.

Human sacrifices.

Principles of the decalogue.

The Decalogue was given to the people of Israel by the Supreme Being himself, in the most awful and impressive manner, and it enjoined those great principles which were at once simple in their enunciation, and comprehensive in their character; conducive alike to the glory of the legislator, and the felicity of the people whom they specially concerned. Upon the basis so broadly laid by this communication, the superstructure of all morality and religion was reared, and every injunction secures the highest interests of both. On the two commandments, love to God, and love to one's neighbour, depend all the law and the prophets; and every future enactment is in fact only an illustration and enforcement of one or other, or of both these great first principles of human conduct; for every one requires the separate or combined exercise of a warm devotion, and an expansive benevolence.

Moral effects on the heathen.

4. The Mosaic system, though established for the benefit of a single nation (Deut. vii. 6-8), exercised also a moral influence

upon the people of surrounding countries. It furnished the clearest evidences of the existence and of the attributes of the true God, not only to those who were witnesses of the miraculous interposition of heaven, but to all the neighbouring nations who had either shared in the remarkable adventures, or had heard of the singular exploits of the Israelish community; "amongst whom," as Dr. Graves well remarks, "were the Egyptians the wisest, the Canaanites the most warlike, and the Phœnicians the most commercial nations of remote antiquity: and afterwards, the four great empires of Assyria and Persia, Greece and Rome, which successively swayed the sceptre of the civilized world. So that whatever knowledge of true religion was preserved amongst mankind, was in all probability principally derived from this source, or at least was from thence materially extended and improved."

Miracles wrought on behalf of the people of Israel.

The Jewish legislator frequently appeals to the *wonders* wrought by omnipotence on behalf of his nation, and represents their evident superiority to every other people, not only on this account, but because they exclusively possessed the statutes and judgments of the Almighty. It is even distinctly declared in the law, as one express design of the proceedings in the Jewish economy, to promote the knowledge of the true God in other countries, and the motive by which infinite wisdom was influenced in its dispensations. Thus an appeal is made with regard to Pharaoh—"In very deed for this cause have I raised thee up to shew in thee my power, and *that my name may be declared throughout all the earth*:" and this declaration is equally applicable to the other extraordinary manifestations of Providence to Israel: all wear this inscription upon their front—all evince the same miraculous guidance—and all tended to impress the world with the same salutary surprise and fear. To this principle Moses refers in very striking terms in the following passage, in which he represents the prosperity which should reward the obedience of Israel, and the calamities which should attach inevitably to their rebellion, as attracting the attention of other people to the greatness of Jehovah. "The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee." "So that the generation to come of your children, that shall rise up after you, and the stranger that

The case of Pharaoh.

Disobedience denounced.

shall come from a far land, shall say, when they see the plagues of that land, and the sickness which the Lord hath laid upon it; even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt."

God's care of his ancient people—

These passages are, it must be admitted, remarkable, and prove (as well as others that might be adduced) the regard of the Supreme disposer of events, in the case of the ancient Israelites, to what "all the people of the earth" should "*see*," and to what "all the nations" should "*say*,"—that is, to the effect which his dispensations to the people of Israel should produce upon other nations in their vicinity, or to whom the report of these proceedings should extend through a distant futurity; and accordingly the Mosaic Scriptures relate several instances of the impression which was actually made by the divine miracles. **In Egypt;** The Egyptian magicians acknowledged the finger of God. The servants of Pharaoh remonstrated with him upon his persistance and obduracy, notwithstanding the plagues which were brought upon the country; and, at a subsequent period, some of the Canaanitish nations having heard **In the promised land;** of what the God of Israel had done, were terrified and confused at the approach of the people to their borders. They particularly mention the signal miracle of guiding the Israelites through the Red sea, and the defeats of the Amoritish monarchs: and long after the Philistines exclaim, "Woe unto us, who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness." Afterwards, in the reign of Solomon, whose fame "in all nations round about," attracted princes and people from all quarters to hear his wisdom, and the manner in which he encouraged strangers to worship the true God, must have contributed powerfully to circulate his religion. This great purpose, however, was still more effected by the captivity, **In captivity;** which occasioned their dispersion among the inhabitants of the most illustrious countries of the heathen, who were by this means excited to pay attention to the providence of God, and to the religion which he had established and supported by his power. Daniel and his associates were of eminent service in **And in their restoration from Babylon.** this point of view in Babylon, and the empire of Nebuchadnezzar and Darius; and so effectual was the impression on the mind of Cyrus, that he actively engaged in the restoration of the people of Israel to their land. **Dissemination of the principles of Judaism.** Some of the most learned writers also have shown, that the principles of the true religion were diffused through the instrumentality of the patriarchal and Jewish revelations among the ancient Persians, who derived their knowledge originally from Abraham, which was rendered more complete and uncorrupt by the reformation of Zoroaster, who was acquainted with the Jewish Scriptures.

Objections to the divine origin of Judaism answered.

The plea that the Mosaic scheme could not have been divine because it did not *universally* enlighten and reform mankind, is utterly nugatory; for there is no reason to suppose it could have been so at that period of the world, or at any period which has yet occurred, by any methods of divine government consistent with the established course of nature and the moral agency of man. "So deeply," observes Dr. Graves (Lectures on the Pentateuch), "was mankind sunk in error and ignorance, in idolatry and all the vices connected with it, that any reformation of an entire nation, and much more of all nations, seems to have been totally impracticable. If the Egyptians and Canaanites could not be reformed by the wonders they beheld and the chastisements they suffered—if the Philistines, the Samaritans, and the Assyrians, so long witnesses of the divine providence over the Jews, continued still idolaters, it seems *certain* no nation could have been permanently and *exclusively attached* to the worship of Jehovah, except by placing it under a system of miraculous instruction and miraculous control, *nearly or exactly similar to that* under which the chosen people were *disciplined* and restrained. Now, that many different nations should be thus miraculously disciplined and controlled, as far as we can judge, could not take place without *totally altering the entire scheme of God's moral government, and utterly subverting the established course of nature.* And so long as any nations continued unenlightened and unreformed, the objection that the divine dispensations were partial and confined, would still remain. Is it not, then, evident that such an objection rests on presumption, leads to absurdity, and would terminate in atheism?"

Jewish dispensation preparatory and prefigurative.

5. The *Jewish* must be regarded as *preparatory and prefigurative of the Christian dispensation.* Without admitting this sentiment, it would be utterly impossible to account for many circumstances, or even to render intelligible the statements contained in some of the books of the New Testament. In particular, the Epistle to the Hebrews pre-supposes such an idea, and carries back the mind to it by plain and unequivocal representations of the fact. Abraham is said to have "rejoiced to behold the day of Christ;" and we find that, in the divine promises to that illustrious patriarch, such a blessing was included as should not only extend its benefits to his family and nation, but, as it is expressly said, to "all families of the earth." His faith is peculiarly celebrated in not having withheld his

Abraham's faith in a promised Messiah.

only son from the sacrifice, because he beheld in the figure the future Messiah, whose voluntary sacrifice and triumphant resurrection (of the latter of which the rescue of his son was an emblem) were predestinated to secure the salvation of mankind. These sentiments were of course communicated to his family, and were well understood by the patriarch, whose bright expectations were sustained as they were embodied in the covenant which was so often renewed. The Jewish economy anticipated and introduced another and a better dispensation fraught with the welfare of the world. The purpose of providence to extend the blessings of this more glorious dispensation to the very ends of the earth, and the remotest ages of time, is continually recognised in the Mosaic and prophetic writings. Jacob predicts it in the coming Shiloh; the inspired Psalmist records it in various prophetic intimations respecting the sufferings, the exaltation, and dominion of the Messiah; Isaiah proclaims it in the enchanting tones of his heaven-strung lyre; and "all the prophets prophesied until John."

Typical nature of the Levitical dispensation.

The Apostle of the Gentiles, in accordance with the Mosaic and prophetic writings on this subject, represents in a detailed and argumentative manner, in his Epistle to the Hebrews, that the Levitical constitution was introductory to the more spiritual scheme of the gospel, and expressly typical of it—"a shadow of good things to come," which constituted the substance. And not only so, but the law and the prophets did in fact accomplish the design here intimated, "their pre-existence being indispensably necessary to prepare for the reception of that gospel, and in a variety of ways illustrating its importance and facilitating its promulgation." Had no such religion or nation existed as the Jews, it seems evident that the whole world would have sunk into the grossest idolatry, and into an almost total ignorance of the first principles of religion; all expectations of a future retribution would have been incredible—the evidence from prophecy would not have existed, and every appeal to miracles must have been disregarded. If this state of debasement and degeneracy had taken place, it is inconceivable by what means mankind could at any time have been rescued from it without subverting the whole course of nature—no light could otherwise have penetrated this palpable darkness, and no region could have been found in which to build the church of God. The Jewish economy directly prevented the occurrence of such a scene of moral anarchy, and such a debasement of the human character. It furnished an asylum for the truths of religion and the principles of morals, where they might take refuge from the mighty tide of corruption that deluged the other

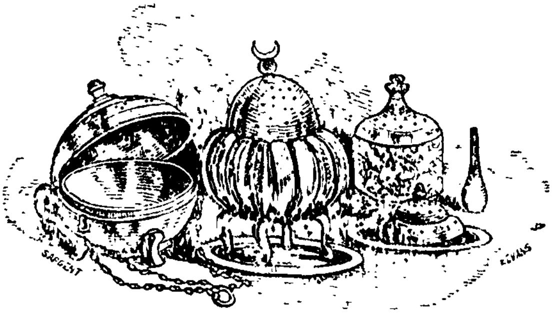
Probable consequences of the non-establishment of Judaism.

Moral anarchy prevented.

nations of the earth, and await a proper period for going forth with renovated strength and renewed and extended influence to bless mankind. Here all the radical principles of a pure divinity were preserved, and the contagion of vice was guarded against by a peculiar system of laws, and by manners grafted upon them; and moreover, as possessing a typical and prefigurative character, the contrite mind of the Jewish worshipper was perpetually directed to the Christian dispensation, and a bright impression of the reality and glory of this latter economy preserved in the memory and heart. The law convinced of sin, showed its nature, proved its demerit, impressed the necessity, and in its priests and ceremonies pointed to the reality of an atonement for it in the end of the world. Nor did the Jewish law only prepare for the introduction of the gospel by its types and prophecies, and also by preserving the principles of sound theology and pure morals, but by the strictness of its moral prohibitions and its denunciations of divine displeasure against transgression, it exposed the secret guilt of man, proving his depraved propensity and his utter demerit; and thus rendered unspeakably acceptable the publication of freedom and eternal life by the promised Messiah.

Merits of the law.

We refer the reader for a fuller exposition of the typical character of the Jewish dispensation to our article MOSES, in the section on Sacred History, under the third division contained in his life, relating to the nature and character of his laws: also to Outram de Sacrificiis; Faber's Horæ Mosaicæ; Magee, on Atonement and Sacrifice; and Graves's Lectures on the Four Last Books of the Pentateuch.



CHAPTER II.

CONSIDERATIONS ON THE PROBABLE INTENTIONS OF PROVIDENCE WITH REGARD TO THE LIMITED SCALE OF THE JEWISH ECONOMY.

The insufficiency of reason—

It is impossible to advance in our inquiries far beyond the simple detail of facts, without being involved in an inextricable labyrinth of doubt and perplexity. Reason is only a feeble taper, and sheds but an uncertain and twinkling light upon those regions which lie beyond the precincts of ascertained science or immediate revelation; and consequently we must rest satisfied in the present inferior condition of our being, either with a total ignorance, or, at best, with a hypothetical and speculative knowledge, graduated into varying degrees of probability, of many most interesting subjects of investigation. Nor ought we so much to murmur at this constitution of our nature as to cherish a grateful feeling towards the author of our existence for the importance of the knowledge he has communicated, and the superiority of those faculties with which he has endowed us, and by which we are enabled perpetually to advance in wisdom, and to anticipate the brighter discoveries of another world, for which we shall undoubtedly be capacitated. The barriers are, indeed, *now* impassable; but religion certainly assures us that the day will come when they shall be thrown down, and the human mind placed in those circumstances of unfettered freedom which will present no obstacles to its best speculations and eternal improvement.

No cause of despondency.

In contemplating the Jewish economy as a whole, we have been led to the preceding observations by finding that a difficulty almost instantly occurs which, perhaps, is not very soon to be satisfactorily explained and fully obviated. At the same time, it would be unwise and unphilosophical in the highest degree to indulge a feeling of despondency. It would, moreover, be unchristian, because, although it may not have pleased Almighty wisdom to obviate by anticipation every probable subject of perplexity that might occupy the human mind by a direct and formal statement, moral speculations are not interdicted where they may be unsuccessful, and may, and certainly do, often tend to cast an incidental light upon what is frequently in itself dark and mysterious. If we cannot fully explain parts of the economy of Providence, and if no reasons have been assigned for many of its operations, we are more than justified in seeking to ascertain them, if for no other purpose than to gain some satisfaction in our own minds with regard to these proceedings. The difficulty just adverted to in reference to the Jewish economy is that of *the very limited scale of its operations*, which were restricted to one particular nation, and that, in comparison with others, an insignificant one. So far from aiming at universality, many of the laws of heaven were clearly of an opposite tendency, and, in fact, it is most evident, as we have repeatedly had occasion to remark, that great pains were taken to separate the people of Israel from the rest of the world, and to preserve their rites and observances within their own boundaries; for some such reasons, perhaps, as the following:—

Duty of enquiry into the economy of Providence.

Impossibility of making Judaism universal.

1. In order to avoid those extreme inconveniences which must necessarily have resulted from a different arrangement, and which, indeed, would have rendered such an establishment of religion altogether impossible had it aimed at universality. It was essential to this system, and especially for the purpose of producing those impressions for which it was intended, that the people whom it embraced should assemble in a central and authorized place of worship, having all the remarkable circumstances attaching to it which are recorded of the Israelitish tabernacle. There the prescribed orders of priests were to officiate, and the ceremonies of divine service to be regularly performed, the smallest deviation from which was severely punished. The perpetual and punctilious exactitude of religion thus exhibited daily, and in detail, before the people was highly calculated to produce the feelings of reverence and obedience, which were further enforced on the one hand by all the solemn sanctions of law, and on the other by all the glory of a personal manifestation of deity. The Jewish economy, in its early stages, moreover, required precisely such a character as Moses, whose personal qualities should ensure the affection of the people, whose birth should legitimate his influence, and whose sanctity and express appointment to the work he had to accomplish should give him an access to the Supreme God, equally sublime in its nature and beneficial in its tendencies upon himself and the Israelitish nation.

Probable result of extending the plan of its operations.

Let us, then, suppose that instead of limiting the economy to the particular people in question, it had spread its plan over the surface of the globe, and advanced its claim to an universal observance. What must have been the result? Plainly this: that whoever would render acceptable worship to the Supreme

God, must have repaired to the tabernacle in the wilderness, travelling all the lengths of the most distant regions to bring their offerings to his altar, and practised all the public and private acts of religion. The consequence must evidently have been to subvert the entire order of society, and, in fact, to render impossible of performance what was solemnly required. The true character of the Jewish nation would have at once ceased, as well as the offices of Moses, the priests, and principal leaders. They would have been no longer a people gradually conducted through a scene of extraordinary vicissitude, and by a miraculous guidance, from the state of Egyptian bondage to the land promised to their illustrious ancestors, and reassured to them; since, had the same economy been authoritatively imposed upon every kingdom and nation, the peculiarities of their case must have been merged in the equally extraordinary circumstances of the entire population of the earth.

A question of possibility.

If it be alleged that Providence might have multiplied its tabernacles, its altars, and services, and priests, and legislators, and manifestations of every kind, proportionally to the extent of the plan upon which it designed to operate—that a place of central worship might have been erected in every district—that a cloud of glory might have descended in every region—and a Moses and an Aaron raised up in every land;—this is true, considered as a question of *possibility;* but what would have been the effect? No other, surely, than the establishment of a totally different system, and, in some respects, upon very different principles from those of the Mosaic dispensation; for that dispensation accommodated itself to the Jew as a Jew, having special regard to the circumstances and character of individuals so descended; and it was founded upon promises and predictions which primarily concerned the people of Israel, and presupposing a different state of society from their own in surrounding nations. Providence, therefore, could have manifested itself in a miraculous manner to every nation, and established "ordinances of worship," for "all things are possible with God;" but this is to say, that the world might have been differently circumstanced, or differently governed—a question which, to add nothing further, has no claim upon our present consideration. Taking the fact as it is recorded, we are simply to ascertain the reason, and, therefore, repeat the statement which the preceding observations tend to confirm and illustrate, that by limiting the scale of the Jewish economy, inconveniences were avoided which, under other circumstances, would in reality have had the effect of nullifying altogether the chosen system and arrangement. Its difficulties must have multiplied till the plan had ceased to exist.

Inconveniences avoided.

Judaism afforded an opportunity for the disproval of false gods.

Best method of exposing idolatry.

God has not left himself without witness.

2. The limitation of the actual sphere of the Jewish economy to the particular people of Israel, afforded an opportunity for a full exhibition, and for a consequent and complete disproval of the claims of false gods. Had Providence at once interposed to crush their worship and annihilate their images all over the earth, and upon the ruins of every form of superstition and idolatry established a more perfect system of faith, no doubt their claims would have ceased, and their falseness have been proved by their debasement. But in addition to the fact that God never acts with even an apparent precipitancy in carrying into execution any of his measures, but, in the general administration of human affairs, sees fit to mature his purposes in a manner equally gradual and effectual—unfolding, as it were, the bud of his designs, sometimes in the lapse only of months and years, and sometimes not till after the slow revolution of centuries—be it recollected that the best method of exhibiting to the ! world the folly, feebleness, and impiety of idolatry, was to allow it to exert all the influence of which it was capable *for a time*, to erect its temples, and to multiply its worshippers. Idolatry was allowed a certain theatre, and, indeed, a very extensive one, for its operations: it was permitted to acquire a very considerable ascendancy over the human mind in general, to obtain a decided footing on every land—and this by *limiting* the sphere of the Jewish economy—by confining its wonderful communications and its influence to a few people. The whole world was for a period "let alone," there being no direct interference with their prejudices or their practices: they were suffered to "go after" the idols to which they had "joined themselves," and, without any providential disturbance, to continue in the condition in which they delighted, that of "lying in wickedness." God had not, nor has he in any age, so abandoned the world as to leave it wholly destitute of celestial illumination—of a pure and acceptable form of worship; the light has never been extinct, the temple of the Lord has never been rased to the foundations, although there have been seasons of lamentable defection from the truth, and even of still more lamentable corruption: but at the time in question mankind were in a state of great darkness, and, with the single exception of the people of Israel, proceeded to the most deplorable lengths of idolatrous impiety. Man was sunk under the dominion of his senses, and God, as by an almost universal consent, expelled from his own world. Idolatry had, therefore, ample space and equal opportunity to display its real character, which could not have been the case had the divinely authorized system of religion given to the Jews been at once universally established.

And let us inquire what was the actual result of this reign of the so-called divinities? Was this dominion favourable to the happiness of mankind? Did it contribute to the dignity of human nature, or to the real exaltation of a creature who had departed from God? It is needless to particularise what every page of profane history exhibits, and what we have often, and must again frequently notice. It is needless, as it would be disgusting, to dwell upon the horrid scenes that were in every age transacted among the heathen, in the groves and temples of their idols; and but for the truth of history, and the purpose of illustration, we should willingly blot from our page, and obliterate from our memory, all traces of those follies and crimes, those impurities and bestialities, which have so degraded the very name of man. **Result of idolatry.**

"When men were exalted into gods," says Dr. Graves,[1] "every, the basest passion and the foulest vice found an example to justify, and a patron to protect it. Gods, whose characters and actions had been impure, revengeful, and cruel, were honoured by adopting as parts of their worship, impurity, cruelty, and bloodshed. Dæmons who were worshipped not from love but fear, not because beneficent but malignant, it was naturally supposed could be appeased or conciliated only by the suppliant inflicting sufferings and death, even on the object whom he held most dear. 'Hence every abomination of the Lord which he hateth, did the heathens do unto their gods, so that even their sons and their daughters did they burn in the fire to their gods.' (Deut. xii. 31). In truth we know, from other sources than the Scripture, that theft, bloodshed, and cruelty; that incest, adultery, and unnatural crimes, were sanctioned by the example of the heathen gods, and even consecrated as parts of their worship; we know that every species of lewdness was practised in the temples of some, and that human sacrifices bled upon the altars of others, and this in the most polished and celebrated nations of antiquity: amongst the Egyptians and Assyrians, the Canaanites and Phœnicians, and from them were these abominations transferred to Greece, and Carthage, and Rome." And the words of Cicero (De nat. Deorum) are remarkable: "Exposui pene non philosophorum judicia sed delirantium somnia, nec enim multa absurdiora sunt quæ poetarum vocibus fusa, ipsa suavitate nocuerunt; qui et ira inflammatos et libidine furentes induxerunt deos; feceruntque ut eorum bella, pugnas, prælia, vulnera, videremus; odia præterea, dissidia, discordias, ortus, interitus, querelas, lamentationes, effusas in omni intemperantia libidines, adulteria, **Character of heathen deities.** **Vices of heathenism** **Extract from Cicero.**

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[1] Lect. on the Pentateuch.

vincula, cum humano genere concubitus, mortalesque ex immortali procreatos, cum poetarum autem errore conjungere licet portenta magorum, Ægyptiorumque in eodem genere dementiam, tum etiam vulgi opiniones quæ in maxima inconstantia, veritatis ignorantia versantur."

Superiority of the Mosaic religion.

How different, and how superior, was the Mosaic economy! Imperfect as it was in comparison with the nobler dispensation it prefigured, it was nevertheless "glorious." No human sacrifices bled upon Jewish altars—no Bacchanalian revelries polluted their religious solemnities—no vices were consecrated as objects of adoration by their ritual—no ridiculous or obscene images occupied the niches of their house of worship, or obtruded into their public walks or private dwellings; but "holiness to the Lord" was the characteristic of their economy. Places and persons were consecrated to his service—legislation and religion went hand in hand; and vice either dared not to intrude, or if she did, her hated form was recognised at once by the faithful delineations of prophets, and seized and sacrificed by the strong arm of legislation. That the actual state of the Jewish nation was less exalted in piety and virtue than under all the circumstances we might be induced to anticipate, is to be attributed to the propensity to imitate the idolatries of the heathen which they so long and so unblushingly retained; but so far as they did conform to the divine law, they acquired a superiority of character to other nations; and the tendency of all its observances was not, like those of the Gentile nations, to lower them in the scale of dignity and worth, but to enhance their happiness, by enhancing their real excellence—to make them respectable, wise, and good, by leading them to respect themselves and to reverence and serve the true God. While, therefore, the true religion and every form of false worship were suffered to exist contemporaneously, by the former being confined to one small people, the contrast is the more striking—the darkness and the light more distinctly traceable—and the effect upon the reflecting mind consequently the more powerful.

Tendency of its observances.

The glory of universality reserved for the gospel.

3. It is probable that a further reason might have influenced the conduct of Providence, in confining the Mosaic economy, and all its extraordinary appointments and communications, to the single people of the Jews, arising out of the predestined superiority of the Christian dispensation. To the latter was assigned the honour and distinction of being an universal religion, superseding alike the prefigurative ceremonies of the former period, and the first established faith, and the idolatries of the Gentile world. It was befitting the character of the Son of God, that his religion should surpass in the extent of its influence, as it did in the sublimity of its principles, every other;

and that its high claims should be recognised, and its dignity consulted, by allowing it the unrivalled distinction of universality.

Early prejudices against the universality of Christianity.

So deeply rooted were the prejudices of the first converts to Christianity, and even of its apostles themselves, that they were both slow and reluctant to admit the benevolence of its plan, and the comprehensive liberality of its author. Nor ought it, perhaps, to be much wondered at, that a certain narrowness of view and feeling should have been superinduced by the extraordinary history of their nation, and the early prepossessions in which they were educated in favour of their own country, which had been so privileged and patronised by Heaven. Whatever of true religion existed, was found among themselves; and of its truth they had the most incontestible evidence in the authenticated revelations of their eminent men, and the accomplished predictions of their prophets. There is something peculiarly forcible in the words of God to Abraham, to which frequent references are subsequently made by Moses:—"A father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between thee and me, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. xvii. 5—8). Their great legislator and historian impresses upon them, by a solemn appeal, considerations of their grandeur and distinction as a people, which he is solicitous they should never forget; but, on the contrary, cherish the sentiment as a motive to obedience, and a reason for preserving a total and marked separation from all other nations. "For," says he, "what nation is there so great, who hath God so nigh unto them as the Lord our God is, in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?"—"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all

Promises to Abraham.

Solemn appeal of Moses.

that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightiest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt."

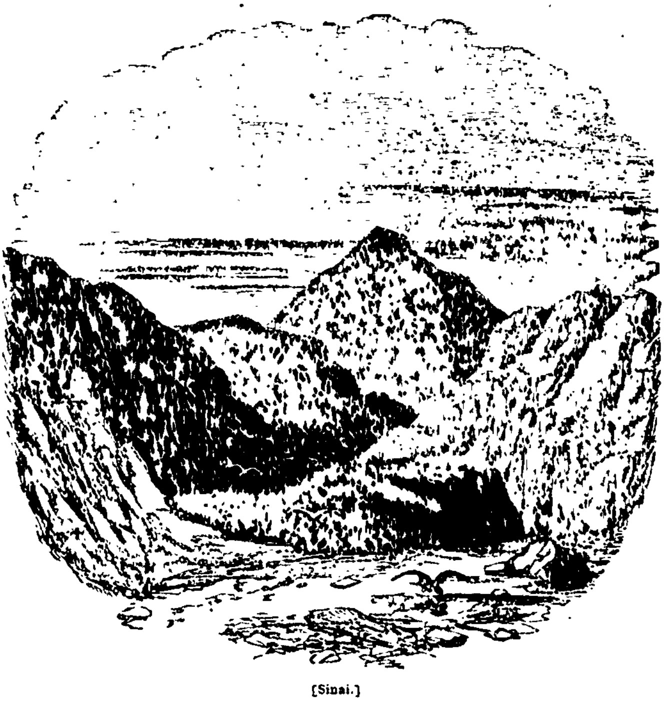
Causes of the prejudices against the universality of Christianity.

Such, then, being the representations of the most eminent individual of their country, who wrote, too, under the express influence of inspiration, and such the statement, of which the annals of their history furnished no less than a miraculous attestation—can it be surprising that, even at the commencement of the Christian age, and among the first propagators of the religion of Jesus, the limited views of Providence should still be believed to be a principle of the divine administration, and a strong reluctance should be felt against including the hitherto rejected Gentiles in the privileges of the new-born dispensation? Jesus had even commissioned them to "go and teach *all nations*," and, during the course of his personal ministry, had given several intimations of his purpose to diffuse his gospel, with all its concomitant blessings, to an illimitable extent; and yet we find that so distinguished an apostle as Peter started at a vision which directed him to visit a Gentile worshipper, and was with difficulty persuaded to renounce his Jewish prejudices. In obedience, however, to an unequivocal communication of the plans of Providence, he at length accompanied the messengers of Cornelius to Cæsarea, where he thus avowed himself to the people assembled together: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or to come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." (Acts x.) These principles were soon afterwards more fully understood, when Paul became "a burning and a shining light," in conveying the tidings of salvation, without any limitation or restriction. It is, therefore, the peculiar glory of the Christian religion, and appears such especially as viewed in contrast with the Jewish, to overstep the geographical boundaries of the ancient faith, and to scatter the freely imparted blessings of the gospel with an unsparing liberality. The honour of this comprehensive character was reserved in the course of providence for this religion, the last and the best: and in contemplation of this triumph of Christianity, no less than because of the peculiarities of the preceding dispensation, the first, and during a long period, all the communications of heaven were carefully limited to the Israelitish community. To participate the privi-

Cornelius the centurion.

Nature of Christianity.

leges of religion it was requisite to prove their birth, or to seek naturalisation; whereas, since the introduction of the new and nobler economy, "it is come to pass, that *whosoever* calls upon the name of the Lord shall be saved." The highest authority pronounces that "the hour cometh when ye shall neither, in this mountain, nor yet at Jerusalem, worship the father"—that the hour "now is, when the true worshippers shall worship the father in spirit and in truth; for the father seeketh such to worship him." (John iv. 21, 23). The religion of Jesus is, moreover, *adapted* to the influence it is destined to acquire; meeting the exigencies of man; obviating the disadvantages of his moral condition; providing for his most pressing necessities; and dissipating his worst apprehensions: in a word, it is not the religion of the *Jew;* it is the religion of MAN—holding in one hand the cup of consolation, to soothe his sorrows; and in the other the sceptre of dominion, to sway his destinies.



[Sinai.]

CHAPTER III.

ON THE HEBREW LANGUAGE AND LITERATURE.

Importance of early records.

WHOEVER reflects upon the importance of the earliest historical documents, which moreover bear indubitable marks of inspiration, cannot but attach an interest of no ordinary kind to the language in which they were written: for, the accuracy of ideas communicated by means of sounds or symbols must depend on the expression of those sounds, and, in connection with them, on the character of those symbols by which the ideas are intended to be implanted in the mind. Besides, as language, or the means of transmitting ideas from one to another,—the golden link that binds the intellectual world in social union,—is essential to that improvement which is denied to the inferior creation, questions of great curiosity present themselves respecting the origin as well as the nature of this singular endowment. Our dissertation, therefore, on this subject, so far as one language is specially concerned, will embrace the following particulars:—On the Jewish method of writing; on the question whether the Hebrew was the primary language of man, and on its early history; on the beauty and expressive character of the language; on the Hebrew letters and alphabet; on the punctuation and accents; on the general peculiarities of its construction; on the Hebrew manuscripts, and on the various readings; and on the poetry of the Hebrews.

SECTION I.—ON THE JEWISH METHOD OF WRITING.

Writing on stones.

The most ancient writing of which we are informed was that of the law on the two tables of stone. In the Book of Deuteronomy we are also told, that when the people of Israel passed over Jordan they were commanded to set up great stones, on which, when plastered over, they were commanded to write the words of the law. They were to build an altar of whole stones in Mount Ebal, and on them to inscribe the divine commands in the plainest manner (Deut. xxvii. 1—8.) In the Book of Job three different methods of writing are described; namely, in a book, engraving on lead, and engraving on rock with an iron pen (Job xix. 23, 24). This mode of inscription

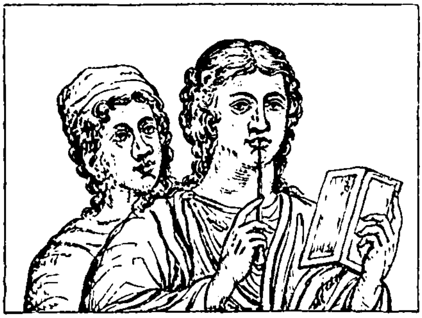
Modes of writing referred to in Job.

was, indeed, usual with the ancients. The Prefetto of Egypt mentions a place near the mountains of Faran, in the wilderness of Sinai, where, for the distance of three miles, he met with unknown characters cut on the marble rock in numerous places at twelve or fourteen feet from the ground. Maundrell refers to figures and descriptions, graven on polished parts of the natural rock, and at a height above the road, near the river Lycus, and Macdonal Kinneir states, in referring to Babylon, that he observed several bricks, which appeared to have been in use, of which some were burnt for facing and others dried in the sun. The commonest of the facing bricks were about a foot square, and three inches thick, with a distich of the characters so frequent at Persepolis, and similar to the barb of an arrow.

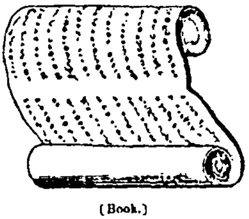
Form of books.

Rolls.

While public laws were written on stone, lead, or brass, the ordinary form of books was, as is generally thought, rolls of linen, first painted. The Jewish mode of writing was adapted to the materials employed. When stone, lead, brass, wood, wax or papyrus were used, they wrote with a style of iron, or bodkin; but when they wrote on linen or parchment, they employed a reed formed into a pen, with a colouring matter equivalent to ink. In Ezekiel (ch. ix. 2, 3, 11) we read of six persons with scribes' or writers' ink-horns at their sides or girdles. The form of a book was called a roll, a term frequently introduced in Scripture. What are denominated leaves in Jeremiah's prophecy (xxxvi. 23) appear to have been the columns into which the breadth of the roll was divided, as the eastern rolls are to the present day. The skins of which they were made were carefully joined. In general the ancient rolls were only written on one side, but that mentioned in Ezekiel (ii. 10) was written "within and without;" and of the same kind was the book or roll in the Revelations (v. 1). Letters sent from one to another were also in the form of rolls.

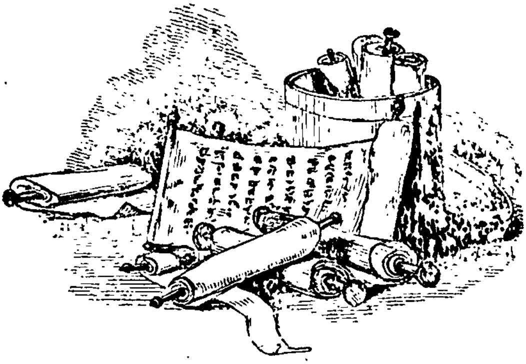


[A lady writing, with Style and Waxen Tablet. From a wall painting at Herculaneum.]



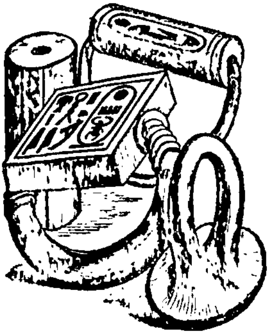
[Book.]

Letters. When sent to inferiors they were often unsealed, but when addressed to equals or superiors they were enclosed in a bag of



[Rolls.]

Sealing. silk or satin, sealed and addressed. The ancient custom of sealing with a seal or signet set in a ring is still retained in the East.



[Ancient Seals and Signet Rings.]

SECTION II.—ON THE QUESTION WHETHER THE HEBREW WAS THE PRIMARY LANGUAGE OF MAN, AND ON ITS EARLY HISTORY.

Whether Hebrew was the primary language. The Oriental languages have been divided into three great dialects; namely, the Aramæan, spoken in Syria, Mesopotamia, and Babylonia or Chaldæa, or the Syriac and Chaldee dialects; the Hebrew, or Canaanitish, spoken in Palestine, in Phœnicia, and the Phœnician colonies; and the Arabic, which the Ethiopic very much resembles, and was extensively used. The Hebrew is considered to hold a middle place between the two in the copiousness of its words and the variety of its forms.

Derivation of the name. The Hebrew language bears incontestible marks of the highest antiquity, and may, we think, dispute with any other the claim of being primary,—if, indeed, such a question can be at all determined. The name is supposed by many critics to have been derived from Heber, a descendant of Shem. Two reasons are assigned: first, that a patriarch of that name is found among the ancestors of the Jews, and that the language was spoken by him and his posterity. But, in the absence of any intimation of the kind by Moses, the mere affinity of the name cannot determine the point; and the Hebrew was spoken by many nations not belonging to his posterity. The second reason is, that Shem is said to be "the father of all the children of Eber," Gen. x. 21. To this it is replied, that the word Eber refers, not to a person but a place; so that by the children of Eber is to be understood the people who dwelt on either side of the river Euphrates or Tigris, where the posterity of Shem were planted. If Eber be taken as a proper name, then under the designation of his children must be included, not only the Hebrews properly so called (descended from him by Peleg), and the Arabs on one side the river, but the tribes on the other in Mesopotamia, Chaldæa, or Elymais. But Moses could not intend that Shem was in this sense the father of Eber's children; for this would be too comprehensive to illustrate anything peculiar to the Hebrews or Jews, and too limited to reflect honour on Shem, who was the father of many nations of greater importance than those who descended from Eber.

Others trace the name to the word עָבַר, aber, *to pass over*, whence the name of *Abram*, the Hebrew who passed over the Euphrates into the land of Canaan. This is considered the best derivation, from the general fact that the most ancient names of nations were appellative; and Abraham alone passed over to dwell in Canaan, the other descendants of Heber remaining on the other side.

Early origin of Hebrew. But the origin of the language is plainly deducible from a period much earlier than the name which has been assigned to it. Wherever Abraham went he found a language which he understood, as appears from the names of persons and places in Canaan, and which was evidently the language of Palestine.

Some suppose the Chaldee to have been the primitive language of Paradise; but the Jewish rabbins, Jonathan, author of the Chaldee Paraphrase, Solomon Jarchi, and Aben-Ezra, maintain the superior antiquity of Hebrew, and for weighty reasons. Huet, and the majority of modern critics, are of opinion that the language spoken by Adam perished in the confusion of tongues at Babel. But it seems highly probable, that if the original parents of mankind were placed in Western Asia, they spoke substantially the language which has for more than fifty centuries pervaded that country. We know of no older language than the Hebrew; it was at least the general language of mankind at the dispersion, and probably the source of all other dialects.[1]

Earliest names.

Walton, in the third of the Prolegomena to his Polyglot, has argued this subject at considerable length, and with much learning. He suggests as a first consideration, that the names given to individuals and places, in the earliest times, were derived from Hebrew roots, and remained unchanged. Thus for instance אדם *Adam*, is so called because he was formed of אדמה, the *dust of the ground*, Gen. ii. 7; Eve, חוה, from חוה, to live, because *she was the mother of all living*, Gen. iii. 20; קין, Cain, from the idea of acquisition, because, said Eve, *I have gotten a man from the Lord;* שת, appointed, because *God hath appointed me another seed instead of Abel*, Gen. iv. 25. The same etymological reason applies to Enoch, Peleg, Noah, and multitudes besides. Many Chaldee words are indeed the same, but not all, nor perhaps the majority; moreover, these fail in the derivation, showing therefore they are rather borrowed than original in the language itself. Thus though the word אדם, *Adam*, is in the Chaldee as the name of the first man, אדמה, *Adamah*, dust, or earth, whence it is derived, is not found in it. And the same thing may be observed in other languages. To elude the force of this statement, Grotius and others reply that Moses changed the names in the primary language into the Hebrew form, to give the impression of their Hebrew origin. But this is a mere gratuitous assertion, and has no analogous evidence in all history.[2]

Names of nations and gods.

The earliest names of nations and people have also generally a Hebrew origin, and have no signification in other languages. These names are derived from the sons or grandsons of Shem, Ham, and Japhet; as the Assyrians from Ashur, the Elamites from Elam, the Aramœans from Aram, the Lydians from Lud, the Cimbrians or Cimmerians from Gomer, &c. So of the heathen gods, which, springing from the Hebrew language, were transferred to the Assyrians and Greeks, as Vossius, in his work on Idolatry, has shown. Their Japetus was no other than Japhet, the son of Noah. Jove is derived from Jehovah. Saturn is so called from סתר, referring to his taking refuge in Italy, when he fled from Jupiter. Baal or Bel is from the Hebrew בעל, Lord, the name of many of the Phœnician gods. The Hebrew language is traceable among all nations, not only in their mythologies, but in the names of animals, plants, and geographical science.

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[1] Horne's Introduction to the Critical Study of the Scriptures, Vol. ii. p. 1; Sharp's Dissertations; Huet, Dem. Evang.

[2] "Absurdum enim est, nomina propria, quibus tum domi tun foris noscuntur, negligere; aliaque pro arbitrio fingere, et ex propriis appellatura facere: hoc enim esset historiam de nescio quibus conscribere, et historiam finem, non curare. Nec unum historicum proferre possunt ex omnibus, qui aliarum regionum res gestas narrant, Græcorum, Latinorum, Persarum, Indorum, Assyriorum, Gallorum, Britannorum, novi orbis incolarum, etc., qui non locorum et nominum propria nomina retineant."—Walton, Proleg. 3.

Purity of Hebrew.

The purity and simplicity of the Hebrew language proclaim its primæval antiquity. Words are formed in other languages out of Hebrew originals; but Hebrew words are not derivable from them, or made to partake of their characteristics, nor is there that mixture which continually occurs in others. Moreover, Hebrew abounds in figures drawn from sensible objects, and does not bear the marks of successive improvement, like other languages; which bespeaks the highest degree of originality.

The word Jehovah.

An argument, also, is deducible from the term Jehovah, consisting of the four letters יהוה, expressive of the incommunicable name of Deity. For although in other languages four letters only are employed, as in Greek ϑεὸς, yet nowhere are they used to denote significantly the divine essence. By this name God proclaimed himself to ancient Israel, and they understood it to be expressive of his awful nature as the self-existent being: nor was this meaning ever transferred, or indeed comprehended, by other people. The Syriac term is derived from a word signifying Lord, corresponding with the Hebrew אלהים, *Elohim;* and the Septuagint employs another word, *κύριον*, for the equivalent of ארני, *Adonai*, which the Jews out of reverence substitute for Jehovah.

Identity with the Phœnician language.

The ancient Phœnician language and the Hebrew may be regarded as substantially the same, perhaps identical; and it became diffused over Europe and Asia by means of the Phœnician merchants, who had colonies and factories on almost every coast. It was therefore the language of Canaan; the Phœnicians and Canaanites being the terms used to designate the same people. In various passages of the Old Testament, the Hebrew words translated *Canaanitish*, and *land of Canaan*, the Septuagint renders *Phœnician*, and *the country of Phœnicia*. It is well known that the Carthaginians derived their name, origin, and language from the Phœnicians, and that these sprang from the Canaanites. The testimony of profane authors is abundant to shew this connection of the Phœnicians and Canaanites, while the history of Abraham, and the story of the spies and the ambassadors sent by the Gibeonites to Joshua (Josh. ii. 9—21;

ix. 3—25), prove that no interpreter was wanted to render the communications mutually intelligible.[1]

Is the Hebrew the holy tongue?

It is proper, however, to consider the statements which are presumed to throw discredit on the demand of the Jews, that their language should be regarded as primitive, and immediately communicated by God, and therefore denominated the *holy tongue.* After admitting that several proper names of persons and places, before the confusion of tongues, may be regularly derived from the Hebrew, and that pertinent reasons are given, and allusions made, by the sacred historian, to evince their propriety and the relation they have to the person or place designed by them, and that all the names mentioned by Moses before the confusion of tongues may be formed from some Hebrew root or other, though the greater part seem to be insignificant, or to have no congruity with the subject, the writers in the Universal History proceed as follows:—

Objections.

"1. It is not certain that the names used by Moses were the very original names themselves, and not translated by him from the primitive tongue into Hebrew, or at least somewhat altered, to accommodate what he wrote to the understandings of the Jews. And how inconsistent soever some may think this method with historical veracity, it has been frequently practised by profane as well as sacred historians, as has been undeniably proved;[2] and Moses himself has given a plain instance of his approbation of such changes, in altering his own name, which was of Egyptian original, to adapt it to a Hebrew etymology.[3]

[1] "Phœnices vero a Chananæis ortos, ex Phœniciæ nomine et situ, antiqua ipsorum lingua, moribus et institutis, facilè esset ostendere. Sufficit quod lxx seniores sæpe Phœnicum et Chananæorum nomen promiscue usurpant, ut ex locis inter se et cum textu Hebr. collatis apparet, scil. Exod. vi. 15, cum Gen. xlvi. 10, et Exod. xvi. 35, Jos. v. 12, ubi pro terra Chanaan in Hebræo, et apud lxx terra Phœnicum, Phœniciam vero eandem cum Hebraica linguam facit Lucianus natione Syrus, in Pseudomanti, dum de Alexandro dicit, ipsum voces quasdam ignotas protulisse, *οἷαι γένοιντ' ἂν Ἑρραίων ἢ φοινίκίων, qualis sunt Hebraicæ vel Phœniciæ :* et Chœribus de Solynxis dicit, *Γγῶσσαν μὲν φοινίκων ἀπὸ σομάτων αφιέντες, Hi vero ore suo Phœnicia verba sonabunt.* Vocabula etiam Phœnicia, quæ apud priscos auctores extant, vel Hebraica esse, vel parum distare, omnibus constat."—Walton, Proleg. iii. sect. 16.

[2] Platon. in Critia Grot. in Gen. xi. 1, and de verit. rel. Christ. lib. i. Huet. in dem. evang. prop. iv. c. 13. § 4. Cleric. diss. in ling. Heb.

[3] The original name is *Mouse*, or (as it is in the Coptic version) *Mouses*, with the Greek termination; and composed of two Coptic or old Egyptian words, *mose*, water, and *se*, to preserve. But Moses, finding the Hebrew verb, משה *masha*, to draw out, bore some resemblance in sound to his name, and in signification, to the occasion of it, writes it משה *mosheh;* and introduces Pharoah's daughter, giving this reason for imposing it, because משיתיהו, *mashitihu*, I drew him out of the waters—Exod. ii. 10. (To us, however, we must confess the difference here represented is scarcely perceptible.)

2. Supposing the names given by Moses were the true original ones, it would not be strange at all if some of them might, by accident, aptly admit of a Hebrew derivation; such casual conformities sometimes happening in words which are certainly known to be of different origins. 3. Several of those names are more pertinently derived from some other of the oriental tongues than from the Hebrew;[1] and not a few of the etymologies which Moses himself gives us are deduced without any regard at least to the present rules of analogy.[2] 4. A few lucky *paronomasiæ*, or allusions, are no proof in this case, because they may happen by accident; and, in fact, some of those mentioned by Moses may be expressed in other tongues, as well as in the Hebrew.[3]

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[1] Thus *abel*, or *hebel*, which in Hebrew signifies *vanity*, or *a vapour*, seems a name not very apposite to Adam's second son, and there Moses has given no reason for its imposition. But if it be derived from the Syriac, יהב איל *yhab il*, which answers to the Latin name, *Deus dedit*, it is very proper; and accordingly in the margin of a manuscript copy of Abu'lfagarius, we find the name of Abel interpreted in Arabic by that of *hebit allah*, the gift of God. The name of Babel itself, which the Hebrew text tells us was so called because God did there בלל *balal*, i. e. confound the language of all the earth (Gen. xi. 9), may likewise more naturally be derived from the Syriac, in which tongue *balbet* is to confound, and *boblo* or *bobel*, confusion.

[2] We shall instance the names of Noah and Abraham. The former was so called, because, said his father, ינחמנו *yenahamenu*, he shall comfort us, &c. (Gen. v. 29.) But if his name were derived from the root נחם, *niham*, to comfort, it should have been *Nohem*, or *Menahem*, not *Noah*, which can regularly come from no other verb than נוח *nuah*, to rest; and the Septuagint have therefore, instead of *he shall comfort us*, rendered it *διαναπαύσει*, *he shall cause to rest*, *&c.*, which has induced some learned men (Grotius ad loc. et Lud. Capel. critic. sac. lib. iv. c. 8) to think the ancient and true reading was ינחנו *yanihenu*; and Philo-Judæus and St. Jerom translate the name Noah, *rest*.—The name of Abraham was changed from Abram, which signifies *high father*, by inserting only the letter *h*, because he was to be made אב המון *ab hamon*, the father of a multitude of nations (Gen. xvii. 5); according to which etymon, he should rather have been called Abhamon or Abham (though we know some fancy the letter ר was inserted from the word רב *rab*, many). But the names of these two persons, especially the latter, being too famous and well known in the East to admit any considerable change, Moses was therefore obliged to retain them, and give the best etymology he could from the Hebrew tongue. We might offer a more plausible one of the name Abraham, from the Arabic, wherein *abu rohâm* signifies the *father of a multitude*, did we not consider that it is one of those casual resemblances we have already mentioned, and most certainly false.

[3] As *Adam*, which name is an appellative common to all the species, was so called from *adamah*, the earth; so the Latins called man *homo*, which the best etymologists derive from *humus*, the ground. Yet we cannot think any body ever dreamed from hence that the Latin was the primitive tongue.

Significancy of names of animals.

This argument has been further enforced from the significancy of the names of several animals in the Hebrew tongue, which are thought to have been imposed by Adam, because of some peculiar qualities in the animal to which they were given, correspondent to their respective roots;[1] but since the same may be as justly asserted of most other languages as the Hebrew, it will conclude nothing. Besides, we are much deceived if we imagine (as has been yet generally supposed) that the verbs were really the original roots of the Hebrew tongue; on the contrary, the greater part of them, at least, were themselves, at first, derived from nouns, though they be now, for grammatical convenience, considered as roots.[2] On the whole, it must be acknowledged that no conclusive argument for the antiquity of any language can de drawn from etymologies, which ought, on all occasions, to be urged with great caution, being for the most part uncertain and precarious.

Correspondencies between Hebrew and other languages.

Some learned men, however, have endeavoured to derive all languages in general from the Hebrew, which they imagine to be the parent of all others.[3] That they should succeed very well in finding a great conformity between that and the other oriental tongues is no wonder, since they are manifestly sprung from one common original; though it be difficult, if not impossible, to distinguish the mother from the daughters. That they have also given tolerable satisfaction in deducing, from the same tongue, several words, not only in the Greek and Latin, but in some other European languages, is not matter of much surprise, considering the great intercourse several nations of our continent had with the Phœnicians, whose mother tongue was the Hebrew; but when these writers venture out of their depth, and pretend to deduce the more remote languages from the same fountain, they only shew their ignorance, and make themselves ridiculous to all who have but a moderate skill in those tongues: for a proof of which we could produce a multitude of examples from a celebrated and laborious work of that kind.[4] . . . . . . If the Hebrew tongue cannot make good its claim, we may, without taking the pains to refute what has been said in favour of the other pretenders, conclude that the primitive language was entirely lost at Babel; at least, that no one can tell now where it was preserved, which is much the same thing."[5]

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[1] Vid. Bochart. hierozoic. & Heideg. hist. patr. tom. i. exerc. 16, sect. 16.

[2] Many examples might be given of the verbs being manifestly derived from, and posterior to, the noun, in all the oriental tongues; so, in English, *dog*, *duck*, &c. were certainly first imposed as names, and afterwards used as verbs, to express actions proper to those creatures.

[3] Vid. Heideg. hist. patr. tom. i. exerc. 16, sect. 18.

[4] Thomasini glossar. univers. Heb.

[5] Ancient Universal History, vol. 1, book 1, chap. 2.

Great claims of the Hebrew.

In balancing the various probabilities, a reasonable inquirer will be strongly inclined to believe that if the Hebrew language in its present, or in the Phœnician forms, may not have been absolutely the primitive language of mankind, no other language has such clear pretensions to the highest antiquity; nay more, that we have in it a vivid resemblance, amounting, perhaps, to a dialectal similarity to what might have been the primary forms of language; and this probability, if it be no more, invests it with a certain grandeur and glory that fills the imagination with delight, and invites to the diligent study of it. A kind of sacredness also attaches to it when we view it as the appointed channel of divine communications to man; and thus we seem carried by it to the everlasting hills, whence flowed forth the streams of heavenly wisdom to the world.

Original language not lost.

There is yet another consideration which seems to enhance this probability, arising out of the idea that the common notion respecting the confusion of tongues is not altogether justified by the Scriptural representations, and that in fact the original language was not lost at Babel, but survived in the Canaanitish dialect. Dathe has presented this subject in a forcible manner in his Philosophical Introduction to Walton's Prolegomena. There is nothing, he observes, in the words of Moses, to intimate that the confusion in question consisted in the production of a variety of languages; it is merely said their language was confused (in the English version "confounded"), the reason not being given, but simply the fact: and he quotes Vitringa, who understands by the confusion of tongues, either that there was a dissension produced in the councils of mankind, or an unintelligible viciousness of pronunciation. And though they were dispersed, yet they all continued to use one language, though thus diversified by sounds and dialects; an evidence of which is found in the language being understood in the patriarchal journies,—as of Abraham when he went into Canaan, Isaac into Egypt, Jacob into Mesopotamia, and others. Dr. Clarke remarks, "It is probable that their being of one language and of one speech implies not only a sameness of language, but also a unity of sentiment and design, as seems pretty clearly intimated in ver. 6. Being, therefore, strictly united in all things, coming to the fertile plains of Shinar, they proposed to settle themselves there, instead of spreading themselves over all the countries of the earth, according to the design of God. . . . It is very likely that the original language was composed of monosyllables, that each had a distinct *ideal* meaning, and only *one* meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or, when there were but few words

On the confusion of tongues.

Early languages monosyllabic.

in a language, using them by a different mode of pronunciation, to express a variety of things. Where this simple monosyllabic language prevailed—and it must have prevailed in the first ages of the world—men would necessarily have simple ideas, and a corresponding simplicity of manners. The Chinese language is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes separated from their combinations, so that they might stand by themselves, it would nearly answer to this character, even in its present state. In order, therefore, to remove this unity of sentiment and design, which I suppose to be the necessary consequence of such a language, God confounded their language—caused them to articulate the same word differently, to affix different ideas to the same term, and perhaps, by transposing of syllables, and interchanging of letters, form new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended."[1]

When Hebrew fell into desuetude.

It cannot be determined precisely how long the Hebrew language was retained for the purposes of conversation and writing; but though used as a learned language by the priests and levites, it ceased to be spoken some time after the return from the Captivity, and was exchanged for the Chaldee or Syriac.[2] The coins stamped in the time of the Maccabees are all the monuments we have of the period that elapsed between the latest canonical writers and the advent of Christ: these are inscribed in Hebrew characters. At that time, therefore, the language was probably understood—at least, as the language of books. After this, the dominion of the Seleucidæ, in Syria, over the Jewish nation, uniting with the former influence of the Babylonish captivity in promoting the Aramæan dialect, seems to have destroyed the proper Hebrew as a living language, and to have substituted for it the Hebræo-Aramæan, as spoken in the time of Christ. From the period when Hebrew ceased to be vernacular, to the present day, a portion of this dialect has been preserved in the Old Testament.[3]

Various *ages* of the Hebrew language.

"The period from the age of Moses," says Mr. Horne, "to that of David, has been considered the *golden* age of the Hebrew language, which declined in purity from that time to the reign of Hezekiah, or Manasseh, having received several foreign words from the commercial and political intercourse of the Jews and Israelites, with the Assyrians and Babylonians. This period has been termed the *silver* age of the Hebrew language. In the interval between the reign of Hezekiah and the Babylonish Captivity, the purity of the language was neglected, and

[1] Clarke's Commentary, vol. i.; Gen. xi. 1—9.

[2] Walton.

[3] Stuart.

Iron age of the Hebrew language.

Leaden age.

so many foreign words were introduced into it, that this period has not inaptly been designated the *iron* age. During the seventy years' captivity, though it does not appear that the Hebrews *entirely* lost their native tongue, yet it underwent so considerable a change from their adoption of the vernacular languages of the countries where they had resided, that afterwards, on their return from exile, they spoke a dialect of Chaldee mixed with Hebrew words. On this account it was, that, when the Hebrew Scriptures were read, it was found necessary to interpret them to the people in the Chaldean language; as, when Ezra the Scribe brought the book of the law of Moses before the congregation, the Levites are said to have caused the people to understand the law, because *they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading* (Neh. vii. 8). Some time after the return from the Great Captivity, Hebrew ceased to be spoken altogether; though it continued to be cultivated and studied, by the priests and Levites, as a learned language, that they might be enabled to expound the law and the prophets to the people, who, it appears from the New Testament, were well acquainted with their general contents and tenor: this last mentioned period has been called the *leaden* age of the language."[1]

SECTION III.—ON THE BEAUTY AND EXPRESSIVE CHARACTER OF THE HEBREW LANGUAGE.

Beauty of the Hebrew language.

There are two kinds of beauty attributable to language—namely, the beauty of clearness or intelligibility, so that the words shall unequivocally communicate the meaning, and in the shortest possible compass; and the beauty of sound, or the effect which, when repeated, it produces upon the ear. Of the latter it is extremely difficult to judge with perfect accuracy, on account of the prejudices of early association, and the want of familiarity with the niceties of pronunciation.

The best critics have expressed their admiration of the beauty as well as force of the Hebrew language. It possesses, perhaps, no beauty of sound, properly so called, especially in European ears, which can scarcely tolerate the gutturals and other harsh utterances which are found both in it and the cognate languages; but, that it is full of precision and natural energy derived from its accurate and simple constructions, the peculiarity of its idioms, and the splendour of its figures of speech, few, who have any knowledge of it, will dispute.[1]

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[1] Horne's Introd. Schleusner's Lexicon, voce 'Εβραΐς.—Jahn, Introd. ad Vet. Fœdus, pp. 94—96.

Expression of the Hebrew.

Expression or energy is closely associated in this language with beautiful simplicity. There are no redundant words; the ideas are given in the compactest forms, and single letters often add materially to the sense as well as to the power of the idea. "The construction of the language," remarks Dr. J. P. Smith, "is the most simple and luminous that can well be imagined; its peculiar idioms are well ascertained and illustrated; few very difficult passages occur (in the sacred volume); the principal obscurities lie in the determination of a small number of words referring to natural objects and operations of art; and the text is settled to a degree of purity more satisfactory than we dare affirm of many of the Greek and Latin classics." "The language of the Hebrews," says the Abbé Fleury, "has a resemblance to their manners; the words of it are plain, all derived from few roots, and uncompounded; it has a wonderful luxuriance in its verbs, most of which express whole phrases. *To be great, to make great*, or *to be made great*, are all simple words, which no translation can fully express. Most of the prepositions and pronouns are no more than single letters added to the beginning or end of other words. It is the most concise tongue we know, and consequently comes nearest to the language of spirits, who have little need of words to make themselves understood; the expressions are clear and weighty; they convey distinct and sensible ideas, and the farthest from bombast of all others."[2]

Etymologies.

The etymologies of the language are the most perfect, both in regard to men and animals. The number of its roots is small, being only about five hundred, and these seldom consist of more than three letters, often of two; yet it has the richest fecundity of verbs of any language, ancient or modern, owing to the variety and completeness of its conjugations. It has been remarked, that properly speaking it has but one simple conjugation, but varied in each verb seven or eight different ways, which has the effect of so many conjugations, and affords a number of expressions by which to represent, under a single word, the different modifications of a verb, and several ideas at once, which, in most languages, are expressed only by phrases. By means of a few prefixes and affixes annexed to the radical term, the signification may be greatly varied; and when the root is a verb, the gender may be intimated. The nouns have no other flexion than what is required to express the difference of gender and number. The cases are distinguished by articles consisting of single letters at the beginning of words; the pronouns are single letters affixed, and the prepositions are prefixed to words.[1]

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[1] "Perfectionem indicant, verborum puritas, energia, elegantia." Walton. —"Ebræos prophetas velle cogere, ut Germanicè loquantur (vel alia quavis lingua), perinde esse, ac si Philomelam quis cogeret, ut dulcissima sua melodia relicta, utrisonam cuculi vocem imitaretur."—Luther.

[2] Manners and Customs of the Ancient Israelites.

Plea that not so much the words that strike, as the idea.

It has been said, that the most excellent Greek and Latin authors lose most of their graces when translated literally, because a great part of their beauty consists in the expression: but as that of the Scripture consists more in the things than the words, we find that it subsists and strikes in the most verbal translation.[2] This remark, however, must be taken with some allowance, because, in fact, the things, or the ideas communicated, modify the words, and their force and sublimity could not be given without suitable words. If the words of a language are inexpressive, the things must be at least partially lost to view, and hence there is a corresponding sublimity in the Hebrew language, and in the divine conceptions it is formed to embody, in respect to brevity, compactness, and the rigid combination of letters. So that while we must admit that the ideas strike in the most verbal and inferior translation, yet the phraseology which an expressive language admits tends to enhance the sublimity. It is in the translation of the finest passages of the Hebrew Scriptures into other languages that we soon become sensible that, in an incomparably greater degree than in them, we suffer a loss of power and grandeur. As to mere beauty of words, whatever claims the Hebrew may have to consideration, we do not, however, pretend to affirm that it is not exceeded in more recent languages,—as Greek, Roman, Italian, or others. However beautiful the idea of "the eyelids of the morning," doubtless the verbal elegance of Homer's "many-sounding sea," or "rosy-fingered morning," or Virgil's various and sweet alliterations, surpass it.

SECTION IV.—ON THE HEBREW LETTERS AND ALPHABET.

On the Hebrew letters.

A question has arisen among learned men respecting the antiquity of the Hebrew characters. From a passage in the Chronicle of Eusebius, and another in Jerome, Joseph Scaliger inferred that Ezra transcribed the ancient characters of the Hebrews into the square letters of the Chaldæans, at the time of his reforming the Jewish church; and that it was done for the benefit of those Jews who were born during the captivity, and knew no alphabet but that of their oppressors; so that the

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[1] Comp. Univ. Hist. Vol. iii. note S.

[2] Rollin, Belles Lettres.

Not Chaldee

but Samaritan.

old character, called the Samaritan, fell into disuse. Scaliger has endeavoured to sustain his opinion by passages from the Talmuds and the Rabbinical writers, affirming that such characters were adopted by Ezra. Van Helmont, among others, has also taken great pains to prove the Chaldee character to be the genuine alphabet of nature, because no letter can be rightly founded without disposing the organs of speech into an uniform position with the figure of that letter.[1] But this plausible statement is overthrown by the evidence of the ancient Hebrew coins, struck before the captivity, and previously to the revolt of the ten tribes. The characters engraved upon them are nearly identical with the modern Samaritan. These coins have inscribed on one side the *Shekel of Israel*, in Samaritan characters, together with the golden pot of manna mentioned in Exodus, and over the top a Samaritan *aleph*, or *aleph* and *schin*, or sometimes other letters. On the reverse is Aaron's rod, with almonds, and the words *Jerusalem the holy*, still in the Samaritan, or it may be, the Jerusalemic character.[2] By the name of Israel could not be meant the ten revolted tribes, because they had nothing to do with *Jerusalem the holy* on the reverse. Nor could it belong to the Samaritans after the captivity, for so great was their hatred of the Jews that nothing could have induced them to stamp such an inscription upon their coins.

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[1] Helmont Alph. Nat. See also Hotting. contr. Morin. Postel. Buxtorf, jun. et al.

[2] "The argument is well pursued by the authors of the Universal History. 'Some of these shekels were in possession of Maimonides and Rabbi Asarias among the Jews; and of Morinus, Montanus, Villalpandus, and others, among the Christians. The mark on the one side is supposed to have been Aaron's miraculous rod, budding forth almonds, and on the other the pot of manna. The letters over this last, not being plain enough, are variously conjectured to stand for the name of God, of Israel, David, Jerusalem, and the like. As for the inscriptions round those two sides, abating a small variation of the character and spelling between those extant coins, they plainly answer to these in the modern Hebrew; on the one side שקל ישראל *shekel, Israel*, and on the reverse, ירושלים הקדושה or *Jerushalaim hakadoshah*, Jerusalem the holy.' (Vid. inter al. Walton, Supplem. in prolegom. de ponder, p. 36 & 38.)—Thus, then, the argument in favour of the Samaritan characters seems to amount to a demonstration. We can see but two things that can be objected against it with any colour of reason; the first is, that considering the notorious cheats which have been imposed upon the world, with respect to coins and medals, we should be well assured of the genuineness of these before we venture to decide on so weighty a point. The next is, that allowing them to be genuine, and to have been coined before the revolt of the ten tribes, which is more than probable from what we have observed above, of one side being inscribed the *shekel of Israel*, yet they may as likely have been the tribute money, which either the Samaritans, or some of the Canaanitish nations, paid either to David, Solomon, or to some of his successors. What gives this latter a greater face of probability is, the difference of character and spelling between those coins, and which cannot be so well accounted for, if we suppose them to have belonged to a single people, especially that of Israel. But if the several nations of Canaan, for instance, were obliged to stamp these inscriptions on their tribute money, in token of their subjection to the Hebrews, we shall not have to seek for the reason of this difference. Now such an exaction is so far from improbable, that we find it has been

Whatever may have been the most ancient form of the letters, the square Chaldee character or the Samaritan, it is certain that no change of words has occurred, for the Hebrew and Samaritan Pentateuchs almost uniformly agree. The form of the characters in all probability differed at different times in the course of ages. This is the direct testimony of Montfaucon, and is implied by Dr. Kennicott, who makes the characters in which manuscripts were written the test of their age. Probably at the time of the Septuagint version the Chaldee form was common; the variations from it in the Hebrew text shew that the square characters were then used, and that the final letters, which differ from the medial or initial form, were then wanting. The square form of the Hebrew letters was, however, not the most ancient, as has been intimated. The present square letter is evidently derived from the Aramæan forms, and probably originated some time after the birth of Christ.[1]

Hebrew letters.

The number of letters in the Hebrew language, as well as in all the Shemitish languages, is twenty-two. They are distinctly marked in the alphabetic psalms, and in alphabetic compositions in the Hebrew bible. Comp. Ps. xxv., xxxiv., (in which, however, the verse beginning with *vau* is lost, or both *he* and *vau* are in the sixth verse), xxxvii., cxi., cxii., cxix., cxlv., Prov. xxxi. (from v. 10 to the end), Lam. i. ii. iii. iv. They are read in composition from right to left.

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practised afterwards, by several conquerors, upon the people they subdued; and we may have occasion to show, in the sequel of this work, that some nations have even chosen to sacrifice their lives, rather than to comply with this one single mark of subjection. We pretend not to determine on either side; but if we may be permitted to speak our thoughts concerning the Samaritan and Phœnician characters, it is plain, that as they were never calculated for ease and expedition, such as one might reasonably expect among those trading nations, but rather to conceal learning from the vulgar, as the Egyptians affected to do, so, if they were really older than Moses, and he chose to write his laws in them, preferably to any other that might then be in use, one can scarce suppose any other reason for it, than that of preserving an awful regard to them."—Univ. Hist. Vol. iii. B. 1. *n.*

[1] Mont. Hex. Origen. tom. 1.; Kennicott on the Heb. Text, Vol. I.; Kopp, Bilderund Schriften der Vorzeit. II. 95.

HEBREW ALPHABET.

Forms.	Names.	Powers.	Numerical Value.
א	Aleph	H in hour	1
ב or בּ	Beth	B, V	2
ג or גּ[1]	Gimel	Gh, G	3
ד or דּ	Daleth	Dh, d, as	4
ה	He	in he or that	5
ו	Vau	V	6
ז	Zayin	Z	7
ח	Cheth	Kh or Hh	8
ט	Teth	T	9
י	Yod	Y	10
כ or כּ final ך or ךּ	Caph	Kh, K	20
ל	Lamed	L	30
מ final ם	Mem	M	40
נ final ן	Nun	N	50
ס	Samech	S	60
ע	Ain	Almost silent Sound unknown.	70
פ or פּ final ף	Phe or Pe	Ph, P	80
צ final ץ	Tsade	Ts	90
ק	Koph	K or Q	100
ר	Resh	R	200
ש or שׁ	Schin, Sin	Sh, S	300
ת or תּ	Thaw or Taw	Th, T	400

Technical distinctions. These letters have received from grammarians various technical distinctions, according to the organs of speech by which they are pronounced. Thus:—

Gutturals . . . א, ה, ח, ע called אהחע
Labials . . . . ב, ו, מ, פ . . בומף
Dentals . . . . ז, ס, צ, ר, שׁ, (שׂ) זסצרשׁ
Linguals . . . . ד, ט, ל, נ, ת דטלנת
Palatals . . . . ג, י, כ, ק גיכק

Some of the letters also have been classed as imperfect and perfect, with other designations.

Imperfect { א, ו, י, ה Quiescent.
Imperfect { א, ה, ע, ח Gutturals.
ל, ר, נ, מ Liquids.

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[1] The sound is represented by (") the double *spiritus asper* of the Greeks. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the usual nasal *gn*, *ng*, *ngn*. Nasal and guttural are not easily represented, or fully practicable in general by Europeans, except a few, as the Welsh and Germans.

Perfect .	ב,	פ,	בּ,	פּ		Aspirates
	ג,	כ,	גּ,	כּ,	ק	and
	ד,	ת,	דּ,	תּ,	ט	Mutes.
	ז,	ס,	שׂ,	צ		Sibilants.

Most words in Hebrew are capable of being reduced to two or three letters, and these words are designated *roots*, which are augmented in the course of declension or inflexion by superadded letters. Almost all radical words are verbs, and usually form two syllables. Other letters are called *serviles*, which are very numerous, א, י, ת, נ, מ, ש, ה, ו, כ, ל, ב, forming Ethan, Moses, and Caleb.

Significance of the names of the letters

It is believed by many that language had an hieroglyphical origin, and that letters were originally formed in rude imitation of external objects. This resemblance, however, is very slightly, if at all, traceable in the present Hebrew letters, which materially differ from the ancient ones. The most probable original significations of the letters are—

Aleph	Ox.
Beth	House.
Gimel	Camel.
Daleth	Door.
He	Hollow.
Vau	Hook.
Zayin	Armour, or Shield.
Cheth or Kheth	Travelling Scrip.
Teth	Serpent.
Yod	Hand.
Caph or Kaph	Hollow-hand.
Lamed	Ox-goad.
Mem	Water.
Nun	Fish.
Samech	Prop.
Ayin	Eye.
Phé	Mouth.
Tsadhe	Screech-locust.
Koph	Ear.
Resh	Head.
Schin	Tooth.
Thaw	Cross.

Arrangement.

The arrangement of the alphabet is thought to have been determined at first by accident, but not entirely so. For example, the liquids ל, מ, נ, are ranged together. Zayin, ז, meaning *shield*, and Hheth or Cheth, ח, *travelling scrip*, have an obvious association. Yod, י, *hand*, and *caph*, כ, hollow-hand, have clearly a relation; indeed the form of the latter is a striking imitation of that which it expresses. *Mem*, ם, water, and *nun*, נ, fish, are placed next to each other; also *nayin*, ע, eye, *Phe*, פ, mouth, *Koph*, ק, ear, *Resh*, ר, head, and *schin*, ש, tooth.

Neumann's theory.

Neumann has endeavoured to enter still deeper into what may be termed the philosophy of the Hebrew letters. He considers them as expressive of the various modes and meaning of material things,—as substance, space, and motion: in which view the language is most comprehensive and instructive. He furnishes the following explanations:—

Aleph, א, is a character denoting motion, readiness, and activity; Beth, ב, signifies, 1, matter, body, substance, thing; 2, place, space, or capacity; 3, in, within, or contained: Gimel, ג, stands for flexion, bending, or obliquity of any kind: Daleth, ד, signifies any protrusion made from without, or any promotion of any kind: He, ה, stands for presence or demonstration, essence of any thing: Vau, ו, refers to copulation, or the growing of things together: Zayin, ז, expresses vehement protrusion and violent compression, such as is occasioned by at once violently discharging and constraining; it also signifies sometimes the straitening of a figure into a narrow point at the end: Cheth, ח, describes association, society, or a kind of composition or combination of things; Teth, ט, the withdrawing, drawing back, or recess of any thing: Yod, י, signifies extension and length, whether in matter or time: Kaph, כ, expresses a turning, curvedness or concavity: Lamed, ל, stands for an addition, access, impulse, or adversation, and sometimes for pressure: Mem, ם, intimates amplitude, or the amplifying any thing in any sense: in regard to continuous qualities, it signifies the adding length, breadth, and circumference, and in disjunct qualities it signifies multitude: Nun, נ, means the propagation of one thing from another, or of the same thing from one person to another: Samech, ס, expresses cincture or coarctation: Ayin, ע, stands for observation, objection, or obviation: Phe or Pe, פ, for a crookedness, or an angle of any figure: Tsade, צ, expresses contiguity and close successions: Koph, ק, represents a circuit: Resh, ר, describes the egress of any thing, also the exterior part of a thing, and the extremity or end: Schin, ש, signifies the number three, or the third degree, or the utmost perfection of any thing: Taw, ת, expresses the sequel, continuation, or succession.

The reader will of course estimate these refinements according to his own taste and judgment; we have no great faith in them, but transcribe them as matters, if not of inquiry, at least of curiosity.

SECTION V.—ON THE PUNCTUATION AND ACCENTS.

The vowels.

The vowels are ten in number. The following are their names, forms, and powers.

Form.	Name.	Exemplification.		Powers.
ָ	Kamets	בָ	ba	*a* in *all.*
ָ	Khatuph	בָד	bod	*o* in *holiday, not,* and *son.*
ֵ	Tsere	בֵ	be	*e* in *they.*
ִי	Khirik Gadol (long)	בִי	bi	*i* in *machine.*
ִ	Khirik Katon (short)	בִד	bid	*i* in *pin, estimate.*
וֹ	Kholem	בוֹ	bo	*o* in *go, no, so.*
וּ	Shurek	בוּ	bu	*u* in *rule.*
ַ	Pathakh (long)	בַד	bad	*a* in *father.*
	Pathakh (short)	בַד		*a* in *fair.*
ֶ	Segol (long)	בֶד	bed	*e* in *prey.*
	Segol (short)	בֶד		*e* in *met, men.*
ֻ	Kibbuts (long)	בֻד	bud	*u* in *rue.*
	Kibbuts (short)	בֻד		*u* in *full.*

(Half-vowels) Sheva, simple and composite.

Sheva (simple) מְ *e* in *begin.*

Kateph Pattahh חֲ *a* in *litany.*

Kateph Segol אֱ *e* in *begin.*

Kateph Kamets חֳ *o* in *ivory.*

Quality and quantity.

The vowels are distributed into different classes, with regard both to quality and quantity. As to *quality,* they are either pure or impure,—the former being a vowel with which no consonant sound coalesces; the latter, one with which a consonant sound does coalesce. With regard to *quantity,* words are either long or short. The long are those which are so by nature and form—that is, always long; and those which are long by position, or in consequence of the situation in which they are placed. Short vowels are Pathakh, Segol, Khirik, Kamets, Khatuph, and Kibbuts, when they are pure, and standing in a mixed syllable. A syllable in the Hebrew almost always begins with a consonant; and the greater number of syllables not final, end in a word. For more particular information respecting the power and combination of vowel and other characteristic points, as Dagesh, Mappik, Raphe, Makhaph and Metheg, we must refer the reader to the grammarians, Lee, Hurwitz, Stuart, Gesenius, and Nordheimer.

Antiquity of the points. A great controversy arose long since respecting the antiquity of the Hebrew points. Some maintained that they were coeval with the language itself; others that they originated with Ezra, after the Babylonish captivity; and others, that they were invented by the doctors of the school of Tiberias, five hundred years after Christ. Among the advocates of the latter opinion occur many distinguished names; as Capellus, Calvin, Luther, Casaubon, Scaliger, Houbigant, Hare, Walton, South, Kennicott.

Their authority. The following are some of the principal arguments adopted by those learned persons who maintain that the Hebrew vowel-points are of equal authority with the sacred text; Ezra, as they believe, having introduced them with a view of determining the genuine sense. With whatever facility the Hebrew language might have been understood previous to the Babylonish captivity, when it became, in a manner, a dead language, after that period no precision could attend the reading of it without the vowel-points, but these insertions at once render the word definite, and the sense unambiguous. Hence it is, at least, highly probable, if not certain, that they existed in Ezra's time, and were constantly used afterwards. The Masorites of Tiberias were not likely to be the inventors of Hebrew punctuation, as some have alleged, because at that period (five hundred years after Christ) the Jewish schools were all suppressed in Judea, and there was not a sufficient remnant among them of literary capacity to accomplish such an undertaking. There are, moreover, two works, called Bahir and Zohar, written, the one just previous to the time of Christ, and the other a short time afterwards, in which several references are made to the vowel-points. And the supposition that they are not of equal authority with the sacred text is calculated directly to diminish its authority, since every one will be left at liberty to bend the language of Scripture to his own purpose or prepossessions. The advocates of the opposite opinion—or, that the points are of later origin than the time of Ezra—say, that the Jews never have made use of copies of the Scripture in their synagogues which were written with the points, assigning this reason, that when the public reading of the Scriptures was introduced at the constituting of the canon by Ezra, there were no vowel-points in

Silence of the earliest Jewish writers respecting the vowel points.

existence. By a comparison of the present pointed Hebrew Bibles with the Septuagint, the Chaldee paraphrases, or the Latin version of Jerome, it will be seen that the latter have a different reading of the text from what the Hebrew punctuation requires; proving that the points were not attached to the text in their time, or were little, if at all, regarded. Not a syllable occurs in the writings of the most ancient Jewish authors, or in those of the ancient Christians, for a long period after the commencement of the Christian æra, respecting the points in question; although there are various places where the subject might naturally have been expected to be introduced. Hence they affirm, the books of Bahir and Zohar, before alluded to, are by no means so ancient as many have contended; especially since no mention is made of them for more than a thousand years after they are said to have been written, a circumstance which is, at least, calculated to excite the suspicion of a fictitious date having been imputed to them, to subserve some fraudulent design. The Masorites of Tiberias were men of learning, and long known in Judea; for Jerome states, that he made use of them; and whatever difficulty may occur in reading without points, it is to be considered that the Samaritans read the Hebrew text to this day in the Samaritan character without points; and they cannot be supposed to understand Hebrew better than the Jews. With regard to the difficulty of obtaining a consistent, or genuine sense to the words, without the guidance of a fixed punctuation, no language whatever is devoid of ambiguities, and the general drift of the discourse will, if not in all cases unequivocally, yet in the far greater proportion, determine the meaning; and after all, the strictest punctuation cannot preclude the errors arising from careless transcription, and other inevitable sources of mistake.

Their antiquity and usefulness.

It may still be said of this controversy, "sub judice lis est"—although, perhaps, the predominant opinion of the learned is hostile to the divine authority of the vowel-points. Into whichever scale we throw our individual opinion, this is, at least may be, and probably will be, admitted on all hands, that they must have been in use at, or immediately subsequent to, the age of Ezra; and that consequently, from their antiquity, and from their indication of at least the sense in which the ancient Jews understood the oracles of inspiration, they have a considerable claim upon our notice. As a human invention, they may be deemed ingenious and useful, however they may appear to be discarded as authoritative by the omission of their use in the synagogue worship. It has been justly said, "When every child learned the Hebrew tongue from his cradle, it was no hard matter for those, who thus understood it by rote, to learn to read it by the letters only, without the vowels; but when it became a dead language, the case was altered (Prideaux's Connection, anno 446); for then, instead of understanding it first in order to read it, they were first to read it in order to understand it; and therefore, having not the previous knowledge of the language to direct them, they must necessarily have had some other helps, in order to know with what vowel each syllable was to be pronounced; and to give them this help, the vowel-points seem certainly to have been invented; and therefore the time of this invention cannot be placed later than the time when it became necessary—*i. e.*, when the Hebrew became a dead language, and so was acquirable no other way than by study and instruction.

Rise of the Masorites.

"From this necessity of instruction, and probably not long after Ezra's edition of the Holy Scripture, there sprung up a set of men among the Jews, whose profession it was to write out copies of the Hebrew text, and to preserve and teach the true reading of it. What they did of this kind is called by the Jews the *masorah*, *i. e.* the *tradition;* because they pretend to have the true reading (as the Talmudists pretend to have the true interpretation) of the Scriptures handed down to them from generation to generation. However, as their whole business was to study the true reading of the Hebrew text, to preserve it from being corrupted, and to teach it to others, it is highly probable that they were the first inventors of vowel-points, because the whole use of these points was to be subservient to this purpose.

"But though these points might be invented by the Hebrew grammarians, whom we call Masorites, much earlier than some will allow, yet, from their late appearance in the world, it seems very probable, that as at first they might invent them only for their private use, so for some time they might reserve them to themselves, and teach them only to their scholars. For the Jews, we must know, had anciently two sorts of schools, those of the Masorites and those of the Rabbins. The former taught only the Hebrew language, and to read the Scriptures in it; but the other taught their pupils to understand the word of God, and all the interpretations of it. These were the great doctors of divinity among them, to whom the Masorites were as much inferior as the teachers of grammar-schools among us are to the professors of divinity in our universities.

Schools of Masorites and Rabbins.

"As long, therefore, as these vowel-points went no higher than the schools of the Masorites, they were not much regarded among their learned men; and this is the reason why we find no mention made of them either in the Talmud or in the writings of some ancient fathers, from whom it might have been expected. But after the publication of the Talmud, the Jewish doctors thought it advisable, in order to preserve the right reading of the text (as the Mishna and Gemara were supposed to preserve the right interpretation), to take this punctuation of the Masorites into their divinity schools; and having reviewed and corrected it with great care, they added it to the text, and so gave it all the venerable respect that it now bears.

The Masoretic readings no part of Scripture.

"But though these vowel-points were added to the text by such persons as understood the language perfectly, and having since undergone the review and correction of many ages, may be justly accounted a work as complete in its kind as can be done by human art; yet, since it was only done by human art, it is no authentic part of the Scriptures; and therefore, these points are not so unalterably fixed to the text, but that a change may be made in them, when the nature of the context, the analogy of grammar, or the style of the language, shall give a sufficient reason for it, especially considering, that notwithstanding their exact fixation at first, they are still liable to the mistakes of transcribers and printers, and, by reason of their number, the smallness of their figures, and their position under the letters, are more liable to suffer by them than any other sort of writing whatever.

"So that, upon the whole, it appears, that though these vowel-points were not affixed to the Hebrew text by Ezra himself, yet were they of early date after his edition of the Holy Scriptures: that though they did not immediately appear in the world, nor are taken notice of by any writer of repute for many ages after, yet this was occasioned by their being confined to the school of the Masorites, who, in all probability, were the first inventors of them; and though, being of human invention only, they cannot be supposed of equal authority with the text itself, yet are they of excellent use for the preservation of its right reading, and for the prevention of innumerable perplexities and ambiguities that would otherwise be incident to it."[1]

Accents.

The other marks accompanying the Hebrew text are denominated *accents*, and are placed above or below the words. After the invention of the vowel-points, it seemed desirable by this means to preserve the rhythm, and exhibit in this manner the logical connexion of the sentences and clauses of the compositions still extant. The accents are divided into two classes;

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[1] Stackhouse's History of the Bible, by Gleig. The reader may also consult on the one side, Buxtorf, de Punc. Vocal. Antiq., and on the other, Cappel in reply (Arc. Punct. revelatum); Walton, Proleg. iii. Carpzov. Crit. Sac. Vet. Test. p. 1.; Pfeiffer Crit. Sac. Bauer, Jahn, Prideaux, Morinus, and Marsh, who in his lectures has enumerated several treatises on both sides of this controversy.

Disjunctives and Conjunctives.

namely, the disjunctives, or those which separate words or parts of sentences, and the conjunctives, or those which show their close connexion, either in the reading or the sense. Some are restricted to prose, and others peculiar to poetry. The latter occur in the three metrical books, Job, the Psalms, and Proverbs. They are subservient chiefly to two purposes; namely, to mark the tone syllable of a word, and to regulate the method of reading. The Hebrews were accustomed to accompany their reading of the Scriptures with a kind of chaunt; by marking the stops in a sentence, and the tone syllables in a word, therefore, the accents served like musical notes to regulate the modulation of the voice.[1] 2. The accents serve as signs of interpunction. This is generally considered as their principal use, as they shew the division of the sense, like our colon and semicolon; but there are many exceptions to this accuracy.

Paragogic letters.

As qualifying the sound of words *paragogic* letters are sometimes introduced. Sometimes, also, they affect the sense. The letters termed paragogic are א ה ו י ן.

SECTION VI.—ON SOME OF THE PECULIARITIES OF THE HEBREW LANGUAGE.

Peculiarity of Hebrew.

In its original constitution it is probable that the Hebrew language possessed a greater firmness and fixedness of character than at present, arising out of its primitive simplicity; but subsequently suffered a variety of modifications. In fact, this would naturally occur as ideas multiplied and knowledge increased. Similar causes produce similar effects in all languages.

Changes of Consonants.

Both consonants and vowels are subject to many changes in construction. The changes which affect the consonants are described by various terms; as assimilation and contraction, which takes place in the first and in the last syllable of words. To this there is some observable tendency, in all languages, as in Greek *συλλαμβάνω*, instead of *συνλαμβάνω*, *ὀδόυς* for *ὀδόντ*. Thus in Hebrew מִזֶּה for מִנְזֶה, אַחַת for אַחֶדֶת. Consonants are also dropped or rejected at the beginning, middle, and end of words. They are sometimes added. Transposition also occurs; and grammatically it is chiefly limited to one of the conjugations (Hithpael) when it begins with a sibilant letter.

Vowels.

Vowels are both mutable and immutable; pure vowels are of the former description, impure ones of the latter. The general principles which regulate vowel changes are limited usually to the respective classes to which they belong; each mutable vowel has one or more corresponding short ones, for which it may be changed, and *vice versâ*. It sometimes happens, too, that short vowels are made long in mixed syllables. The article prefixed to a few words lengthens the short syllable in them. Vowels are sometimes dropped, and a *sheva* occupies their place. Vowels also are dropped by a change of the tone-syllable. They are dropped by regimen or the construct state. The Hebrew has no such cases as the Latin and Greek; but when two nouns come together, of which the second is to be translated as a genitive, it is indicated by a change in the first noun, which is accordingly said to be *in regimen*, or in a con- **Regimen.** tract state. In this case the stress of the verse in utterance is given to the second. Vowels fall away on account of accession, that is, where the primary or ground form of a word receives an accession at the end beginning with a vowel which requires its ultimate and penult consonants to be united in the same syllable; with such accession, then, the final vowel falls away, if mutable, which most frequently happens in verbs. A new vowel is also inserted in cases where an impracticable syllable would arise, or one with three consonants before a vowel. The Hebrews rarely admit two consonants after a vowel in the same syllable. There are also euphonic changes, and changes by accents, sometimes lengthening short vowels, sometimes shortening long ones: and there are changes also by position.

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[1] See Jablonskii Pref. ad Bib. Heb. and Bartolocii Biblioth. Rab. iv.

There is only one article in the Hebrew language—namely, **Article.** ה, *he*, which is prefixed to nouns to impart a definite or emphatic signification. Without this the indefinite article of other languages is implied. When it is placed before a participle it has the force of a relative, and the participle that of a verb, as הַסֹּבֵב *which surrounds;* הַלוֹמֵד *he that learns.*

Composite or compound verbs, nouns, &c., are not usual in **Compound words.** Hebrew, except in proper names; and this language differs from the Western languages in the mode of writing many of its particles and the oblique cases of its pronouns. They are united with the words to which they belong, or on which they depend. Words in general are complex in composition, joining other words to the principal one. For example, the noun "beginning," and the preposition "in," form one word, בְּראשִׁית *berishith*. Again, *And the earth*, in the second verse of Genesis, ch. i. is one word, consisting of the noun אֶרֶץ *earth*, the article ה *the*, and the conjunction וְ *and*. Sometimes the conjunction, the preposition, the article, and the noun, all concur in a word.

Pronouns. As the Hebrew has but one article, so, properly speaking, it has but one relative pronoun, אֲשֶׁר asher, *who, which, what, that,* which is the same in every gender and number. It sometimes occurs in the abridged form, שׁ, and sometimes the demonstratives זֶה and זוּ are used instead of it. The *personal pronouns* abound in this language, having a distinct form for each gender in the second and third persons, as well as for each person in both numbers. The oblique cases of personal pronouns are made by fragments of primitive pronouns suffixed to verbs, nouns, and particles, constituting one word instead of being written separately, as in the Western languages. On the contrary, the *demonstrative pronouns* are very few. They point out both a singular noun and a plural; and the personal pronoun, of the third person singular, is sometimes used with an article as a demonstrative. There are only two *interrogative pronouns,* מִי *who,* and מָה or מַה and מֶה *what;* the former applies to persons, the latter to things. Indefinite and distributive pronouns are also variously represented.

Verbs. The Hebrew verbs are described as either perfect or imperfect, and are found in seven different species. A perfect or primitive verb is underived from other words, and exhibits its root in three letters; as מָלַךְ to reign (or he reigned), יָשַׁב to sit. The rest are imperfect, whose root contains a guttural or quiescent letter. Derivatives proceed from primitives, by the accession of formative letters, which is the case with all the conjugations except the first. Comparatively very few are what are termed denominative, or formed from nouns.

Conjugation. The term conjugation is usually employed by modern grammarians to describe different classes of verbs, which are distinguished from each other by peculiar inflections. In this sense the Hebrew might be said to have several conjugations; but the word is not so applied, but rather to the *different forms of the same verb.* In Greek, the passive and middle voices present the original idea of the verb with modifications, comprising additional shades of meaning; and thus the property of all the conjugations in Hebrew is, to vary the primary meaning of the verb, by writing with it an accessory signification. "The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words."[1] The usual conjugations, or species, are Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael. Niphal, Pual, and Hophal, are passive and reflective; the rest are active. There are a few unusual conjugations, but most of them of very rare occurrence. There are also pluriliteral verbs, or those which consist of more than three letters in the root. No one verb exhibits all the conjugations, and few even all the usual ones.

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[1] Stuart.

Conjugations characterized.

The usual conjugations mentioned above are thus characterised—*Kal*, from קַל *light*, denotes existence, or an act in the simplest form. It is commonly active, but may be either transitive or intransitive. *Niphal* is formed by prefixing נ to the primitive form, and is the passive of Kal, when Kal is transitive, and of Piel or Hiphil, when they are transitive, and Kal is intransitive. It is often a reflective form corresponding to the middle voice of the Greek. *Piel* (Pihel) doubles the middle radical, and adds intensity to the meaning of the simple verb, as to love or hate with vehemence. It is causative of Kal, as אָבַד *to perish;* אִבֵּד to *cause to perish*. Sometimes it has a reflective sense. *Pual* (Puhal) is the passive of Piel. *Hiphil* (Hiphhil) superadds a causative signification to the root, as to *cause to kill*, to *make holy*. *Hophal* (Hophhal) is the passive of Hiphil, but occasionally has an intransitive meaning. *Hithpael* (Hithpahel) is reflective, denoting an act performed by the subject of an action upon himself; as, *to kill one's self*—to *sanctify one's self*. It is sometimes the passive of Piel, sometimes intransitive, and not unfrequently transitive and active.

It is not our design to enter particularly into the grammatical construction and niceties of the language, but rather to indicate some of its peculiarities. We shall not, therefore, give a paradigm of the verbs, which will be found in the ordinary grammars, but only introduce a few general remarks.

No optative nor subjunctive moods.

The forms of a verb called the optative and subjunctive moods, as regularly defined in the Greek and other languages, do not occur in the Hebrew; but instead of them, the power of these moods is found in modifications of the indicative, imperative, and future. It presents a kind of medium between the Arabic, which is very defined in the use of the future in an optative or subjunctive sense, and the Syriac and Chaldee, where it does not at all appear.

Mood, tense, number, person, and gender.

The moods and tenses are very limited. The moods are the indicative, the imperative, and the infinitive. The tenses are only two, the past and the future. The numbers are two, singular and plural, with three persons in each number. In the second and third persons there is also a distinction of gender. The tenses in Hebrew are real aorists, capable of every variety of meaning, as to designation of time. The præter tense of verbs is used to designate the meaning of various tenses.

Vau conversive.

The vau or vav (ו) when prefixed to the future tense with pathach, and followed by a daghesh forte, is denominated *vau conversive*, because its effect is to convert the future into the præter, as to meaning. A past tense, indeed, is often converted into a future, and a future into a past, and an indicative mood into an imperative or subjunctive, by the prefixing of the vau. When vau is prefixed to the future, and is not conversive, the punctuation is different. While vau thus converts verbs, it preserves its conjunctive power.

Nouns.

Very few nouns in Hebrew are strictly primitive: they are chiefly derivations, either from verbs, when they are called verbals, or from other nouns, when they are called denominative. Proper names, in their formation, follow the general analogy of verbals. Many are composite, and consist of two nouns, or a noun and a verb, or the union of a particle and a noun. Denominative nouns, like the verbals, are formed either by altering the vowels, or prefixing or affixing letters to the words from which they are formed. The noun is distributed into thirteen classes or declensions. What is termed the suffix state of a noun is that form to which are appended or suffixed fragments of pronouns equivalent in meaning to our English pronominal adjectives. They put the noun into a kind of regimen, and are assimilated to nouns in the genitive case.

Adjectives none.

Etymologically there is no adjective in Hebrew, but the quality is expressed by another noun. The comparative degree is represented by prefixing mem (מ) to the noun with which any other noun is compared. The superlative degree is expressed in various ways, as by the adverb very much, by prefixing nun (נ) to a noun preceded by an adjective, by prefixing an article to the positive degree, by a genitive or affix following the adjectival word, by the repetition of the positive, by two synonymous words, or by repeating the noun and putting it in the genitive plural. Of two nouns in regimen, one is frequently employed as an adjective, to qualify the other.

SECTION VII.—HEBREW MANUSCRIPTS.

Manuscripts.

According to Dr. Kennicott, the Hebrew manuscripts of the Old Testament now known to be extant were written between the years 1000 and 1457. He supposes, therefore, that the manuscripts written before the years 700 or 800 were destroyed by some decree of the Jewish senate, on account of their numerous deviations from the copies then held to be genuine. Even copies of this later date are rare.

De Rossi's MSS.

De Rossi divides Hebrew manuscripts into three classes; namely, *more ancient*, or those written previously to the twelfth century; *ancient*, or those of the thirteenth and fourteenth centuries; and, *more recent*, those written at the end of the fourteenth and beginning of the fifteenth centuries. Among the most ancient collated by him were: 1, the Codex numbered 634, containing, in quarto, a fragment of the books of Leviticus and Numbers, from Levit. xxi. 19 to Numb. i. 50. The character is intermediate, or Italic, and the letters all of a uniform size. He assigns it to the eighth century. 2. A manuscript of the Pentateuch, from Gen. xii. 41 to Deut. xv. 12; in quarto and on vellum, numbered 503. It is in leaves of different times, the most ancient of the ninth or tenth centuries. 3. A manuscript of the Pentateuch, numbered 10, with the Targum and Megilloth. 4. A manuscript of the Book of Job, in quarto, on vellum, and in the German character. 5. A manuscript of the Hagiographa, numbered 379, beginning with Ps. xlix. 15, and ending with Neh. xl. 4. 6. A manuscript of the Pentateuch, numbered 611, on vellum, in octavo, written in the German character, of the eleventh or twelfth century. The total number collected by De Rossi for the various readings is 479. The number collated by Kennicott is 630. The ancient are the following:—1. The Codex Laudianus, numbered 1, in two folio parts, and in separate parts of five sheets, or ten leaves. It is written on vellum, and is of the tenth or eleventh century. It begins with Gen. xxvii. 31, and contains 14,000 variations from VanderHooght's Hebrew Bible, of which more than 2000 are in the Pentateuch. This manuscript preserves a word of great importance to the understanding of 2 Sam. xxiii. 3—7, which is confirmed by the Greek version, and thus recovers a prophecy of the Messiah, unless the subscription on the next mentioned be authentic. 2. The Codex Carlsruhensis, numbered 154, preserved in the public library at Carlsruhe, and supposed to be the oldest that has a certain date, A.D. 1106. It contains the prophets with the Targum. 3. The Codex Viennæ, containing the Prophets and Hagiographa, numbered 596. The date affixed to it is A.D. 1018 or 1019. 4. The Codex Cæsenæ, in the Malatesta Library at Bologna, numbered 536 (Kennicott), belonging to the eleventh century. De Rossi states that in its margin are inserted various readings of still more ancient manuscripts. 5. The Codex Florentinus, numbered 162, written in a square Spanish character, with points, at the end of the eleventh or beginning of the twelfth century. It contains the books of Joshua, Judges, and Samuel. 6. The Codex Mediolanensis, numbered 193, written on vellum, in octavo, in the German character, about the close of the twelfth century. It has neither the points nor the Masora. 7. The Codex Norimbergensis, numbered 201, a

Kennicott's MSS.

folio, on thin vellum, in the German character, containing the Prophets and Hagiographa. It is mutilated, and of great antiquity. Kennicott and Rossi both assign it to the beginning of the twelfth century. 8. The Codex Parisiensis, a quarto manuscript of the whole Bible, written in an elegant Italian character, on vellum. The Masora and Keri are wanting, and the Megilloth precede the books of Chronicles. It is assigned to the beginning of the twelfth century. 9. The Codex Regiomontanus, of the same date, numbered 224, written in the Italian character, containing the Prophets and Hagiographa. 10. About the same date is also ascribed to the Codex Parisiensis, 24 (San-Germanensis 2, No. 366 of Kennicott), written on vellum, in large quarto. It is imperfect from Jer. xxix. 19 to xxxviii. 2, and from Hos. iv. 4 to Amos vi. 12.

Codex Malabaricus. An Indian manuscript of the Pentateuch was brought amongst others from the Jews in India, by Dr. Buchanan, a few years ago. Such a discovery had long been looked to with anxiety, it being supposed that as these Jews had been so long separated from their brethren in the west, their manuscripts might contain a text derived from the autographs of the sacred writers through an independent channel, and therefore more valuable to collate with our European Bibles. Dr. Buchanan procured a roll of the Pentateuch from the black Jews in Malabar, who are believed to be a part of the remains of the first dispersion by Nebuchadnezzar. Bishop Marsh remarks on this Codex Malabaricus, that "as it appears, on comparison, to have no important deviation from our common pointed Hebrew text, it is of still greater value to a theologian, as it affords an additional argument for the integrity of the Pentateuch. The Hebrew manuscripts of the Pentateuch preserved in the west of Europe, though equally derived, with the Hebrew manuscripts preserved in India, from the autograph of Moses, must have descended from it through very different channels; and therefore the close agreement of the former with the latter is a proof that they have preserved the original text in great purity, since the circumstances under which the manuscript was found forbid the explanation of that agreement on the principle of any immediate connexion."

Authority of MSS. The authority of a manuscript depends, of course, very much on its antiquity, because the risk of making mistakes increases in proportion to the frequency of transcription; so that a manuscript certainly copied from one very ancient possesses more authority than another of earlier date which is the copy of one of no great antiquity. The ages of manuscripts are ascertained by testimony, but more certainly by internal marks. The most

Antiquity. ancient Hebrew manuscripts are written without any division of words, in one continued series, which led the Rabbins to say that the law was formerly one verse and one word. Other circumstances also affect the authority of manuscripts,[1]

Recensions.

Between the sixth and tenth centuries the Jews had two academies; one at Babylon, in the East, and one at Tiberias, in the West, where the Scriptures were often transcribed. Hence arose two recensions or editions of the Hebrew Scriptures. Aaron ben Asher, the president at Tiberias, and Jacob ben Naphtali, president at Babylon, collated the manuscripts of the eastern and western Jews. Our printed editions almost entirely follow the recension of Asher. The most celebrated copies among the Jews are the Codex of Hillel, of ben Asher, called also the Palestine, Jerusalem, and Egyptian Codex, highly lauded by Maimonides and Elias; of Ben Naphtali (the Babylonian), the Codex Sinai, a correct manuscript of the Pentateuch, and the Codex of Jericho.[2]

The Samaritan Pentateuch.

Material aid in ascertaining the true reading in the books of Moses is to be derived from the Samaritan Pentateuch, which is not a version, but the original law, written in a character different from the Hebrew. It was among the ten tribes when they separated from Judah, and has been successively transcribed from the copies then among them. The preservation of two independent copies of the original text, the Samaritan and the Hebrew, by nations utterly hostile to each other, and having no intercourse, is a strong confirmation of the integrity of the Scriptures they contain. The differences from the Hebrew, which occur in many places in the Samaritan Pentateuch, have been objected against its authenticity; but this proceeds on the supposition, which is not to be maintained, of the perfect integrity of the Masoretic copies. It has been condemned for a wilful alteration of Ebal into Gerizzim, Deut. xxvii. 4; but it has been shewn by Dr. Kennicott, that on various accounts it is in all probability the true reading, and that the corruption is to be charged upon the Jews.[3] Dr. Hales has fully vindicated the chronology of the Samaritan Pentateuch, and in a just estimation it will assuredly be found that this and the Hebrew are mutually corrective. The Samaritan Pentateuch agrees remarkably, in many instances, with the Septuagint version, and thus shews that few variations had crept into the copies of the Hebrew, between the time of the defection of the ten tribes, and the making of that version.

Two versions of it.

Two versions of the Samaritan Pentateuch are extant; namely, one in the proper dialect and character, which is of great antiquity, the other the Arabic version, also in Samaritan characters. The author of the former is unknown; the latter was executed A.D. 1070, by Abu Said. A third, or Greek version, is mentioned by Morinus, Hottinger, and other learned men, not now extant, but supposed to be of the time of Alexander the Great. Walton, however, and others, are more than doubtful of the fact.[1]

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[1] See Gerard's Institutes of Biblical Criticism, Part I. Sect. I.

[2] Walton, Proleg. iv. 8—12.

[3] Kennicott, Diss. 2. c. 1.; Walton, Proleg. xi. 16.

Various readings. The subject of "various readings" has engaged the utmost attention among learned men, and well have their labours been repaid in two respects; first by the discovery of many errors which has led to the correction of the sacred text, and next by the satisfactory conclusions at which they have arrived respecting the comparative insignificance of these readings. Manuscripts being either dictated to copyists, or transcribed by them, errors would naturally creep in through negligence, mistake, wilful perversion, or other causes. But no corruptions have been detected sufficient to shake our faith in any scriptural fact or doctrine. The subject itself is an extensive one, and not strictly within the sphere of our present design. We therefore refer the reader to the admirable digest of the principal matters relating to it, drawn up from Dr. Kennicott's Dissertations, De Rossi's Compendio di Critica Sacra, and other sources of information in Horne's Introduction to the Critical Study and Knowledge of the Scriptures, Vol. II. Part I. Chap. V.

SECTION VIII.—HEBREW POETRY.

Among the various works that have been written on the subject of Hebrew poetry, that of Bishop Lowth (*De Sacra Poësi Hebræorum Prælectiones Academicæ*) has always been deemed pre-eminent. In connection with Bishop Jebb's "*Sacred Literature*," it should be perused, as affording further means of forming correct opinions, especially on that part of the Prelections which relates to the Hebrew metre.

Mizmor and Mashal. A poem is called in the Hebrew, *Mizmor*; that is, a short composition divided into distinct parts. This has reference to the verse and numbers. It is also called *Mashal*, a word expressive of the poetical style in regard to the diction and sentiments. The term means *parable*, though more is comprehended in relation to ornament and figure than it is commonly understood to signify. Dr. Lowth treats it as including three forms or modes of speech,—the sententious, the figurative, and the sublime. He moreover considers as characteristic of Hebrew poetry the acrostical commencement of lines or stanzas; the admission of foreign words, and certain paragogic particles, forming a distinct poetic dialect; and parallelism. Dr. Jebb, however, denies all but the last as thus characteristic; pleading that the acrostic occurs only in twelve poems of the Old Testament, that the paragogic or redundant particles are not universal in the poetry, and are admitted in passages merely historical and prosaic; that a rhyming termination of lines is not discernible in the alphabetical poems, nor any metre analogous to that of the heathen classics.

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[1] Si vero talis aliqua extitisset versio Græca nequaquam tamen ad tempora Alexandri pertigisse, sed multo recentiorem esse certo persuasus sum. Nam ante lxx. versionem nullam Græcam extitisse, alibi, ni fallor satis probatum est. Proleg. xi.

Characteristic of Hebrew poetry.

The undisputed peculiarity of the Hebrew poetry is the *parallelisms* found in it: a construction of sentences which is peculiarly favourable to impression, and adapted to the ancient mode of singing, while the sentiments conveyed are full of truth, beauty, and grandeur. This poetical conformation of the sentences consists chiefly, observes Bishop Lowth, in a certain equality, resemblance, or parallelism, between the members of each period; so that in two lines (or members of the same period), things for the most part shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. This parallelism has much variety and many gradations.

Parallelism.

The sacred hymns of the Hebrews were sung alternately by opposite choirs, and the one choir usually performed the hymn itself, while the other sung a particular distich, which was interposed at stated intervals, of the nature of the proasm or epode of the Greeks. In this manner the Israelites chanted the ode at the Red Sea, for " Miriam the prophetess took a timbrel in her hand, and the women followed her with timbrels, and with dances; and Miriam answered them:" that is, she and the women sung the response. Sometimes the musical performance was differently conducted, one choir singing a single verse to the other, while the other constantly added a verse correspondent in a measure to the former: Ezra informs us, for instance, that the following distich,

> " Sing praises to Jehovah, for he is good,
> Because his mercy endureth for ever,"

was sung by the Priests and Levites, in alternate choirs, at the command of David. In that psalm (the cxxxvith) the latter verse, sung by the latter choir, forms a perpetual epode. Of the same nature is the song of the women concerning Saul and David (1 Sam. xviii. 7), for " the women who played answered one another." Isaiah also represents the Seraphim as chanting the praises of Jehovah in alternate strains (Is. vi. 3.). In illustrating the sublime style of the Hebrew ode, Bishop Lowth (Lect. xxvii.) adverts to the induction of the ark to Mount Sion by David, which occasioned the 24th Psalm, and which exhibits a most splendid and perfect specimen of the poetic responses in question. The procession arrives at the gates of the Tabernacle. While the ark is brought in, the Levites, divided into two choirs, sing alternately the concluding part of the psalm:—

> "Lift up your heads, O ye gates!
> And be ye lift up, ye everlasting doors!
> And the King of Glory shall enter.
> Who is this King of Glory?
> Jehovah, mighty and powerful,
> Jehovah, powerful in war.
> Lift up your heads, O ye gates;
> And be ye lift up, ye everlasting doors!
> And the King of Glory shall enter.
> Who is this King of Glory?
> Jehovah of hosts, he is the King of Glory."—Ps. cxxxvi.

Three alternate choirs.

It has been stated, with regret, that Bishop Lowth did not more fully pursue this subject in his nineteenth lecture; that although the performance of hymns by two alternating choirs was the most usual practice, yet, the parallelism of sentences extended much farther in the Hebrew poetry. There were sometimes three alternate chorusses. A specimen of this occurs in the 135th Psalm. The High Priest with the house of Aaron constitute the first choir; the Levites serving in the temple the second; and the Congregation of Israel the third. Each of these has a distinct part, and all unite in chorus at intervals. The psalm therefore has been arranged in the following manner.

PSALM CXXXV.

ΠΡΟΑΣΜΑ, or *Prelude*, Part 1.

High Priests and Priests, to the Levites:
Praise ye Jah!

Levites, to the Priests:
Praise ye the name of Jehovah!

Priests and Levites, to the Congregation:
Praise him, O ye servants of Jehovah!

The Congregation, to the Priests:
Ye that stand in the house of Jehovah!

The Congregation, to the Levites:
In the courts of the house of your God!

ΠΡΟΑΣΜΑ 2.

Priests, to the Levites:

Praise ye Jah, for Jehovah is good.

Levites, to the Congregation:

Sing praises unto his name, for it is pleasant.

Congregation, joining both Priests and Levites:

For Jah hath chosen Jacob unto himself,
Israel for his peculiar treasure.

HYMN.

High Priest, followed by the Priests:

For I know that Jehovah is great,
Even our Lord above all gods.

Levites:

Whatsoever Jehovah pleased,
He did in heaven, and in earth,
In the seas, and in deep places.

Congregation:

He causeth the vapours to rise from the ends of the earth,
He maketh the lightnings for the rain;
He bringeth the wind out of his treasuries.

High Priest, accompanied by the Priests:

Who smote the first-born of Egypt,
Both of man and of beast.

Levites:

Sent tokens and wonders into the midst of thee, O Egypt;

Congregation:

Upon Pharoah, and upon all his servants.

High Priest and Priests:

Who smote great nations, and slew mighty kings;

Levites:

Sihon, king of the Amorites,
And Og, king of Bashan,
And all the kingdoms of Canaan.

Congregation:

And he gave their land an heritage,
An heritage with Israel his people.

Priests:

Thy name, O Jehovah, endureth for ever.

Levites:

Thy memorial, O Jehovah, throughout all generations.

Priests, Levites, and Congregation, in full chorus:

For Jehovah will judge his people;
And will repent him concerning his servants.

II.

High Priest, accompanied by the Priests:

The idols of the Heathen—silver and gold!
The work of mortal hands.

Levites:

They have mouths, but they speak not;
Eyes have they, but they see not.

Congregation:

They have ears, but they hear not;
Neither is there any truth in their mouths.

Priests, Levites, and Congregation, in full chorus:

They that make them are like unto them;
Every one that trusteth in them.

Αντιφωνησις.

High Priest and Priests, to the Congregation:

Bless Jehovah, O house of Israel!

Congregation, to the High Priest and Priests:

Bless Jehovah, O house of Aaron!

High Priest and Priests, to the Levites:

Bless Jehovah, O house of Levi!

Levites, to High Priest and Priests:

Ye that fear Jehovah, bless Jehovah!

Priests, Levites, and Congregation, in full chorus:

Blessed be Jehovah out of Sion,
Who dwelleth in Jerusalem!"

Full chorus, continuing each division in both the rest:

Praise ye Jah!

Different classes of parallels. The different kinds of parallelism are distributed by Bishop Lowth into three divisions or classes; namely, synonymous, antithetic, and synthetic parallels. Instead of the term synonymous, Bishop Jebb proposes *cognate*, because he considers Lowth's definition, namely, that species of parallelism where the same sentiment is repeated in different but equivalent terms, as not strictly applicable. Mr. Horne[1] adopts the epithet *gradational*, on the suggestion of a learned writer in the "British Critic," for 1820.

Synonymous, cognate, or gradational parallelism.

The *synonymous, cognate, or gradational parallelism*, is of very frequent occurrence.

> "Who shall ascend the mountain of Jehovah?
> And who shall stand within his holy place?
> The clean of hands, and the pure in heart."—Ps. xxiv. 3, 4.

To *ascend* marks progress; to *stand*, stability of confirmation: the *mountain of Jehovah*, the site of the divine sanctuary; his *holy place*, the sanctuary itself; and in correspondence with the advance of the two lines which form the first couplet there is an advance in the members of the third line: the clean of hands and the pure in heart; *the clean of hands shall ascend the mountain of Jehovah*; *the pure in heart shall stand within his holy place* (Jebb).

The 114th Psalm furnishes a fine example; also the 1st and 21st Psalms. In the 60th chapter of Isaiah we have the following:—

> "Arise, be thou enlightened; for thy light is come;
> And the glory of the Lord is risen upon thee.
> For behold darkness shall cover the earth;
> And a thick vapour the nations:
> But upon thee shall Jehovah arise;
> And his glory upon thee shall be conspicuous.
> And the nations shall walk in thy light;
> And kings in the brightness of thy rising."—Is. lx. 1—3.

Among other and abundant examples in the Prophets, the following, in Hosea, is peculiarly expressive:—

> "How shall I resign thee, O Ephraim!
> How shall I deliver thee up, O Israel!
> How shall I resign thee as Admah!
> How shall I make thee as Zeboim!
> My heart is changed within me;
> I am warmed also with repentance towards thee.
> I will not do according to the fervour of my wrath;
> I will not return to destroy Ephraim:
> For I am God and not man;
> Holy in the midst of thee, though I inhabit not thy cities."[2]
> Hos. xi. 8, 9.

Varieties in this species.

There is great variety in this species of parallelism. Sometimes it is formed by the iterations of the former member:

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[1] Introduction to the Critical Study and Knowledge of the Holy Scriptures.

[2] "Although I am no frequenter of cities." Horsley. "I will not enter into the city." Eng. Version (adverting to the former sentence), "I will return to destroy."

"Much have they oppressed me from my youth up,
May Israel now say;
Much have they oppressed me from my youth,
Yet have they not prevailed against me."—Ps. cxxix. 1, 2.

"God of vengeance, Jehovah;
God of vengeance, show thyself;
How long shall the wicked, O Jehovah,
How long shall the wicked triumph!"—Ps. xciv. 1, 3.

"Jehovah is a jealous and avenging God;
Jehovah avengeth, and is wrathful:
Jehovah avengeth his adversaries;
And he reserveth *indignation* for his enemies."—Nah. 1, 2.

In the latter line, something is frequently supplied from the former:—

"The King sent and released him;
The ruler of the people, and set him free."—Ps. cv. 20.

"The mighty dead tremble from beneath;
The waters, and they that dwell therein."—Job, xxvi. 5.

Sometimes the whole latter division answers only to a part of the former.

"Jehovah reigneth, let the earth rejoice;
Let the multitude of isles be glad."—Ps. xcvii. 1.

Sometimes there are triplet parallelisms, wherein the second line is generally synonymous with the first, and the third begins the second or concludes it, often referring to both the preceding, and forming a kind of stanza.

"The floods have lifted up, O Jehovah,
The floods have lifted up their voice,
The floods have lifted up their waves.
Than the voice of many waters,
The glorious waves of the sea,
Jehovah on high is more glorious."—Ps. xliii. 3, 4.

"Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it."—Job, iii. 4.

In stanzas of four lines, two regular distichs are formed, connected by sound and construction; and by a peculiar artifice the third often forms a continuous sense with the first, and the fourth with the second.

"As the heavens are high above the earth,
So high is his goodness over them that fear him;
As remote as the east is from the west,
So far hath he removed from us our transgressions."
Ps. ciii. 11, 12.

"I will drench my arrows in blood,
And my sword shall devour flesh;
In the blood of the slain and the captives;
From the bushy head of the enemies."—Deut. xxxii. 42.

"For thy husband is thy Maker,
Jehovah God of Hosts is his name:
And thy Redeemer is the Holy One of Israel;
The God of the whole earth shall he be called."—Is. liv. 5.

In the following the form of the construction is alternate:—

"And his land is filled with silver and gold;
And there is no end of his treasures;
And his land is filled with horses,
Neither is there any end of his chariots."—Is. ii. 7.

Bishop Lowth gives us a singular instance:—

"Who is like unto Jehovah our God?
Who is exalted to dwell on high,
Who humbleth himself to look down,
In the heavens, and in the earth."—Ps. cxiii. 5, 6.

Here two members of the latter line are to be referred severally to the two preceding lines; as if it were, "Who is exalted to dwell in the heavens, and who humbleth himself to inspect the things that are in the earth."

There are also stanzas of five lines, in which the line not parallel is interposed between two distichs, or after two, making a full close:—

"Like as a lion growleth,
Even the young lion over his prey;
Though the whole company of shepherds be
called together against him;
At their voice he will not be terrified,
Nor at their tumult will he be humbled."—Is. xxxi. 4.

"Who established the word of his servant;
And accomplished the counsel of his messenger;
Who sayeth to Jerusalem, Thou shalt be inhabited,
And to the cities of Judah, Ye shall be built,
And her desolate places I will restore."—Is. xliv. 26.

Antithetic parallelism.

The *antithetic parallelism* is that in which in two corresponding lines there is an opposition of terms and sentiments, expressions or cases. It is not confined to any particular form, and is most commonly employed in aphorisms and proverbs; as those of Solomon.

"A wise son rejoiceth his father;
But a foolish son is the grief of his mother."—Prov. x. 1.

"The blows of a friend are faithful;
But the kisses of an enemy are treacherous.
The cloyed will trample upon an honey-comb;
But to the hungry every bitter thing is sweet.
There is who maketh himself rich, and wanteth all things;
Who maketh himself poor, yet hath much wealth."
Prov. xxvii. 6, 7; xiii. 7.

A contraposition of parts is sometimes found in the same sentence :—

> " I am swarthy but comely, O daughters of Jerusalem ;
> As the tents of Kedar, as the pavilions of Solomon."—Cant. i. 5.

The last line is to be divided, and applied to the preceding : " Swarthy as the tents of Kedar ; comely as the pavilions of Solomon."

The highest kinds of Hebrew poetry, however, admit of antithetic parallelism :—

> " In a little anger have I forsaken thee ;
> But with great mercies will I receive thee again :
> In a short wrath I hid my face for a moment from thee ;
> But with everlasting kindness will I have mercy on thee."
> Is. liv. 7, 8.

> " Behold my servants shall eat, but ye shall be famished ;
> Behold my servants shall drink, but ye shall be thirsty ;
> ... Behold my servants shall rejoice, but ye shall be confounded ;
> Behold my servants shall sing aloud, for gladness of heart ;
> And in the anguish of a broken spirit shall ye howl."
> Is. lxv. 13, 14.

Synthetic parallelism.

Synthetic or constructive parallelism is that in which sentences answer to each other, not by the repetition of the same image or sentiment, or the opposition of their contraries, but by a correspondence and equality between the propositions, in the shape and turn of the sentence; as noun answering to noun, verb to verb, member to member, negative to negative, interrogation to interrogation. It consists generally of verses longer than usual.

> " The law of Jehovah is perfect, restoring the soul ;
> The testimony of the Lord is sure, making wise the simple :
> The precepts of Jehovah are right, rejoicing the heart,
> The commandment of Jehovah is clean, enlightening the eyes ;
> The fear of Jehovah is pure, enduring for ever ;
> The judgments of Jehovah are truth, they are just altogether.
> More desirable than gold, or than much fine gold,
> And sweeter than honey, or the dropping of honey-combs."
> Ps. xix. 8—11.

Triplets are often formed of this kind of parallelism :—

> " The clouds overflowed with water ;
> The atmosphere resounded ;
> Thine arrows also issued forth ;
> The voice of thy thunder was in the skies ;
> The lightnings enlightened the world ;
> The earth trembled and shook."—Ps. lxxvii. 18, 19.

One line, or member, frequently contains two sentiments :—

> " The nations raged ; the kingdoms were moved ;
> He uttered a voice ; the earth was dissolved :
> Be still, and know that I am God :
> I will be exalted in the nations, I will be exalted in the earth."
> Ps. xlvi. 6 and 10.

In this species of parallelism a definite number is sometimes put poetically for an indefinite, for the sake of the form:—

" In six troubles shall he deliver thee;
And in seven there shall no evil touch thee."—Job, v. 19.

" God hath said once;
Twice also have I heard the same."—Ps. lxii. 12.

" The variety in the form of this synthetic parallelism is very great, and the degrees of resemblance almost infinite; so that sometimes the scheme of the parallelism is very subtle and obscure, and must be developed by art and ability in distinguishing the different members of the sentences, and in distributing the points, rather than by depending upon the obvious construction." [1]

Introverted parallelism.

There is a species of parallelism which has acquired the name of *introverted*, which Bishop Jebb has defined and illustrated. The stanzas are so constructed, that, whatever be the number of lines, the first line shall be parallel with the last, the second with the last but one, and so throughout.

" And it shall come to pass in that day;
Jehovah shall make a gathering of his fruit
From the flood of the river;
To the stream of Egypt;
And ye shall be gleaned up one by one;
O ye sons of Israel.

And it shall come to pass in that day;
The great trumpet shall be sounded;
And those shall come who were perishing in the land of Assyria;
And who were dispersed in the land of Egypt;
And they shall bow themselves down before Jehovah;
In the holy mountain, in Jerusalem."—Is. xxvii. 12, 13.

In these two stanzas of Isaiah, figuratively in the first, and literally in the second, is predicted the return of the Jews from their several dispersions. The first line of each stanza is parallel with the sixth; the second with the fifth; and the third with the fourth: also, on comparing the stanzas one with another, it is manifest that they are constructed with the utmost precision of mutual correspondence, clause harmonizing with clause, and line respectively with line; the first line of the first stanza with the first line of the second, and so throughout.

" The idols of the heathen are silver and gold;
The work of men's hand;
They have mouths, but they speak not;
They have eyes, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths;
They who make them are like unto them;
So are all they who put their trust in them."—Ps. cxxxv. 15—18.

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[1] Lowth. Lect. xix. For further remarks and illustrations consult the preliminary Dissertation to the translation of Isaiah.

The parallelisms here marked out are very accurate. In the first line of this example we have the idolatrous heathen: in the eighth, those who put their trust in idols: in the second line, the fabrication: in the seventh, the fabricators: in the third line, mouths without articulation: in the sixth, mouths without breath: in the fourth line, eyes without vision; and in the fifth line, ears without the sense of hearing. The parallelism of the extreme members may be rendered yet more evident, by reducing the passage into two quatrains, thus:—

"The idols of the heathen are silver and gold;
    The work of men's hand;
    They who make them are like unto them;
So are all they who put their trust in them.

They have mouths, but they speak not;
    They have eyes, but they see not;
    They have ears, but they hear not;
Neither is there any breath in their mouths."[1]

The construction of Hebrew poetry on the principle of parallelisms possesses one great advantage above the poetry of other languages; namely, that the repetitions and correspondences it involves often furnish the best means of understanding sentences or phrases to which considerable obscurity is attached. Perplexed with one form of expression, we immediately come to another, through which light breaks in upon the darkness. And this is the more important from the prophetic nature of some of the books of inspiration, which naturally require a more verbal accuracy of knowledge than historical narratives or other modes of communication. Moreover, the memory is thus assisted by the reiteration of noble sentiments, and the taste gratified by the slight alteration of aspect in which they are presented. Besides which there is a great majesty and solemnity in parallelisms, which can never be equalled by the rhymes of modern languages, or even by the contrivances of their blank verse.

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[1] Jebb's Sacred Literature, pp. 53, 54, 57, 58: other illustrations are given in the same work from the apocryphal and rabbinical writings, pp. 84—90.

CHAPTER IV.

MANNERS AND CUSTOMS OF THE ISRAELITES.

The term Israelites.

In the general term *Israelites*, we may be permitted, with an allowable anachronism, to include the patriarchal families from the earliest periods of their history; since, like a river which has acquired a new name after flowing from a considerable distance to some remarkable spot, it is nevertheless essentially the same from its most insignificant source, through all its windings, and in every degree of its expansion to its issue in the ocean. It will not be expected, being obviously incompatible with our proportions, that all the peculiarities of the Israelites as a people should here be minutely traced and specified: suffice it to detail those which are of the greatest importance, or which tend to exhibit their most distinguishing nationalities. With this view it may be convenient to classify them under certain general divisions, comprising their Religion, their Civil Polity, their Domestic Circumstances, their Distribution of Time, and their Ordinary Pursuits.

SECTION I.—RELIGION.

Religion.

In considering the nature of the Jewish economy as a whole, the marked peculiarity of their *religion* has of course been especially noticed; but in order to have a more clear perception of that peculiarity, it seems requisite to enter into somewhat further detail, and to specify their more remarkable institutions. The principles of their religion have already been adverted to, and are in fact so completely interwoven with every topic of that great subject, which may either now, or will hereafter, come under discussion, that no formal enumeration seems to be demanded. They had but one divinely appointed place of public assembly, called the tabernacle, and afterwards the temple, in which all the solemnities of their worship were conducted, and on the one altar of which the appointed sacrifices were presented to the Great Supreme. While this unity was symbolical of that of the object of their adorations, the magnificence with which it was adorned shadowed forth the glory of his perfections as the "king eternal, immortal, invisible."

The temple itself, with the sacrifices of different kinds which belonged to the Mosaic ritual, will presently come under review, remarking only here that the quality of the victims, and the manner of offering them, with all the circumstances of time and place, were prescribed by the law with an authority, and accuracy, and punctiliousness, that admitted not of the slightest deviation.

Ancient notions of sacrifice.

On the Institution and Intention of Sacrifice.—Sacrifice (*sacrificium*), among the old writers, appears to have denoted rather the ceremonies of religious worship than the victim. But its import has not been confined to this. Sometimes it designated the victim consumed on the altar; sometimes any kind of offering, whether consumed or not; and sometimes, in the sense first alluded to, it was equivalent to ἱερουργια, or the worship, rites, and solemnities employed in the offering, or in the consecration of gifts or persons to the use or service of the gods.

Present opinions respecting sacrifice.

By the term Sacrifice, we now generally understand an offering, wholly or in part consumed upon the altar. Lactantius mentions a distinction between gifts or offerings and Sacrifices: *Donum est quicquid auro argentoque fabricatur, etiam quicquid purpura et serico texitur; Sacrificium est victima, et quæcunque in ara cremantur.*[1] This is, perhaps, hardly accurate enough even for that kind of definition which our present purpose will need. It is not always necessary that the victim should be *burnt*, to constitute a sacrifice in the common acceptation of the term. Sykes observes of the heathen sacrifices, that those offered to the deities of the Ocean were cast into the sea, and it was not always required that the victim should be burned on the altar. It was enough that it was consumed in some way, or rendered unfit for the use of the offerer. Cruden's definition, therefore, will come nearer our purpose in the term Sacrifice, as employed in this article: "A Sacrifice differs from a mere oblation in this, that in a Sacrifice there must be a real change or destruction of the thing offered, whereas an oblation is but a simple offering of a gift."

Application of the term.

In Heb. xiii. 16, the application of the term Sacrifices to works of charity and beneficence is figurative; indicating that such works are agreeable to God, as are sacrifices, when presented not from any reliance on the mere offering, but from faith in his covenant, and a desire to please and obey him.

History of sacrifice twofold.

The history of Sacrifice, and of the questions connected with it, obviously divides itself into two distinct streams: the one taking its course through the nations involved in Paganism; the other through the several dispensations of God's Church and people recorded in Scripture. It must be evident, also, that each of these streams traverses fields of inquiry through which, in a work of this kind, they cannot be traced in all their windings, but only in a few principal and selected points; the principle of selection being their possessing most interest to the student or inquirer of the present generation.

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[1] Lib. vi. c. 25.

Heathen sacrifices.

Upon this principle little need be said upon the several kinds of sacrifice in use among the heathen; for it is well-known that there was an almost endless multiplicity of them. Egypt alone is said to have had no less than six hundred and sixty-six varieties. The general use, adoption, and observance of them also were based upon such doubtful notions, such mixed and capricious views and motives, that the reduction of them to any certain classes is a matter hardly to be accomplished. That in some instances their intent was similar to that of some of the Jewish sacrifices is true. Some were regarded as piacular, some as eucharistic, and some as vicarious. These points of resemblance would, perhaps, prove little as to the intent of sacrifice antecedently to the time of Moses, inasmuch as the ideas themselves might have been borrowed from the Jews under the Law. And, if we assume that sacrifice, being so universal, must have taken its rise from the common usage, before the dispersion at Babel, still we cannot, perhaps, thence fairly conclude that it derived from the same source the above, and not all other peculiarities, merely because certain Heathen sacrifices in these points happened to correspond with those under the Law. They may, however, be auxiliary to other more conclusive reasons.

Federal rites.

It is not questioned that the heathen sacrifices were sometimes federal rites, as between the deities and the worshipper; but not so often, perhaps, as is generally imagined. The solemnities of sacrifice were frequently used on great occasions for the purpose of ratifying and giving greater weight to covenants. But the covenant was usually between two mortal contracting parties, who made the offering, and was not intended to refer federally to the deities to whom the offering was made. The intervention of the gods was called for, not as parties, but as witnesses, to avenge the violation of the compact, should such be attempted or meditated.

Bribing the deities.

The notion of bribing their deities by gifts, as well as other barbarous and superstitious notions, prevailed among the vulgar worshippers of the heathen, but we are not justified in thence concluding that any such notion was involved in the *Jewish* doctrine of atonement, or that the error took its rise from that quarter. The operation of man's ignorance and corruption, when left to his own devices, and trusting in his own wisdom, will sufficiently account for these errors. Indeed, they seem to stand as proofs and records of his folly, for the instruction and warning of the world.

Conciliating the deity.

The notion of conciliating an offended or capricious deity by gifts, was not an unlikely one to arise in the mind of worshippers who had no worthy conception of his nature and perfections. But this will hardly apply to the rationale of piacular sacrifices, of which the principle was reconciliation by shedding of blood, upon the presumption that the life of the offerer was forfeited. The abuse of this notion, and the doubt of the insufficiency of mere brute victims, seems to have given rise to the sacrifice of human victims.

Perversions of sacrifice.

It is known to every reader, that multitudes of perversions of sacrifice prevailed among the heathen, and that their worship was debased with the most deplorable superstitions, the vilest brutality and profligacy, and the most atrocious cruelties. The blood of human victims has streamed on the altars of idolatry. Even Greece and Rome, with all their proud pretensions to science and civilization, were disgraced by examples of this horrid practice. The Druidical wholesale murders are familiar to every one who has looked into the early history of this country. Yet sanguinary as were the rites of the Britons, their barbarities were cast into the shade by the still greater prevalence of human sacrifice among the Scandinavian Tribes from which their invaders issued. Magee cites the authority of De Pauw, (*Rech. Phil. sur les Améric.* vol. i. p. 211) asserting "that there is no nation mentioned in history whom we cannot reproach with having more than once made the blood of its citizens stream forth in holy and pious ceremonies to appease the divinity when he appeared angry, or to move him when he appeared indolent." From the prevalence of this practice, Magee argues how little likelihood there is in the supposition that "human reason could discover the sufficiency of repentance to regain the favour of an offended God." It was an acknowledgment of the necessity of an atonement, whether a sense of that necessity was derived from the common suggestions of reason, or from some source of revelation or tradition antecedent to the dispersion of mankind.

Rites of Ancient Britons.

Everything tends to carry back the origin of the *mere rite* of Heathen sacrifice (not of course all its variations and conditions) to a point to which no profane testimony reaches, and of which only Scripture can give a satisfactory account, namely, the period when all the nations were one family and language. We must turn, then, to the Scripture account of sacrifice.

Patriarchal sacrifices.

The first *express* Scriptural mention of it is in the case of Abel and Cain, (Gen. iv.) though the mention of the skins in which Adam and his wife were clothed has been supposed to indicate that they practised it; as the permission to eat animal food is not recorded to have been given till after the Flood, and consequently there is no assignable reason on record, except sacrifice, for which the beasts whose skins were worn should be slain. It is occasionally mentioned during the Patriarchal history, as being offered on remarkable occasions; and under the Law it is enjoined with much ceremonial accompaniment and various adaptations to different offences.

On these points all are agreed. But a great question has been raised upon the origin of sacrifice,—whether it was at first of Divine institution or of human invention, and afterwards adopted by God, and applied to the peculiar circumstances of the Jewish people. Instead of taking the controverted question in the order of time, and beginning with the discussion of the origin of sacrifice, it will, perhaps, be a more convenient plan for the purposes of this article, to give an outline of the different kinds of Sacrifice under the Law of Moses, and then briefly notice the question as to its origin and primeval intent.

Mosaic sacrifices.

The materials of the Jewish Sacrifices were various: some offerings consisted of animals—sheep and goats, doves and pigeons, bullock, cow, or heifer.

Meat offerings.

Other offerings were called meat offerings. Of these some were accompanied with drink offerings, and were composed of fine flour prepared with salt and oil, and kneaded into thick cakes or thin wafers. The drink offering was a libation of wine at the base of the altar. "Those meat and drink offerings," says Jennings, "were a sort of appendages to the sacrifices; they were offered along with all the burnt offerings, except of birds; and with the peace offerings, Numb. xv. 3, &c.; but not with the sin offerings, except that which was offered at the cleansing of a leper, Lev. xiv. 10.

"The meat offerings alone, which were not offered along with animal sacrifices, were either public or private. The public were the wave sheaf, Lev. xxiii. 10, 11. and the twelve cakes of shew bread, Lev. xxiv. 5. The private were either enjoined by the Law, as that of the priest at his consecration, Lev. vi. 20, and that which the jealous husband was to offer, Numb. v. 15; or they were allowed in case of poverty, when the persons could not afford a more costly sacrifice, Lev. v. 11.

"The meat offerings were all of white flour, except that of the jealous husband, which was of barley meal, without any mixture, and the wave sheaf, which was not ground into flour; all the rest were fine wheat flour seasoned with salt, Lev. ii. 13. Some were mixed with oil, frankincense, or both, ver. 15. Some were offered unbaked, others baked." (Jennings's *Jewish Ant.*)

Classification of sacrifices.

The principal sacrifices of the Law are classed under these four denominations:

Burnt offerings.

1. עולות, burnt offerings or holocausts, which were burnt and entirely consumed, except the skin. These were esteemed the most excellent of all the sacrifices.

Sin offerings.

2. חטאת, sin offerings. These were not always burnt entirely as the former were. On ordinary occasions, only the fat was burnt on the altar, some of the blood put on the horns of the altar, and part poured out at the foot of it. (Lev. iv. 25, 26.) The flesh was the priest's due. (Lev. vi. 25, 26.)

On certain solemn occasions, however, they were to be entirely consumed, though not as the burnt offerings were, upon the altar, but without the camp; excepting the fat and kidneys, which were burnt on the altar.

Trespass offerings.

3. אשמים, trespass offerings. These differ but little from the sin offerings, chiefly indeed in their being offered only for individuals, whereas sin offerings were sometimes used for the whole congregation. In all these three, atonement was understood; the offerer, under a sense of sin, sought reconciliation with God, and readmission to the communion and benefits of the church.

Peace offerings.

4. שלמים, peace offerings, either of the flock or of the herd, male or female, The fat only, together with the kidneys (and if they were sheep or goats, the rump or tail), were burnt upon the altar. (Lev. iii. 3—5, 9—11.) The breast and right shoulder (called the wave breast and heave shoulder) (Lev. vii. 34) belonged to the Priests, to maintain them during their respective terms of attendance at the sanctuary. With the remainder the offerer made a feast with his friends. With these peace offerings cakes of flour mixed with oil, leavened and unleavened, were offered and became the priest's due. (Lev. vii. 12, 13.) The peace offerings were not, as the three former, offered under a notion of guilt contracted; but "the offerer was supposed," says Jennings, "to be at peace with God, and the offering was made rather in a way of thankful acknowledgment for mercies received, or as accompanying vows for the obtaining of further blessings; or as a means of preserving and continuing peace with God. Thus the peace offerings are distinguished into sacrifices of thanksgiving, votive offerings, and voluntary or free-will offerings. (Lev. vii. 11, 12, 16.) The sacrifice of thanksgiving, which the Septuagint renders *θυσια της αινεσεως*, is evidently referred to in these words of the Epistle to the Hebrews: 'By him let us offer the sacrifice of praise to God.' (Heb. xiii. 15.) Some peace offerings were required by the Law to be offered at certain times and on particular occasions; as on the feast of Pentecost

(Lev. xxiii. 19; by a Nazarite when he had accomplished his vow (Numb. vi. 14); and at the consecration of the priest. (Exod. xxix. 28.) But generally it was referred to the devotion and free will of the people to offer these sacrifices, when and how often they pleased."[1]

The first three kinds of sacrifices were offered, as already stated, for various moral offences and ceremonial transgressions. Some were public offerings for the use of the whole people, and others, again, private, for the offences of particular persons.

Sacrifices typical.

That these sacrifices under the Law had respect, not only to the peculiar circumstances of the Jews, but also to the *great Sacrifice which was to be offered for the sins of the whole world,* is laid down with a clearness and decision in the Epistle to the Hebrews, which can leave no doubt on the mind of the believer in the New Testament. They were *types*, and as such, the sacrificial terms are applied to Christ by the inspired writers, both in that Epistle and elsewhere. But with regard to the origin of Sacrifice, whether it were, in its beginning, of divine or of human institution, there has been much controversy. In estimating the judgment of the early Christian writers, not only their weight, as *authorities* in this remote question, is to be taken into the account, but also the *bias*, which might dispose them both to receive favourably the notion of the human institution of sacrifice. The Christians were taunted by their Pagan opponents as *atheists*, because they despised Sacrifices, and, therefore, might not be unwilling to admit a tenet so decidedly adverse to this prejudice against their religion; for they could not be, with any show of reason, considered *atheists*, for neglecting that which was of mere *human* invention. And, at the same time, the reluctance of the heathen to abandon this rite would be increased if they found their opponents admitting its origin to be from God. Many of the old Fathers, and some of the Jewish commentators, adopted the idea of a *human* institution; and in more recent times, in our own country, the names of Warburton, Spenser, and Sykes, have been chiefly distinguished among its advocates. Witsius, Law, and others, have taken an opposite view; and, still more recently, the divine origin of Sacrifice has been powerfully contended for in Magee's well-known work on the Atonement. In 1825, the controversy was revived by an acute and learned theologian, the late Rev. J. Davison, whose general character claimed great consideration, and whose polemical skill in the work in question attracted much attention. He took the side of the human invention of Sacrifice. His book was answered by the Rev. G. S.

Are they of human institution?

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[1] Jennings's *Jewish Ant.* book i. ch. 5.

Faber, Rev. W. Vansittart, and the Rev. J. E. N. Molesworth. Mr. Davidson did not reply to any of these.

In drawing these remarks to a close, we cannot refrain from remarking, in the words of the Rev. J. E. N. Molesworth, "that the conclusions deducible from the *human* institution of Sacrifice, if such could be established, however they might demand the acquiescence of our *faith*, would militate strongly against the general idea of God's proceedings, and especially against the apparent system of that dispensation of grace and salvation which was intimated even to our fallen first parents, and is the only refuge of all their posterity. For Dr. Magee has well observed, that those who ascribe sacrifice to human invention are involved immediately in these consequences. They are thereby 'compelled to account for the divine institution of the Jewish Sacrifices as a mere accommodation to prevailing practice; and, consequently, to admit the sacrifice of Christ itself to have grown out of, and been adapted to, this creature of human excogitation.'"

Origin of altars.

ALTARS.—If, with many eminent Christian writers, we maintain the divine institution of sacrifices, we must then date the origin of altars, perhaps, with the sacrifice of Abel, while the strong attestation of the divine acceptance given to that sacrifice, to the sacrifices of Noah and of Abraham; the express prescription of them to the friends of Job, as a means of propitiating the Deity; together with the systematic establishment of them by divine authority, in the law of Moses (on which occasion the forms and ceremonies of the altars were distinctly enjoined,) throw an interest around the history of these edifices connected with the highest hopes of man. The first altars were doubtless temporary, and crude in their materials. When we consider the origin of the word, and the constant propensity of the eastern nations to select the highest eminences for their early religious rites, it might designate, in the first instance, nothing but the spot on which their offerings were made, an opinion which is confirmed by Hesychius and Phavorinus, who speak of people that had sacrifices without altars (or distinct edifices); and a similar testimony of Strabo, respecting the ancient Persians.

Form of altars prescribed.

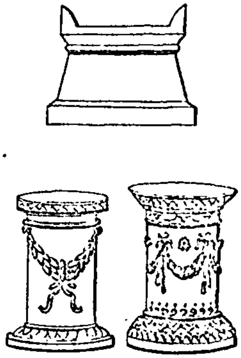
The first altars.

Altars of Noah, Abraham, Jacob,

In sacred history we first read expressly of the altar of Noah, on the memorable occasion of his leaving the ark after the deluge: Abraham erected several; and Jacob consecrated, perhaps, the stone upon which he had slept at Bethel to this purpose: it is certain he returned to this place afterwards (Gen. xxxv. 1) for the express purpose of erecting an altar at the command of God; and this is the first occasion on which we find the building of an altar enjoined.

Moses, Gideon.

The first altar which Moses erected by the command of Deity, was constructed of earth; those of Gideon and Manoah were respectively a rock, employed upon the emergency for that purpose. Among the Jews there were three principal altars: the altar of incense, the altar of burnt-offering, and the altar, or table, of shew-bread. These were each built of wood; the first and the last overlaid with gold; the second with brass, and all richly ornamented with the sculpture of the times. With respect to the form of these altars, there has been much dispute among critics. They are represented, by Josephus, as being square, and having horns at the four corners, as already stated. The words of Josephus are, *τετραγωνος δ' ιδρυτο, κερατοειδεις προανεχων γωνιας.* But it is doubted whether these horns (alluded to Ps. cxviii. 27) were made of wood, horn-shaped, or were in reality the horns of some animal. Their origin is also curious. Some writers have imagined them to refer to the diverging rays of light, when breaking forth in the morning, or from behind a cloud; but their uses are clear. They served to secure the sacrificial victims, and for the fugitives[1] to seize when fleeing to the altar for protection. Horns were well-known badges, too, of dignity and power.



[Altars.]

Horns of the altar.

Circumcision.—Our remarks upon the ancient and modern observance of this rite constitute one article in the section "Modern Judaism," to which the reader is referred.

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[1] Altars, as well as temples, were accounted so sacred by the ancient Greeks, that most of them had the privilege of protecting malefactors of various descriptions, debtors, and even rebellious slaves, who fled to them for refuge; and it was deemed an act of sacrilege to force the fugitive away.

> *Τους μεν γαρ αδιχους βωμους ουχ' εξειν εχρην,*
> *Αλλ' εξελαυνειν· ουδε γαρ ψαυειν καλον*
> *Θεων πονεραν χειρα.* *Eurip. Iön.* 1312.

Plutarch tells us, that those who killed Cylon and his followers, when hanging upon the altars, were afterwards stigmatised with the epithet Αλιτηριοι, impious and profane; and Justin, in his history, observes, that the murder of Laodamia, who had fled to Diana's altar for protection, and was there killed by Milo, was the cause of the death of Milo, and of the public calamities of Æolia. After this, and similar cases of violation, the privileges of the asyla were seldom, if ever, directly broken.

Various kinds of vows.

VOWS.—The Jews frequently made solemn vows of consecration of themselves, their services, their possessions, or part of their possessions, to God; and Moses recognises this dedication in various forms, in the twenty-seventh chapter of Leviticus. A vow, in its ordinary moral and religious acceptation, denotes a solemn undertaking to fulfil certain self-imposed obligations —in case of deliverance from danger. or sickness—success in any particular enterprise—or any similar benefit received.

The earliest instance of a formal vow recorded in the Old Testament, is that made by Jacob after his remarkable vision, Genesis xxviii. 20—22, by which he resolves to devote himself to God's service, and to appropriate the tenth part of his possessions to sacred purposes. Under the Jewish dispensation, vows made to God were not always so rigidly interpreted as if they admitted of no relaxation. In various cases commutations were allowed; as, for instance, a person who had devoted his house or his field to holy uses, might afterwards redeem it by a certain specified payment. The vows of children and married women were held not to be binding, if disallowed by their parents or husbands. The general regulations respecting vows under the Mosaic dispensation, are given in Leviticus, ch. xxvii. and Numbers, ch. vi. and xxx. In the New Testament, they are rarely mentioned, and no specific directions are given respecting them; but our Lord severely censures the Jews of his day for a gross violation of filial duty, in withholding subsistence from their aged and necessitous parents on the plea of previous dedication. See Matt. xv. 5, and Mark vii. 11. It seems that when parents applied to their children for support, the reply sometimes given was, "It is *Corban;*" that is, the succour which you request of me is already devoted to God; therefore I cannot profane it by giving it to you. It is probable that this vow of Corban might be adopted for a present purpose, such as enabling the son uncharitably and undutifully to refuse his parent, and afterwards be bought off; for Josephus (Ant. iv. 4) has stated the fines by which either men or women might be redeemed from personal Corban.

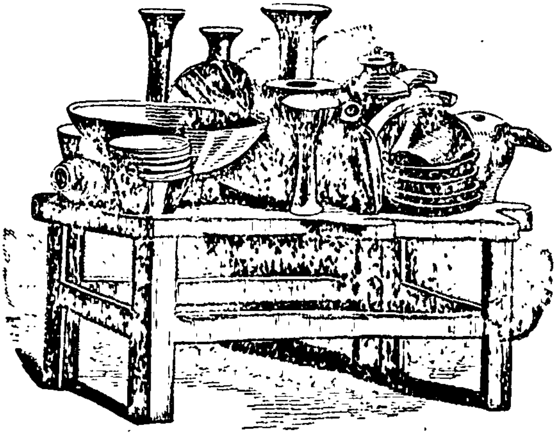
Commutations for vows.

Different sorts of feasts.

JEWISH FEASTS.—The Jewish feasts may be classed under two divisions,—the common and the sacred. Those of ordinary life were often distinguished by splendour and luxurious provision. To these there is frequent reference in the Scriptures. In the most ancient times we read of Abraham making a great feast at the weaning of Isaac. Laban did the same at the marriage of Jacob. The practice of feasting on birth-days and wedding occasions has been perpetuated even to the present age. Nor do our rural districts neglect some joyous demonstrations similar, however inferior, to those of the harvest, vintage, and sheep-shearing of the most ancient times among the Jews and other nations. It was common to ask and bestow special favours during the festivals, which were prolonged for many days; of which we have a specimen in the narrative furnished by the sacred historian of the proceedings of the court of Ahasuerus, when Esther was invited to prefer her request, and promised to have it granted, though it were to "the half of the kingdom."

Ancient hospitality. The rights of hospitality which the necessities of thinly-peopled countries seemed to require, and which, being connected with religion, were urged and practised as a solemn duty, not only diffused happiness among the weary and way-worn, but sometimes were rendered remarkable in their observance by angelic visitations. The story of Abraham entertaining three angels unawares, with its concomitant circumstances and results, is of the deepest interest.

Hospitality of the Bedouins. The usages of the Aeneze Arabs, as stated by Burckhardt, in his "Notes on the Bedouins," illustrate the entertainment which Abraham prepared for his celestial visitors; and the statement applies to other Arab tribes. Their usual fare, called *ayesh*, consists of flour made into a paste, and boiled with sour camel's milk. This is their daily and universal dish; and the richest sheikh would think it disgraceful to order his wife to prepare any other dish merely to please his own palate. The Arabs never indulge in animal food and other luxuries but on the occasion of some great festival, or on the arrival of a stranger. If the guest is a common person, bread is baked, and served up with the ayesh; if the guest is a person of some small consequence, coffee is prepared for him, and also the dish called *behatta* (rice or flour boiled with sweet camel's milk), or that called *ftèta* (baked paste kneaded up thoroughly with butter); but for a man of some rank a kid or lamb is killed. When this happens the lamb is boiled with *bourgoul* (wheat dried in the sun after having been boiled), and camel's milk, and served up in a large wooden dish, around the edge of which the meat is placed. A wooden bowl, containing the melted fat of the animal, is put and pressed down in the midst of the boiled wheat, and every morsel is dipped into this melted fat before it is swallowed. A bowl of camel's milk is frequently handed round after a meal. In this Arab mode of entertaining a stranger we have all the circumstances of Abraham's entertainment, if we change his *calf* for a sheep, lamb, or kid. Here are the *bread* newly baked, the *butter*, and the *milk*. If we should suppose that the process of boiling the choice parts of the calf was too long for the present occasion, we may conclude that those parts were cut up into small bits, and, being run upon small spits or skewers, broiled over the fire; this being a mode very common in the East of preparing a hasty meal of animal food. We have not supposed that the animal was dressed and served up entire, as that would have required more time than the haste of preparing a meal for merely passing strangers would allow. But amongst the Arabs, and indeed other eastern people, it is not unusual at their entertainments to serve up a lamb or kid that has been roasted or baked whole in a hole in the ground, which, after being heated, and having received the carcase, is covered over with stones. It is less usual now in the East to kill a calf than it seems to have been in the times of the Bible. The Arabs, Turks, and others, think that it is monstrous extravagance to kill an animal which becomes so large and valuable when full-grown. This consideration seems to magnify Abraham's liberality in being so ready to kill a calf for the strangers.



[Egyptian Dresser and Pots.]

Out of the ordinary ministrations of hospitality arose naturally feasts of a more extensive kind on special occasions, and becoming associated with religion by Divine appointment, they at length resulted in the most important solemnities. The Israelites were commanded to rejoice in this manner before the Lord; to "eat before him," as it is expressed (Deut. xii. 7), bringing their sacrifices, tithes, and firstlings to the holy place: and there, too, at the feast of weeks, (Deut. xvi. 11), not only the Levites and children, but slaves of both sexes, the poor, the widow, and the orphan, were to be invited—in fact, the entire household, and the stranger, and the sorrowful. Hence the

Sabbath became invested with the character of a sacred festival, and was made commemorative of some of the great events in Jewish history.

Feast of new moon or trumpets.

Feast of Trumpets.—Every new moon, or the first day of every month, was distinguished among the Jews by its sacredness, when it was unlawful to pursue any secular business. The religious services required are mentioned in the Book of Numbers (chap. xxviii. 11—15).

> "And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; and three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; and a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord. And their drink offerings shall be half an hin of wine unto a bullock, and the the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering."

The oppressors of the poor are described as saying, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great . . . that we may buy the poor for silver and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" The new moons were observed with particular sacrifices in addition to the daily ones, attended with the blowing of the sacred silver trumpets (Lev. xxiii. 24; Numb. x. 10).

> "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation."—Lev. xxiii. 24.
>
> "Also, in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God."—Numb. x. 10.

The silver trumpets.

The silver trumpets were used only by the priests in publishing the approach of festivals, and giving signals of war. The ancient trumpet does not appear to have differed much from the modern horn.

The first day, or new moon of the *seventh* month, Tishri being the beginning of the Jewish civil year, was regarded above any other commencing days. Extraordinary sacrifices were then offered, and special annunciations made by trumpets; and it was set apart as a Sabbath. The meaning of these appointments was, that the people should understand that the first portions of their time ought to be consecrated to the Lord, and that all their possessions were to be devoted to His service. Being wholly ceremonial, however, these observances disappeared with the Christian dispensation. Still, the record of them may suggest to us, even in these times of spiritual illumination, the propriety of setting apart certain seasons, besides the sacred day, for solemn reminiscences and grateful celebrations.

The principal Jewish festivals.

The three principal festivals of the Jews were the Passover, the Pentecost, and the Feast of Tabernacles: the former was instituted to commemorate the signal deliverance of their nation from Egyptian bondage; the second to mark the promulgation of the law, which was at the expiration of fifty days. and the third to record, and to perpetuate, a lively recollection of their settlement in the promised land, after the inconvenient method of living, and the toilsome marches and counter-marches, to which they had been so long addicted in the wilderness. To each of these solemnities was assigned, apparently with reference to the creation of the world, the period of seven days; At these seasons an immense concourse of people was usually assembled at Jerusalem, from every direction, all clad in the attire of holiday, animated by the pleasing recollections of their past history, which the very institutions themselves were calculated to revive, and exhilirated by the sight of friends and relatives convened for the similar purpose of indulging not only an allowed, but even a prescribed and commanded festivity. These were seasons of singular satisfaction, deeply remembered, often conversed over, greatly anticipated, and repeatedly celebrated in the writings of their inspired authors—seasons when the natural overflowings of earthly affection blended with the elevating delights of a heavenly devotion.

The Passover.

FEAST OF THE PASSOVER.—The *Passover* was also called the *Feast of unleavened bread*, because during its celebration no leaven was allowed to be used in the bread eaten by the people. An account of its original institution is given in Exod. xii. 1—28. This festival lasted from the fifteenth to the twenty-first of the month Abib or Nisan, the first of the sacred year, corresponding with our April. The fourteenth day was sometimes termed the feast of unleavened bread, because on that day, before the evening, all leaven was removed from the houses, in preparation for the festival week. The chief solemnity was the sacred supper, by which it was introduced, and this was more especially denominated the *Passover.* Every family was required to prepare this, unless very small, when two might unite and prepare it together: nor were those persons who happened to be unconnected with families allowed to neglect it. It consisted of a whole lamb or kid,[1] a male, of the first year, without blemish, roasted[1] whole, and served up with unleavened bread, and a salad of bitter herbs.[2] The victims were selected on the tenth, and slain on the evening of the fourteenth.[3] On the first celebration, the lamb was killed at home, and its blood sprinkled on the posts of the door, but afterwards this was done at the Sanctuary, and the blood and fat appropriated to the altar.

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[1] The original term שה *seh*, signifies the young of sheep and of goats, and may be translated either lamb or kid. "Ye shall take it out from the sheep or from the goats."—(Exod. xii. 5.) In general the Hebrews preferred the lamb to the kid.

> "Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *anything* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even,[4] at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents."—Deut. xvi. 1—7.

The people were to eat the first passover in haste, with their loins girded, their staff in their hand, and kneading troughs on their shoulders, which ceremony was intended to represent their sudden departure out of Egypt. If any of the flesh of these sacrifices was not eaten on the night of the feast, the utmost scrupulousness was observed in the removal and burning of it the next morning.

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[1] It was customary with the Jews to eat their meat *boiled*, which has led to the conclusion that the command to roast the lamb was in opposition to the custom of the Egyptians, who ate raw flesh in honour of Osiris.

[2] What kind of salad was intended it is difficult to determine. The word מררים *merarim*, literally signifies *bitters*. The Jews believe that chicory, wild lettuce, and herbs of that nature, were prescribed. The object was doubtless to remind them of their deliverance from the severely bitter bondage of Egypt.

[3] The Rabbins say that four things were mentioned in the first passover, which were never afterwards required: 1. The eating of the lamb in their houses, dispersed through Goshen. 2. The taking the lamb on the tenth day. 3. The striking of its blood on the door posts and lintels of their houses; and 4. Their eating it in haste.

[4] *The evening*, that is בין הערבים *beyn ha-â-rabayim*, "between the two evenings." Till the sun passed the meridian all was morning or forenoon; after that, afternoon or evening. The first evening, with the Jews, began just after twelve o'clock, and continued till sunset; their second evening began at sunset, and continued through the whole of the twilight. Between twelve o'clock, therefore, and the end of twilight, the passover was to be offered.

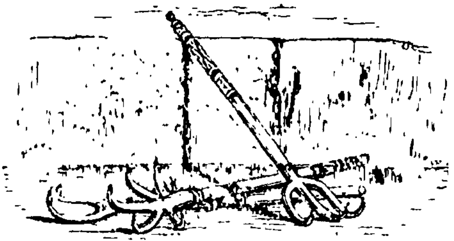
Discrepancies reconciled.

Apparent discrepancies in the Evangelists are reconciled by considering that the term *passover* is applied sometimes to the fourteenth day, or the preparation, and at other times to the whole period of the festival—that the passover or paschal supper was celebrated at the beginning of the fourteenth day of the month, or immediately after sunset of the thirteenth, and that the fourteenth, or Friday, of Passion week, happened to be the day of preparation for the feast of unleavened bread, and also for the Sabbath. The paschal feast was a type of him who is "Christ our passover, sacrificed for us."

It was not considered that women were *directly* bound to be present at any of the three great festivals; but the law was believed *indirectly* to demand it, as far as circumstances would permit. They were, however, deemed to be under a special obligation to be at the passover, because it was written, "the *whole assembly* of the congregation of Israel shall kill it in the evening." (Exod. xii. 6). Usually, therefore, they attended at this festival with their husbands or fathers, and most of the paschal families consisted of husbands, wives, children, and servants, who united in the celebration of the sacred supper.

The preparations.

The lambs were slain in the court of the priests; and being so numerous, the principal part of the afternoon of the fourteenth day was necessarily devoted to the work. The evening sacrifice was therefore offered on that day before the middle of the afternoon. Though only one person entered with the lamb, the whole were divided into three companies, to be admitted in groups successively. When one company had entered, the gates were shut, and the owners of the lambs, or those that brought them in, assisted each other in killing them, taking off their skins, and removing the entrails and fat. The blood was then handed to the priests, to be sprinkled on the altar and poured out at the base. The common portions of fat were burned on the top. The priests stood in rows from the slaughtering places to the altar, passing the pieces and the blood from one



[Flesh Hooks.]

to another, while the Levites sung continually the 113th, 114th, 115th, 116th, and 117th Psalms, called the *Hallel*, or hymn of praise. The second and third companies having pursued the same course, the court was washed over with water. Ample directions are given in the 2d Book of Chronicles (chap. xxxv. 1—19.)

Roasting the lambs.

The lambs having been thus prepared, were taken to the several houses where they were to be eaten, and immediately made ready for roasting by being thrust through with a wooden spit, and then placed before the fire; the commandment requiring that each should be exposed to its heat till very thoroughly roasted. Soon after dark the table was spread and surrounded by the company.

Proceedings at the supper.

The first cup.

The supper began with the ceremony of drinking a small cup of wine mingled with water, after having given thanks to God as the source of all blessings. Every one had a separate cup, though only one uttered the devout thanksgiving in the name of the rest. This was the first cup. Then followed the washing of hands, accompanied with another brief form of thanksgiving. The table, previously unfurnished, was then covered with provisions of cakes of unleavened bread, the bitter salad, the lamb roasted whole, with its legs and internal parts, together with other meat prepared from the flesh of common peace-offerings, and a dish of thick sauce composed of dates, figs, raisins, &c. The leading person then, and the rest after him, took a small quantity of salad, gave thanks, and ate it. Immediately after, all the dishes were removed from the table, and a second cup of wine placed before each person, as in the first instance. The intention of this method of conducting the meal was to excite the curiosity of the children, that they might have an opportunity of explaining the design of the institution with the better effect (Exod. xii. 26). When the individual presiding had told the interesting tale, the dishes which had been removed were replaced upon the table, when he uttered these words. "This is the passover, which we eat, because that the Lord passed over the houses of our fathers in Egypt;" and holding up the salad, and after it the unleavened bread, he explained their design; namely, that the one represented the bitterness of the Egyptian bondage, and the other the sudden redemption which Jehovah wrought on their behalf when he smote the first-born of their oppressors. He then repeated the 113th and 114th Psalms, concluding with the prayer—"Blessed be thou, O Lord our God, king everlasting! who hast redeemed us, and redeemed our fathers out of Egypt, and brought us to this night to eat unleavened bread and bitter herbs." The company then drank the wine, which was the

The second cup.

second cup. The washing of the hands again took place, when the president of the feast broke one of the cakes of unleavened bread in two, giving thanks anew, and began, with the others, to eat; each first using a piece of the bread with some of the salad and the thick sauce, then partaking of the peace offering meat, and last of all of the paschal lamb; with a separate thanksgiving pronounced before each dish. Each person was required to eat at least as much of the lamb as was equal to the size of an olive. The supper being ended, all washed again after the manner of the ordinary meals, and then united in drinking another cup of wine and water. This *third cup* was designated the *cup of blessing*, because, while it was standing before them, the president returned thanks over it in a particular manner. Another cup was finally given just before the party rose from the table, which was denominated *hallel*, the principal part of the lesser hallel being repeated, namely, the 113th and 114th Psalms, together with the four following. It was considered obligatory on all who celebrated this solemn supper, men or women, rich or poor, old or young, to partake of all the four cups.

The third cup.

From the time of the Paschal supper to the going down of the next sun, it was not deemed lawful to attend to any common work; and numerous sacrifices were offered. Every male, the Jews report, was obliged to appear in the temple court, during this season, with a burnt-offering and a double peace-offering, called the Hagigah, which were thought more important than the ordinary peace-offerings on the other days of the festival. On this account the day of these presentations was sometimes termed by itself *the passover.* Other sacrifices besides those of the paschal lambs were required at the paschal solemnity, and are spoken of as a part of the passover with them (Deut. xvi. 2; 2 Chron. xxxv. 7, 8.)

The Hagigah.

The passover might sometimes occur on the regular sabbath. The slaying of the lambs, however, was not superseded, because the work of the sanctuary was regarded as no desecration of the day. It was not allowed, however, to carry the lambs home till the sabbath was past; the people waiting for them in the courts of the temple till the approach of the second day of the week. The neglect of the passover was considered dangerous to the soul, but any unavoidable circumstance was considered a valid reason for observing it on the following month (Numb. ix. 6—13.)

The sheaf of barley waved.

A sheaf of barley was waved before the Lord on the second day of the sabbatic passover, as an offering of the first-fruits of the harvest, in the name of all the people. This ceremony was accompanied with a special sacrifice, which was necessary at the reaping of the harvest every year.

Besides the peace-offerings and other individual sacrifices, there were regular public sacrifices peculiar to the passover in addition to the daily sacrifice, on every day of the paschal week (Levit. xxiii. 10—14; Numb. xxviii. 16—25).

The Pentecost.

The *Pentecost*, or Feast of Weeks, or Feast of Harvest as it was also called, and fiftieth day, because being a week of weeks, or seven weeks, reckoning from the second day of the passover, comprehending a period of forty-nine days, was celebrated at the close of harvest, as a day of thanksgiving for its blessings. It lasted only one day, and was distinguished by a first-fruit offering of two loaves of the new flour, in the name of the whole congregation. This was accompanied with several sacrifices, and a great public offering of such sacrifices prescribed for the day, having no connection with this, besides the regular daily service. There were, moreover, many private free-will offerings. (Levit. xxiii. 15—20; Numbers, xxviii. 26—31; Deut. xvi. 9—12.) The Jews say it was usual to sing the hallel during the public sacrifices. It was on the day of Pentecost, when devout men from various nations were assembled at Jerusalem, that the prophesy of Joel was accomplished, and the promise of the Saviour in the miraculous effusion of the Holy Ghost, as recorded in the second chapter of the Acts.

Feast of Tabernacles.

FEAST OF TABERNACLES.—The *Feast of Tabernacles* was so denominated because the people were required, during its observance, to dwell in booths, or sheds, constructed of the boughs of trees, such as were used in the journey through the wilderness. (Nehem. viii. 14—18.) It was celebrated from the 15th to the 23rd of the seventh month, Tishri; the first and the last day, as in the Passover, being regarded as more especially sacred and important. It is also called *the feast of ingathering* (Exod. xxiii. 16; Levit. xxiii. 39—44; Nehem. viii. 14—18.) because of its connection with the season of vintage, and the gathering of the fruits, at the close of which it was observed. It lasted eight days; and some have thought that the people were required to attend at the Temple during the whole of the eight days. It was celebrated with extraordinary public sacrifices, of which there is an account in Numb. xxix. 12—38, and with private peace-offerings in daily abundance, as recorded in Deut. xvi. 13—15. Under the second temple a number of ceremonies were introduced into the celebration of this festival, which, although alleged by the Jews to be authoritative, do not seem to have any warrant from Scripture; such as every individual carrying a bough, or bunch or branches of palm, and willow and myrtle, in his hand, in token of joy; the drawing of water from the fountain of Siloam by one of the priests, and there mixing it with wine, solemnly pouring it out

Additional ceremonies.

as a drink-offering on the top of the altar, the Levites singing the hallel, and the people frequently shaking the branches which they held, the rejoicing for the drawing of the water at night, which introduced dancing, and various manifestations of tumultuous pleasure during many hours, in which even persons of the highest rank united.

Fasts.

FASTS.—The Israelites had their *fasts* as well as their festivals, and these were not only regular as to the times of their observance, but assumed a character of singular humiliation and mourning. The entire day was, in these cases, spent in total abstinence, till the evening. The tenth day of the seventh month, or feast of atonement, was the only public fast-day appointed by the law; but others were afterwards introduced, —as one in the fourth, another in the fifth, and a third in the tenth month. In addition to these, they observed fasts on occasions of a particular nature, or of great importance; such as seasons of national calamity or of great private misfortune, of which frequent mention is made in the compositions of David.[1] Fasts were also sometimes connected with vows, and in their nature were wholly voluntary. They were peculiarly strict and conscientious in all these circumstances, and never permitted themselves, under any pretence, or by any latitude of interpretation, to violate their sacred obligations: of which the whole volume of history does not contain a more striking illustration, than the often discussed tragic story of Jephthah's vow. The public fasts were, like the festivals, announced by the sound of trumpets, which procured a general assembly of the people in convenient places, where the old men usually delivered solemn addresses to the people. At these times they never married, and observed a peculiar continence.[2]

The great day of atonement.

THE GREAT DAY OF ATONEMENT.—We have an account of the great day of atonement in the sixteenth chapter of Leviticus. It was the tenth day of the month Tishri, not quite a week before the feast of tabernacles; and was to be observed, not only as a sabbath, but as a day of fasting and general humiliation, on account of the sins of all the people or nation which had been committed during the year. The high-priest was directed to enter into the holy place, with a young bullock and a ram, having washed himself, and put on his linen coats, and other usual attire; then to take two kids of the goats for a sin-offering, and one ram for a burnt-offering. The bullock or sin-offering was for himself and family, probably the whole priesthood and the levites, the ram for a burnt-offering, to signify that he and his associates were wholly consecrated to the service of God. Two goats were to be brought for the whole congregation; one to be selected by lot for a sin-offering, the other to be set apart as a scape-goat, to be sent into the wilderness, representatively to bear away the sins of the people. The two goats were regarded as one sacrifice; one of them only being slain.

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[1] 1 Sam. vii. 5, 6; 2 Chron. xx. 3; Jer. xxxvi. 9.

[2] For the other Festivals and Fasts, see Jewish Kalendar.

The two goats.

The lot.

Aaron was directed to cast lots upon the two goats; but in what manner we are not informed. The rabbins state that the two goats were placed, one on the right, the other on the left hand of the high-priest. An urn was then brought, into which the high-priest cast two lots, one of which was marked לשם *lashem*, "for the *name*," that is Jehovah, the other לעזאזל *la-azazel*, for the *scape-goat*. The lots they say were of wood in the tabernacle, of silver in the first temple, and of gold in the second. Having been shaken in the urn (called קלפי *kalpey*), the high-priest put in both his hands, and took out one in each. The lot in the right hand was assigned to the goat on the right, that in the left hand to the goat on the left. It was regarded as a favourable omen when the right hand brought up the lot "for the Lord."[1]

[Goat.]

Scape-goat.

The word in Hebrew, which is rendered scape-goat in the authorized version, has been variously translated. The term in the Septuagint is very expressive, ἀποπομπαιος, that is, "the sent away goat." The rabbins state that after the lot had been taken, the high-priest fastened a long fillet, or strip of scarlet, to the head of the scape-goat, and having confessed his own sins, and those of the people, over his head, this fillet changed colour to white if the atonement was accepted, but otherwise it retained its colour. To this they suppose Isaiah to refer. (Isaiah, i. 13.) The scape-goat was then committed to the care of a person or persons previously chosen, and carried away into the wilderness, where it was liberated. The slain and scape-goat are believed to have typified the atonement rendered by the death and resurrection of Christ, the shedding of whose blood was for the remission of sins, and who bore our sins, and carried our sorrows, removing their guilt and imputation into the region of everlasting oblivion.[2] Thus, according to the common interpretation, the goat which was sacrificed represented the death of Christ for the sins of mankind, and the goat which was dismissed symbolised Christ rising and pleading our cause. To this, however, an objection has been made, that the sins of the Hebrew nation were laid on the live goat, after its fellow had been sacrificed; an arrangement which does not harmonise with the actual atonement of the Son of God, for our sins were laid not upon the *risen* Saviour, but upon him *before* he died, and *in* his death. To this, however, it may be replied, that as the offering or presentation of the two goats was to be regarded as essentially one sacrifice, the death of the one might naturally illustrate the sacrifice of expiation, and the removal of the other, laden with the guilt of the people emblematically, might as materially intimate the extermination of that guilt, or the withdrawal of all danger on account of it, by the resurrection and ascension of Christ, who bore it away as into the wilderness of forgetfulness and deliverance.

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[1] Mishna, in Tract. *Yoma*.

[2] Consult Calmet on "Azazel," and "Expiation," Jennings's Jewish Antiquities, &c. &c.

The most ancient opinion on the subject of the scape-goat is of another kind. Aben Ezra says there is a secret or mystery in the word *Azazel*, and you may know it, and the mystery of his name, for he has companions in Scripture. "I will reveal to you," he adds, "part of it by a hint, when you are the son of 33, you may know its meaning, that is, by reckoning 33 verses from verse 8, where this word is first mentioned, which will fall on chapter xvii. 7, "They shall no more offer unto devils;" and R. Menachem interprets Azazel of Samuel, the angel of death, the devil, the prince that hath power over desolate places. Origen entertained the same idea,[1] Cocceius, Witsius, and Spencer adopt a similar notion,[2] conceiving that by these two goats is signified the twofold aspect of Christ our mediator; one to God as a judge, to whom he made satisfaction by his death; the other to the devil, the enemy with whom he conflicted in life; who, according to prophecy was to be delivered up to Satan, and have his heel bruised by him, and who was to come, and did come, into the wilderness of this world, when Jerusalem was a desert, and became a Roman province, and who was led by the spirit into the wilderness of Judea, in a literal sense to be tempted of the devil."[3]

Vicarious sacrifices prevalent.

The idea of vicarious sacrifices appears to have pervaded most ancient nations. The white bull was offered by the Egyptians to their god Apis; and Herodotus informs us that, when it was sacrificed, they loaded it with awful imprecations, wishing that the evils impending over those that offered it, or over Egypt generally, might fall upon it. They always cut off the head, and finally sold it in the market to foreigners, if any were there, or threw it into the river.[1] In India there are traces of the same practice. When a man offers a goat or ram, he puts one leg over it, as on horseback, and lays his hand upon its head, while the priest repeats prayers, when the head is struck off. Persons often vow to set a goat at liberty in honour of some god, if his prayers are granted. If any one has committed what he deems a great sin, he liberates a goat, and, besides other ceremonies, sprinkles it with water, puts his hands upon it, and implores forgiveness. Previous to its liberation he slits the ear, or fastens a yellow cord round its neck.[2] In the Ashummeed Jugg of the Hindoos it is stated that a horse is used instead of a goat in the Gentoo sacrifice. The offerer is to look upon himself as typified in the horse, and conceiving the *atmă* or divine soul, to be an ocean, should let all thought of self be absorbed in that atma. He writes various articles upon a scroll of paper, and fastens it round the horse's neck, and then dismisses him; but the animal is attended night and day by a stout and valiant person, equipped with the best necessaries and accoutrements, who is to contend against any man, genius, or dragon, who may attempt to prevent the horse's freedom. If any one in the world, or in heaven, or beneath the earth, would seize the horse, and the horse himself comes to the house of the celebrator of the Jugg (or religious ceremony), upon killing that horse he must throw the flesh of him upon the fire of the *Juk*, and utter the prayers of his deity: such a Jugg is called a Jug Ashummeed, and the merit of it, as a religious work, is infinite.[3] Similar ideas have been more or less prevalent in Arabia. Bruce mentions a curious fact in Abyssinia. Two parties of men quarrelled, and great disorder ensued for several days. At last, their ammunition being expended, both sides agreed to lay the blame upon a camel. Having brought one into the town, they spent great part of the afternoon in upbraiding the animal with all the offences of hand and tongue of which they had been themselves guilty; then each man thrust him through with a lance, devoting him *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head, after which each man retired, fully satisfied as to the wrongs he had received from the camel.

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[1] Contr. Cels. lib. vi., p. 305.

[2] Cocc. cap. vi., sect. 71—73; Witsius de Œcon. Fœderum l. 4. Spencer de leg. Heb. l. 3, Diss. 8. c. i. Sect. 2.

[3] Gill in loc. See also Eadie's Bib. Cyclop. art. Scape-Goat.

We are informed in Leviticus that Aaron killed the bullock

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[1] Herod. Euterp.

[2] Roberts's Oriental Illustrations.

[3] Halhed's Tr. of the Code of Gentoo Laws, sect ix.

Levitical ceremonies.

for himself, and afterwards the goat for the people; that he first carried a censer of coals, with some incense, into the Most Holy Place, and there caused a fragrant cloud to spread over the mercy-seat and fill the apartment. He then brought the blood of the bullock and the blood of the goat and sprinkled them upon the mercy-seat, and seven times upon the floor in front of it. When he came out into the Holy Place, he applied them to the horns of the golden altar, and sprinkled them upon it seven times. Afterwards he placed his hands upon the head of the living goat, confessed over it the iniquities and transgressions of the children of Israel, and then sent it away into the wilderness. When all was over, he washed himself in the Holy Place, put on his splendid dress, and offered a burnt-offering for himself and for the people, while the whole bodies of the bullock and the goat whose blood had been carried into the sanctuary were sent to be burned without the camp, as altogether polluted and unclean.

Number of sacrifices.

According to Maimonides, on this day fifteen animals were offered. "The daily, or morning and evening sacrifice, was offered as usual, besides a bullock, a ram, and seven lambs, all burnt-offerings: a goat for a sin-offering, which was eaten in the evening: then a bullock for a sin-offering, and this they burnt, and a ram for a burnt-offering: these both for the high priest. Then the ram for the consecration, which is called the people's ram. They brought also for the congregation two he-goats; the one for a sin-offering, the other for a scape-goat. Thus all the beasts offered on this great and solemn day were *fifteen*—the two daily sacrifices, one bullock, two lambs, and seven lambs, all of these burnt-offerings. Two goats for sin-offerings; one offered without and eaten in the evening, the other offered within and burnt; and one bullock for a sin-offering for the high priest. The service of all these fifteen beasts is offered by the high priest only."[1]

Different kinds of sacrifice.

THE DIFFERENT KINDS OF SACRIFICE.—In order to furnish the reader with a distinct idea of the various sacrifices and oblations so frequently mentioned, we follow Dr. Clark in giving a condensed account of them (though a four-fold classification of the Levitical sacrifices has already been given); defining the original terms, and others relative to this subject, which are used in the old Testament, and their position in reference to the great sacrifice offered by Christ.

Trespass-offering.

1. אשם ASAM, TRESPASS-*offering*, from אשם *asam*, to be *guilty*, or *liable to punishment;* for in this sacrifice the guilt was considered as being transferred to the animal offered up to God,

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[1] Maimonides, Ainsworth in loc.

and the offerer redeemed from the penalty of his sin. Christ is said to have made his soul an offering for sin, אשם, Isaiah liii. 10.

2. אשה Isheh, Fire-*offering*, probably from אשש *Ashash*, to be *grieved*, *angered*, *inflamed;* either pointing out the distressing nature of sin, or its property of incensing divine justice against the offender, who, in consequence of deserving burning for his offence, made use of this sacrifice to be freed from the punishment due to his transgression. It occurs Exod. xxix. 18, and in many places of Leviticus. **Fire-offering.**

3. הבהב Habehab, Iterated or Repeated *offerings*, from יהב *yahab*, to supply. The word occurs only in Hosea, viii. 13, and probably means no more than the continual *repetition* of the accustomed offerings, or continuation of each part of the sacred service. **Repeated offerings.**

4. זבח Zebach, a Sacrifice; in Chaldee דבח *debach*, the ז *zain* being changed into ד *daleth*, a creature slain in sacrifice, from זבח *zabach*, *to slay*; hence the altar on which such sacrifices were offered was termed מזבח *misbeach*, the place of sacrifice. *Zebach* is a common name for animals in general. **Sacrifice.**

5. חג Chag, a *festival*, especially such as had a periodical return, from חגג *chagag*, to *celebrate a festival*, to *dance round and round in circles.* See Exod. v. 1 and xii. 24. The circular dance was probably intended to point out the revolution of the heavenly bodies, and the exact return of the different seasons. See Parkhurst. **Festival.**

6. חטאת Chataath, and חטאה Chataah, Sin-offering; from חטא *chata*, to *miss the mark;* it also signifies *sin* in general, and is a very apt term to express its nature. A sinner is continually aiming at and seeking happiness; and as he does not seek it in God, the Scripture represents him as missing his *aim*, or *missing the mark.* This is precisely the meaning of the Greek word *αμαρτια*, translated *sin*, and *sin-offering* in our version; and this is the term by which the Hebrew word is translated both by the Septuagint and the inspired writers of the New Testament. (Comp. 2 Cor. vi. 21.) The sin-offering was at once an acknowledgment of guilt, in having forsaken the fountain of living waters, and hewed out cisterns that could hold none; and also of the firm purpose of the offerer to return to God, the true and pure fountain of blessedness. This word often occurs. **Sin-offering.**

7. כפר Copher, the Expiation or Atonement, from כפר *Caphar*, to *cover* or *smear over*, or *obliterate*, or annul a contract. Used often to signify the atonement or expiation made for the pardon or cancelling of iniquity. By an act of pardon sins are represented as being covered, so that they no longer appear in **Expiation or atonement.**

the eye of Divine justice to displease and call for punishment, and the person of the offender is *covered*, or protected from the stroke of the broken law. In the Septuagint, the word *Ιλαστηριον*, *hilasterion*, is used, which signifies a *propitiatory*, and is the name used by the Apostle in Heb. ix. 5. The term propitiatory or mercy-seat is applied to Christ, Rom. iii. 25.

Appointed annual festival.

8. מועד MOED, an APPOINTED *annual festival*, from יעד *yâad*, to appoint or *constitute*, signifying such feasts as were instituted in commemoration of some great event, or deliverance, such as the deliverance from Egypt, see Exod. xiii. 10; and thus differing from the *chag*, mentioned above.

Consecrations.

9. מלואים MILLUIM, CONSECRATIONS, or *consecration-offerings*, from מלא *mala*, to *fill;* those offerings made in consecrations of which the priests partook, or, in the Hebrew phrase, had their *hands filled*, Exod. xxix. 19; 2 Chron. xiii. 9.

Meat-offering.

10. מנחה MINCHAH, MEAT-*offering*, from נח *nach* to *rest*, *settle* after toil. It generally consisted of things without life, such as green ears of corn, full ears of corn, flour, oil and frankincense, and may be considered as having its name from that rest from labour and toil which a man had when the fruits of the autumn were brought in; or when, in consequence of obtaining any rest, ease, &c., a significant offering or sacrifice was made to God. The jealousy-offering (Numb. v. 15) was a simple minchah, consisting of *barley-meal* only.

Calmet has remarked that there are five kinds of minchah mentioned in the second chapter of Leviticus: 1, סלת *soleth*, simple flour or meal, v, 1. 2. cakes and wafers, or whatever was baked in the oven, v. 4. 3. cakes baked in the pan, v. 5. 4. cakes baked on the frying-pan, or probably a gridiron, v. 7. 5. green ears of corn parched, v. 14. All these were offered without honey or leaven, but accompanied with wine, oil, and frankincense. It is very likely that the minchah, in some or all of the above forms, was the earliest oblation offered to the Supreme Being; and probably was in use before sin had entered into the world, and consequently before bloody sacrifices, or piacular victims, had been ordained. The minchah of green ears of corn was properly the gratitude-offering for a good seedtime, and the prospect of a plentiful harvest. This appears to have been the offering brought by Cain, Gen. iv. 3. The flour, whether of wheat, rice or barley, rye, or any other grain used for aliment, was in all likelihood equally proper; for in Numb. v. 15, we find the flour of barley, or barley-meal, is called minchah. It is plain that in the institution of the minchah in Leviticus, no animal was included, though in other places it seems to include both kinds; but in general the minchah was not a bloody offering, nor used by way of atonement or expiation, but merely in a eucharistic way, expressing gratitude to God for the produce of the soil. Offerings of this kind were the most ancient among heathen nations.[1]

11. מסך Mesec, and ממסך Mimesac, a Mixture-*offering*, or Mixed libation, called a Drink-*offering*, Is. lv. 11, from מסך *masac*, to *mingle*. It seems in general to mean *old wine mixed with the lees*, which made it extremely intoxicating. This offering does not appear to have had any place in the worship of the true God, but from Is. lxv. 11, and Prov. xxiii. 30, it seems to have been used for idolatrous purposes; such as the Bacchanalia among the Greeks and Romans, "when all got drunk in honour of the god." Mixture-offering.

12. משאת Maseoth, an Oblation, things carried to the temple to be presented to God, from נשא *nasa* to *bear* or *carry*, to bear sin; *typically*, Exod. xxviii. 38; Levit. x. 17; xvi. 21; *really*, Is. liii. 4, 12. The sufferings and death of Christ were the true *maseoth*, or vicarious bearing of the sins of mankind, as the passage in Isaiah above referred to sufficiently proves. See this alluded to by the evangelist John, i. 29. See also the root in Parkhurst. Oblation.

13. נדבה Nedabah, Free-will, or *voluntary offering*, from נדב *nadab* to be *free, liberal, princely*. An offering not commanded, but given as a particular proof of extraordinary gratitude to God for special mercies, or on account of some vow, or engagement *voluntarily* taken. Voluntary offering.

14. נסך Nesec, Libation, or Drink-*offering*, from נסך *nasac*, to *diffuse* or *pour out*. Water or wine poured out at the conclusion or confirmation of a treaty or covenant. If the testimony of Josephus, which probably accorded with the received tradition of the Jews, may be implicitly admitted, it is plain that libations are coeval with the earliest Sacrifice of which any record is left to us. Abel, he says, offered to God *milk*, and the first fruits of his cattle; *γάλα καὶ τὰ πρωτότοκα τῶν βοσκημάτων*. (*Ant.* i. 2.) But the word used by Moses to represent this offering, מבְּכרות (Gen. iv. 4.) is rendered by the LXX *στεάτων;* by the Vulgate *adipibus*; and by our own translators, *the fat*. Libation or Drink-offering.

It is quite clear, however, that Jacob, when he erected his altar at Bethel, poured out a libation upon it, which is carefully distinguished from the anointment of the stone with oil for the purpose of consecration. (Gen. xxxv. 14.) On the formal institution of the libation or drink offering, (Exod. xxix. 40.) Lyra has remarked, that *sacrificium* is used properly for living victims, *oblatio* for dry offerings, *libatio* for liquids; and

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[1] Ovidii, Fast. lib. ii. ver. 515; Plin. Hist. Nat. lib. xviii. c. 2.

Libation, or drink-offering.

Oleaster adds, that since sacrifices may be understood as God's banquets, such things were offered in them as men usually placed upon their own festive boards. Wine was poured on the top of the altar into one of two small basins at the south-western angle, whence it ran down to the base. (Reland, *Ant.* Heb. iii. 7. 11.) Hence arose a mistake, into which Lewis, (Heb. Rep. iv. 12.) among others, has fallen, that it was poured upon the base itself. In the feast of tabernacles, the rabbies instituted a daily libation of water, partly referring to the water drawn by Moses from the rock in the wilderness, partly to solicit the blessing of rain on the approaching seed-time. The priest filled a golden vessel from Siloah, and brought it into the temple through the water-gate, with great pomp and the sound of trumpets. Then, approaching the altar, he poured it out at the time of morning sacrifice. Our Saviour is generally supposed to allude to this rite when, on the last day of this Feast, he proclaimed, "If any man thirst, let him come unto me and drink!" (John vii. 37.) Reland mentions an occasion upon which this ceremony was to be performed by a priest of the sect of Sadducees, who abhorred it, as not of divine institution. Instead, therefore, of pouring the libation on the altar, he poured it at his feet. The indignant worshippers pelted him with pomegranates; and, in their indiscriminate rage, shattered one of the horns of the altar. Ever afterwards, at the moment of the ceremony, it was customary to call out to the ministering priest, "Raise your hand;" in order that his compliance with the usage might be distinctly seen. (iv. 5, 7.) The drink offering, as instituted by Moses, was always of wine. It never was presented alone, but accompanied other sacrifices. (Numb. vi. 17; Lev. xxiii. 18.) The proportions varied according to the size of the victim. The wine was not mingled, nor was any of it thrown into the fire, but simply poured out.

To this kind of offering there is frequent allusion and reference in the New Testament, as it typified the blood of Christ poured out for the sin of the world; and to this our Lord himself alludes in the celebration of the holy eucharist. The whole gospel economy is represented as a covenant or treaty between God and man, Jesus Christ being not only the mediator, but the *covenant sacrifice*, whose blood was poured out for the ratification and confirmation of this covenant or agreement between God and man.

Burnt-offering.

15. עלה Olah, and עולה Oolah, Burnt-*offering*, from עלה *alah*, to *ascend*, because this offering, as being wholly consumed, *ascended*, as it were, to God in smoke and vapour. It was a very expressive type of the sacrifice of Christ; as nothing less

than his complete and full sacrifice could make atonement for the sin of the world. In most other offerings the priest, and frequently the offerer, had a share, but in the whole burnt-offering *all* was given to God.

Incense-offering.

16. קטרת KATORETH, INCENSE or PERFUME-*offering*, from קטר *katar*, to *burn*, that is, the frankincense and other aromatics used as a perfume in different parts of the divine service. To this St. Paul compares the agreeableness of the sacrifice of Christ to God, Eph. v. 2. Christ hath given himself for us, an offering to God for a SWEET-SMELLING *savour*. From Rev. v. 8, we learn that it was intended also to represent the *prayers of the saints*, which, offered upon that altar Christ Jesus, that sanctifies every gift, are highly pleasing in the sight of God.

Korban.

77. קרבן KORBAN, the GIFT-*offering*, from קרב *karab*, to *draw nigh* or *approach*. This is illustrated by the custom prevalent in the East, of no man being permitted to approach the presence of a superior without a present or gift. The offering thus brought was called *korban*, which properly means the introduction-offering, or offering of access. Korban was a general name for any kind of offering, because through these, it was supposed, a man had access to his Maker.

Peace-offering.

18. שלמים SHELAMIM, PEACE-*offering*, from שלם *shalam*, to *complete*, *make whole*, for by these offerings that which was lacking was considered as being now *made up*; and that which was broken, namely, the covenant of God by his creatures' transgression, was supposed to be made whole: so that after such an offering, the sincere and conscientious mind had a right to consider that the breach was made up between God and it, and that it might lay confident hold on this covenant of peace. To this the apostle evidently alludes, Eph. ii. 14—19. He is *our peace* (that is, our *shalam*, or peace-offering), *who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, &c.*

Thank-offering.

19. תודת TODATH, THANK-*offering*, from ידה *yadah*, to *confess*; offerings made to God with public confession of his power, goodness, mercy, &c.

Wave-offering.

20. תנופה TENUPHAH, WAVE-*offering*, from נף *naph*, to *stretch out*: an offering of the first-fruits *stretched out before God*, in acknowledgment of his providential goodness. This offering was moved from the right to the left.

Heave-offering.

21. תרומה TERUMAH, HEAVE-*offering*, from רם *ram*, to lift up, because the offering was lifted up towards heaven, as the wave-offering, in token of the kindness of God in granting rain and fruitful seasons, and filling the heart with food and gladness. As the wave-offering was moved from right to left, so the heave-offering was moved up and down; and in both cases this was

done several times. These offerings had a tendency to keep alive in the breasts of the people a due sense of their dependence on the Divine providence and bounty, and of their obligation to God for his continual and liberal supply of all their wants.

Classes of religious persons.

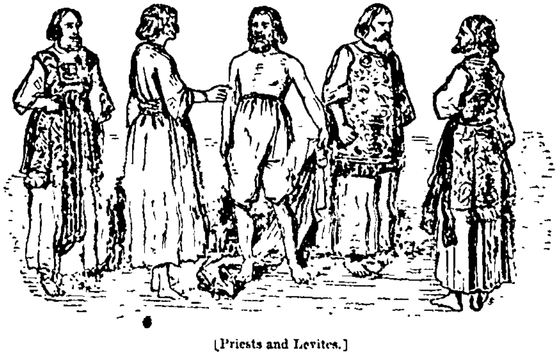
Prophets.

Religious Orders.—Several *classes, or orders of religious persons* among the Israelites, demand to be cursorily noticed. The most remarkable of these were the *prophets*, a highly gifted race of men, who addicted themselves to extreme simplicity of dress, and great austerity in their mode of living. They were ordinarily clothed in hair-cloth, or [illegible] it is called, sackcloth, a token of mourning, and adopted by them for the purpose of expressing, in a conspicuous sign, the sorrow of their minds for the transgressions of their countrymen. Thus Elijah is described as " a man clothed in a hairy garment, and girt with a girdle of leather about his loins " (2 Kings, i. 8); and John the Baptist is represented by the historian of the New Testament as having " his raiment of camel's hair, and a leathern girdle about his loins " (Mat. iii. 4). The prophets appear, in general, to have adhered to celibacy, as most compatible with their unsettled condition, and the spirit of self-mortification which, at least, adorned, if it were not absolutely required by their office; but instances are not wanting of marriage being practised among them. Their usual residence was upon a mountain, or in some secluded spot, although at times, and in some places, they associated together in considerable numbers, especially in seminaries called the schools of the prophets, where the junior members of this community received instructions preparatory to their more public engagements. They were great students of the divine word, and maintained a constant intercourse with heaven by prayer and meditation. The liberties they often practised in reproving the people, and even persons of the highest distinction, for their sins, and exhorting them to their duties, were not only justified by the high office they sustained, but regarded with much attention, and, therefore, received with good effect by those for whom they were peculiarly designed. The truth of their appeals, united with a characteristic unceremoniousness of manner, made the proudest and most dignified delinquents tremble, and feel " how awful goodness is."

Nazarites.

Nazarites.—The *Nazarites* were persons who took a particular vow of abstinence, and the rule of the *Rechabites* was founded upon it; whose author, the son of Rechab, lived in the time of Elisha, and interdicted his children from the use of wine, and from securing to themselves temporal possessions. Hence they lived under tents, and imitated the pastoral life of the ancient patriarchal families. After the captivity, we have nothing of their history. The term *Nazarite* signifies *separated*, and is commonly applied to persons who make a vow to live in a more holy manner than others, either during a certain specified number of years, or even after the pledge is given, without recantation or change. The Nazarite abstained from every kind of intoxicating liquor, "from wine and strong drink," from vinegar of wine, or vinegar of strong drink, and from grapes, whether moist or dried; he was to let his hair grow, and upon no pretext whatever to approach a dead body, though it were to render funeral honours to a father or mother. If, during the period of a vow, the Nazarite neglected any of these injunctions, the whole ceremony was to recommence. The least admissible time for this consecration was, according to some of the Jewish rabbis, thirty days; and the perpetual Nazarite, whose hair had been allowed to grow for many years, might cut it at once. At the expiration of the appointed term, various sacrifices were to be offered, a particular enumeration of which is given in the sixth chapter of the Book of Numbers. After this, the priest shaved the head of the Nazarite, at the door of the tabernacle, and burnt his hair on the fire of the altar. If the person died previous to the expiration of his vow, his son was required to fulfil the time, and offer the same sacrifices. Perpetual Nazarites, like Samson, were consecrated by their parents, but there is a peculiarity attaching to him above all others of whom we read, that of being devoted, even before his birth. Similar rites were observed among the heathen, especially the Egyptians, the Greeks, and the Romans, the origin of which is unquestionably to be referred to the Jewish law.

Meaning of the term Nazarite.



[Priests and Levites.]

LEVITES.—The *Levites* constituted another remarkable class of persons among the Israelites. They were the ministers of religion, and formed a particular order distinct from the other tribes. In addition to the privilege of birth, they were con-

Levites.

secrated to their office by certain ceremonies, to which Moses alludes: "Take the Levites from among the children of Israel, and cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. Then let them take a young bullock with his meat-offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the Lord, for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin-offering, the other for a burnt-offering, unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine."

Offered to the Lord.

David's arrangement.

David established a new order among the Levites, by which some were appointed to guard the gates, some to sing psalms, and others to guard the treasures; dividing them into different classes, amounting to about twenty-four, each serving a week. Each of the classes had a head, or superintendant, who regulated the services of the day. No Levite was permitted to exercise his functions till after serving a kind of novitiate for five years; during which period he was instructed in the nature of those duties which he would hereafter be required to discharge. This probation was begun at about the age of twenty-five. At the age of fifty, they were dismissed from their office; but some of the Jewish writers intimate that this was only the case in the wilderness, during their laborious march; age furnishing no plea for dispensing with their engagements at a subsequent period. As the Levites had no assigned portion in the division of the land of promise, and only forty-eight cities for the support of their cattle, of which thirteen were shared with the priests, they had the benefit of tithes, which were paid out of the estates belonging to the tribes, and the tenths of that portion were given to the priests.

Priests.

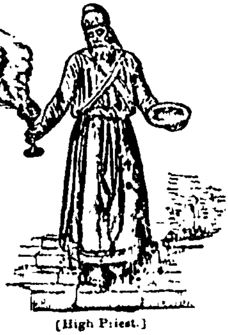
PRIESTS.—Each head or chief of the twenty-four classes into which the *priests* were arranged, acquired the title of the Prince of the Priests. Every week one class went up to Jerusalem to perform the priestly office, and on the sabbath-day they all performed in rotation, till the whole had served: on the solemn festivals they were all convened. The prince of the class ordered the particular family to offer the sacrifices on the given day, and at the end of the week all united in sacrificing. The different offices to be performed by each family and its respective members were determined by the lot.

Rejection from the priesthood for physical defects.

Certain defects excluded from the priesthood: of those of body, the Jews calculate fifty, common to men and animals, and ninety which are peculiar to the former. The person rejected was clothed in black, and sent without the courts of the priests: he who was chosen by the authorized examiners and judges, appeared in white, and assumed his station amongst the others of his order. Many that were but partially defective in body, resided in the temple, and were employed in preparing the wood for the fire of the altar. During the time of performing their offices, the priests were obliged to observe the strictest continence, and abstinence from wine; their only food then was the flesh of the sacrifices, and the shew-bread. They stood barefoot, with their heads covered and feet washed, while engaged in their functions. Their general official duties were to maintain the fire upon the altar of burnt-offerings, to guard the sacred vessels, to offer sacrifices, to wash the victims, to sprinkle the blood or the water on the persons offering, on the victims, or on the book of the law, to burn the incense, to trim the lamps, to supply or remove from the table the shew-bread. They only were to catch the blood of the victims, and sprinkle it upon the altar. The high priest was possessed of the exclusive privilege of entering the Holy of Holies, on the day of expiation once a year, when he only presented the sacrifice for himself and the people. This superior officer was consecrated to his work with peculiar ceremonies, precious oil being poured upon his forehead in the form of an X.

Sacerdotal garments.

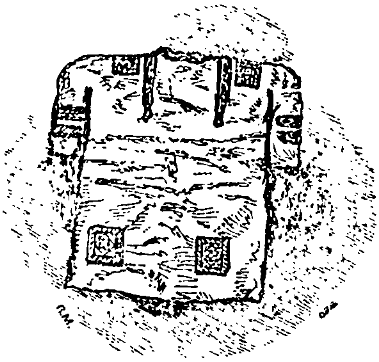
The sacerdotal habits are enumerated in the Mosaic writings, and consisted of the linen drawers, the linen robe, the girdle, and the tiara, or turban for the head, made of rolls of linen cloth. The high priest was decorated with a dress peculiar to himself, consisting first of the *mehil*, a long garment of a purple colour, which, according to Josephus, reached down to the feet, and not made of two distinct pieces, sewed together at the shoulders and sides, but woven throughout entire. On the border of this robe were seventy-two golden bells, and a similar number of pomegranates, under which was to be seen the tunic or linen alb,



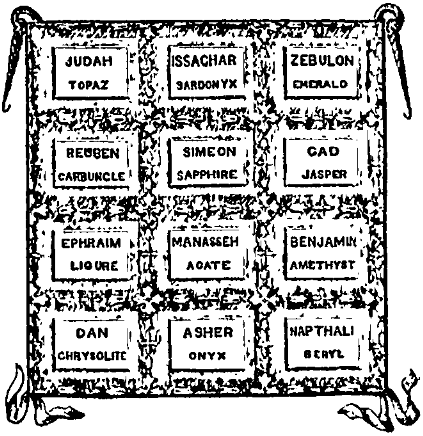
[High Priest.]

The Ephod.

a part of the dress common to all the priests, woven in an open manner, having raised work and figures in it, very fine and twisted, and reaching to the ground. The high priest also wore an *ephod*, which was a waistcoat without sleeves.[1] On each shoulder where this garment was fastened, was a precious stone, containing the names of the different Israelitish tribes engraven; on the right shoulder were the names of the six eldest sons of Jacob, after whom they were called, and on the left the six younger. On his breast was a square piece of stuff termed the *breast-plate*, or in Hebrew *hoschen*. It was about half a cubit in dimensions, and was constantly worn in every solemn consultation with the Most High. On the breast-plate were


[Ephod.]

Breast-plate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EPHRAIM
LIGURE
MANASSEH
AGATE
BENJAMIN
AMETHYST
DAN
CHRYSOLITE
ASHER
ONYX
NAPTHALI
BERYL
[Breast-plate.

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[1] "The Ephod," says Minshew, "was a priestly garment, used anciently to be worne by the Priests among the Jewes. There were two kinds, the one made of gold, blewe silk, and purple, skarlet, and fine-twined linnen of broidered worke; and this only belonged unto the High Priest, and was only used by him; the other was of white linnen, used by the other inferiour Priests, Levites, and also by Kings." The Ephod of the high

Mitre.

Crowns.

twelve precious stones, graven also with the patriarchal names. It contained also the *urim and thummim*, about which we have very little information. The former word signifies lights, and the latter truth or perfection; and both are considered by the Jews as sacred signs by which the Deity revealed his will. They seem to have been something more than merely two words on the breast-plate, and are represented as beaming forth a miraculous splendour. The high priest was also invested with a *mitre*, a linen band, in length sixteen cubits, and plaited on the head in several folds. Josephus says, "on the head he wears a cap, not pointed, nor extending over his whole head, but covering a little more than half of it;" so that between the mitre and the *holy crown* was a convenient place for the phylacteries. The holy crown was a plate of gold upon the forehead, on which was an inscription of two words: *Kodesh Layhovah*—"Holiness to the Lord." To preserve it in the proper position, it was tied with a blue or purple lace or ribbon, drawn through two holes, one in each end, and fastened behind the head. Outram[1] remarks, that it was customary for the priests of other nations to wear crowns in the performance of their sacred functions, as we are informed by Pliny. "Anciently, indeed, no crown was given, except to some god; but never by one man to another in any games: and it is said that the first of all was Bacchus, who placed on his own head a crown of ivy. Crowns were afterwards assumed by priests, in honour of the gods; and very recently they have also been used in solemn games." To this add the following passage of Tertullian: "In the same manner, therefore, the purple robe and the ornament of gold worn round the neck, were ensigns of dignity among the Egyptians and Babylonians. In a similar manner also splendid robes and golden crowns are worn by provincial priests, but not with the same condition." (De Idolotat. c. 18.)

Scribes—derivation of the title.

SCRIBE, the title of a certain class of law-officers and teachers amongst the Jews; in Hebrew סוֹפֵר, in the Septuagint and New Testament γραμματεὺς. The Talmud[2] says that the name is derived from סָפַר *to number*, because the Scribes numbered or counted all the words and letters of the Old Testament, and

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priest differed probably from that of the inferior priests only in richness of embroidery. The extent of magnificence to which this was carried, may be learned from the Ephod made by Gideon from the spoils of the Midianites, as a trophy of his recent victory, consisting of golden ear-rings to the amount of 1700 shekels, besides other ornaments, collars and purple raiment of the Kings, and the chains about their camels' necks.

[1] De Sacrificiis Diss. 1. cap. v.

[2] Tract. Kiddushin, fol. 30. See Buxtorf, Tiberias, c. viii. p. 43.

that it signifies *Numberer*. But this is not true. The Greek translators, who were long anterior to the Talmudists, and therefore more likely to know the original signification, evidently understood the word to signify scribe, and translated it accordingly; and to this agrees the usage of the Hebrew Scriptures. סָפַר signifies *to write*, as well as *to count*, as is evident from its derivative סֵפֶר, *a writing;* and also from the use of the word סוֹפֵר in Judges, v. 14; Ps. xlv. 1; and Ezekiel, ix. 2, 3. There is still a class of men amongst the Jews known by this name, whose business is to write the copies of the law for the synagogues, phylacteries, mezuzzoth, &c., and whose existence throws some light upon the office of the ancient scribes. They were probably the authorised notaries or solicitors, to whose care not only the copying of the sacred books, but the drawing up of all legal documents, was intrusted, and to whom, consequently, the people applied in all cases of legal difficulty; and as the civil law was also the law of God, the transition from the office of expounders of the law to that of religious teachers, as we find them in the New Testament, was easy and natural. The Talmud uses the words "Scribes" and "Rabbies" indifferently of the same persons, and it was of course the interest of the rabbies to identify themselves with the scribes, as they thereby communicated to their office an antiquity and an authority which belonged only to the latter. But from the Talmud itself it is plain that the two offices are distinct. In the passage quoted above it is asked, "Why were the ancients called scribes?" which question plainly shows that the office of scribe was ancient, and that of rabbi a modern invention. With the scribes probably arose the oral law. The precedents and usages of the courts of law formed the first basis of tradition, and opened the door for the usurpation of the priestly office. In course of time came the pharisees and the rabbies, and they not only availed themselves of the power which the scribes had already acquired, but gradually ejected the scribes also, so that for ages the scribes have ceased to be religious teachers, and have sunk down into the more humble employment of mere scriveners.

Scribes the originators of the oral law.

Notices of the Scribes in the New Testament,

From the New Testament it appears that, in our Lord's time, the scribes were teachers of religion and expounders of the Scriptures; for it is said, "When Jesus had ended these sayings, the people were astonished at his doctrines, for he taught them as one having authority, and not as the scribes," Matt. vii. 28, 29. And again, "Why then say the scribes that Elias must first come?" Matt. xvii. 10. And again, "How say the Scribes that Christ is the Son of David?" Mark, xii. 35. From all which it is evident that their authority as teachers was very great. But it is not so easy to define the precise nature of their office, nor to assign the difference between it and that of the *νομικοὶ*, *lawyers*, and the *νομοδιδάσκαλοι*, *doctors of the law.* Some suppose that all the three words are synonymous; and others that either the first two or the last two stand for the same office. From Luke, xi. 44, however, it appears that the *lawyers* were not identical with the scribes. The Lord had said, "Woe unto you scribes and pharisees,"—"Then answered one of the lawyers, *νομικῶν*, and said unto him, Master, thus saying, thou reproachest us also. And he said, Woe unto you also, ye lawyers." Here the scribes and lawyers are plainly distinguished. From Acts, v. 34, where Gamaliel is called *νομοδιδάσκαλος*, a doctor of the law, it would appear that this latter title stands for Rabbi, which always stands before Gamaliel's name in the Talmud; and that therefore scribe is to be distinguished from doctor of the law as well as from lawyer.

And in the Talmud.

From the Talmud, it appears that with the scribes originated the Masora, so that whatever be their faults, their learned labours have at least been useful in preserving the sacred text. Eighteen criticisms are particularly noticed as תקון סופרים, *the correction of the scribes*, which are enumerated in Buxtorf, *Lex Talmud.* col. 2630.

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SECTION II.

CIVIL POLITY OF THE ISRAELITES.

Civil polity. WITH regard to the *civil polity* of the Israelites, which naturally succeeds to the former considerations, it may be observed, that they were divided, as a nation, into twelve tribes, corresponding with the number of Jacob's sons. The tribe of Levi was regarded as consecrated to the service of the sanctuary, and, as such, "holy unto the Lord." This of course invested them with prerogatives, and emblazoned them with a distinction which evidenly separated them from the other tribes; but this was compensated by the two sons of Joseph, Ephraim and Manasseh, being exalted into two tribes, and thus supplying the number. The following clear and concise statement, from Abbé Fleury, may not be unacceptable to the reader:—

Division into tribes.

The tribe of *Reuben* had four families; the Hanochites, the Palluites, the Hezronites, the Carmites.

The tribe of *Simeon* had five; the Nemuelites, the Jaminites, the Jachinites, the Zarhites, the Shaulites.

The tribe of *Gad* had seven; the Zephonites, the Haggites, the Shanites, the Oznites, the Erites, the Arodites, the Arelites.

The tribe of *Judah* had five; the Shelanites, the Pharzites, the Zarhites, the Hezronites, the Hamulites.

The tribe of Issachar had four; the Tolaites, the Punites, the Jathubites, the Shrimronites.

The tribe of *Zebulun* had three; the Sardites, the Elonites, the Jahleelites.

The tribe of *Manasseh* had eight; the Machirites, the Gileadites, the Jeezerites, the Helekites, the Arielites, the Shechemites, the Shemiadites, the Hepherites.

The tribe of *Ephraim* had four; the Shuthalites, the Bacharites, the Tahanites, the Eranites.

The tribe of *Benjamin* had seven; the Belaites, the Ashbeelites, the Ahiramites, the Shuphamites, the Huphamites, the Ardites, the Naamites.

The tribe of *Dan* had but one; the Shuhamites.

The tribe of *Asher* had five—the Jimnites, the Jesuites, the Beriites, the Heberites, the Malchielites.

The tribe of *Naphtali* had four—the Jahzeelites, the Gunites, the Jezerites, the Shellemites.

Proselytes.

PROSELYTES.—In addition to those who were the proper descendants of Abraham, and who were naturally in most esteem among themselves on account of their genuine extraction and nationality, persons of other countries, upon their embracing the Jewish religion, were denominated *proselytes.* They were of two kinds—proselytes of the gate, or proselytes of habitation, so distinguished as being allowed to live within their gates, and proselytes of justice. The former were not absolutely required to observe all the Mosaic institutions,—only the sabbath, the precepts to abstain from blood,[1] and from the worship of idols, and some others which had been enjoined upon Noah. These strangers, however, were neither circumcised nor baptised. The proselytes of justice were placed upon a different footing; they embraced the whole of the Mosaic law, and enjoyed the privileges and the rank of natural Jews. Circumcision was practised upon strangers of this class, which was regarded as the seal of the covenant into which they now entered with God, under the solemn engagement to observe all his institutions; and the blood which was shed upon the occasion received the epithet of the "blood of the covenant," the parties concerned being regarded as the "children of the covenant." They were also baptised in the presence of at least three Jews of sufficient notoriety, upon declaring the motives which induced them to embrace the Mosaic law, their resolution to live a holy life, and their disposition to receive all the instructions which were now willingly accorded. The presentation of sacrifice was a third ceremony which it was deemed requisite to perform at the period of this union with the Jewish community.

Theocratic government

Judges.

GOVERNMENT.—The government of this singular people has been usually termed theocratic—a word employed to express its peculiarity, as under the immediate jurisdiction of the God of heaven, who chose to become both the supreme legislator and ruler of the Jewish church. From his sole authority their laws emanated, and the eminent men raised up amongst them, and placed from time to time at their head, were the only channels of communication for these regulations, framed in heaven, and enacted by an omnipotent wisdom. From their implicit obedience always resulted the happiest consequences to themselves—security and peace, with all their concomitant blessings, while innumerable evils arose whenever they manifested a rebellious temper. In that, as well as in every subsequent age of the world, a connection, as inseparable as obvious, was formed by eternal providence between duty and happiness, wickedness and misery.

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[1] Both Jews and Mahomedans object to eat the flesh of animals killed by butchers of other religious denominations, because they believe that their mode of extracting the blood is less efficacious than that adopted by themselves.

God the supreme ruler.

None of the tribes were invested with any prerogatives of superiority; and hence all great questions of policy were immediately referred to the decision of God himself, through an application made by some of their accredited agents and principal leaders.

Jewish monarchy.

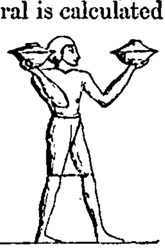
At length, however, they displeased the divine Majesty by desiring to have a king like the surrounding nations. In him was vested the power of life and death, without referring particular cases to the process of a slow and accurate investigation in justiciary courts. He was also empowered to levy tribute upon the people; but, though these prerogatives seemed to elevate kings to the dignity of absolute monarchs, they were nevertheless bound by the law, as well as private individuals, and could not introduce the slightest alteration. Their domestic living was plain and abstemious, but in public they often assumed considerable pomp and splendour. Absolom had fifty men running before him as body guards. Some of their kings had accumulated immense riches, particularly Solomon, upon whose splendid condition the Abbé Fleury remarks:—"By this prosperity of Solomon and his people God gave two important lessons to mankind at the same time. First, he shows his faithfulness in accomplishing his promises by giving the Israelites so plentifully of all the good things which he had promised their fathers in the possession of this land, that no one hereafter might doubt of his power to reward those that adhere to him and keep his commandments. Men that applied themselves so entirely to earthly things stood in need of such an earnest to make them believe they should hereafter enjoy an invisible happiness and the recompense of another life. But besides, by granting the Israelites the possession of these worldly possessions, and profusely heaping upon them whatever might contribute to the happiness of this life, God has given all men an opportunity of seeing them in a true light and conceiving higher hopes; for who under the sun can pretend to be happy if Solomon was not? Who can doubt that whatever happens in (rather belongs to) this world is vanity after *he* has confessed it? Does not his example show us plainly that worldly possessions are not only vain, but dangerous? Not only incapable of satisfying the heart of man, but likely to corrupt it! What reasons have we to flatter ourselves that we shall make a better use of them than a people so dear to God and so well instructed in their duty, and who seem to have had a better right to this sort of happiness, since it was proposed to them as a reward? What presumption would it be to think ourselves more capable of resisting the unlawful use of earthly pleasures than the wise Solomon!"

Affluence of Jewish kings.

Servants.

SERVANTS.—The Hebrews had various classes of servants, among which, as multitudes of writers maintain, were slaves. How far the term is applicable or coincident with modern ideas we shall presently inquire, and what were the regulations adopted under divine authority in the Israelitish community.

Their treatment.

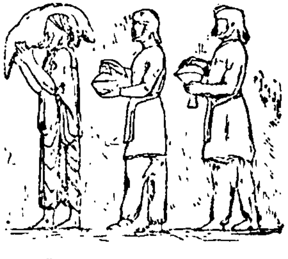


[Egyptian Servant.]

In the East the treatment of servants in general is calculated to impress a sense of subjugation more deeply than among us, though it must be admitted that, [illegible] many instances, there is too near an approach to oriental severities. The servant is required to observe absolute silence, and to manifest a submissive attention. His master's commands are given chiefly by signs and silent intimations, as strikingly referred to by the Psalmist:—"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God" (Ps. cxxxiii. 2.)

When servants are the absolute property of their masters, to be sold or transferred at pleasure, they are, properly speaking, slaves; and this seems to have been their general condition in the earliest times, even before the Flood. Hagar, the bondwoman, was regarded as the property of Sarah, and had no resource, when contention arose, but running away from her service. By the law of Moses, however, no Jew could be held by one of his countrymen as a bond-servant, or slave for life.

Two ways of obtaining servants.



[Wine Bearers.—*Persian Sculpture, British Museum.*]

Hebrew servants were obtained in one of two ways—either from among their own people, or from strangers or the heathen. With regard to the former, they could only be placed in a condition of servitude in consequence of being *insolvent*, when the poor Jew was to be considered merely as a hired servant (Lev. xxv. 39; 2 Kings, iv. 1; Deut. xv. 7-11); in consequence of committing *theft*, when, if his property was not such as to admit of restitution, he was to atone for it by servitude, as a legal punishment (Exod. xxii. 3) or by virtue of his *birth*. If born in the house, they were to serve the master of their father till the year of jubilee. Abraham and Job appear to have had multitudes of them: the former had three hundred and eighteen born in his house (Gen. xiv. 14; Exod. xxi. 4). With regard to servants obtained from the heathen, some think they were slaves, according to Lev. xxv.

44-46; but the divine law expressly forbad man-stealing, and the term "bondmen" is also simply rendered "servants." It is believed, also, that the term "for ever" refers to the *source* from which a supply of servants was to be taken—that is, that they might always obtain them from the heathen nations, but were not to make servants of their own brethren. On the other hand, it has been alleged that the Hebrews were to buy slaves and children of the heathen, who then became a "possession," and they were to take an inheritance to their children after them, to inherit them for a possession. These terms are peculiarly strong. But then, on the other hand, the servitude could not be absolutely perpetual, inasmuch as universal freedom was proclaimed at the jubilee; the reference, therefore, must be to servants of every kind. The Mosaic law required every heathen servant within one year to become a proselyte, and to be circumcised, thus receiving the seal of the covenant and becoming incorporated as of Israel.

Proselyte.

"It has been said that a Hebrew could obtain heathen servants by *purchase* only, and that the Hebrew word translated *bought*, *buy*, &c., signifies primarily to obtain, and that *buy* is a secondary meaning; consequently, that no valid argument in support of absolute property in a servant can be based on the use of this term: his services were bought, not his person. Now it is not disputed that many things said to be bought in Scripture did not on that account become chattels personal. The Israelites were required to purchase their first-born (Exod. xxxiv. 20). They were accustomed to accept a price for their daughters, instead of giving them a dowry at marriage (Gen. xxix. 18; Exod. xxii. 16; 1 Sam. xviii. 25; Ruth, iv. 10). This current phraseology, which may naturally enough be supposed to have arisen out of prevalent customs, and is therefore fitted to throw back some light upon them, is said to support the conclusion that servants were not bought of third parties, and that their service was voluntary: they sold themselves (1 Kings, xxi. 20; 2 Kings, xvii. 17; Is. lii. 3). Yet it is to be borne in mind that the word "buy" does very often signify to obtain for money, and, in many passages of the law, this meaning cannot be doubted. It denotes the possession of property over which there is, on the part of the owner, entire control. The seller gives all right and title in the thing sold to the buyer. The Hebrew who became insolvent virtually sold himself. But at least, in earlier times, slaves were sold by third parties: 'He that is bought with money of any stranger which is not of thy seed' (Gen. xvii. 12). Again: 'And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him' (Gen. xvii. 27). The distinction which the law makes between the treatment of a bond-servant and a hired servant seems to imply that the condition of the former was absolute and beyond his own control; that he was his master's property, might be maltreated with comparative impunity, and could not, like a hired servant, at once throw up his engagement, and free himself from oppression; and if, as the law says—'Hebrew servants could not be sold as bondmen' (Lev. xxv. 42), the inference is that the latter were transferable property."—*Bib. Cyclop., ed. by* EADIE.

Laws respecting servants.

The Hebrew servant was set free every seventh year. When the jubilee occurred during the six years of servitude, he was free before the term expired. If he chose to remain till the jubilee, the servant went before a judge, and his ears were bored in token of his willingness to remain (Exod. xxi. 6). Hebrew servants could not be sold as bondmen, but they might be redeemed. This could be claimed as a right on presenting the master with an equivalent (Lev. xxv. 48, 49); and they were sent away with a liberal supply when their service ended (Deut. xv. 14).

Man-stealing was prohibited, and protection afforded to fugitive servants (Exod. xxi. 16; Deut. xxiii. 15, 16). The Jews were expressly required to treat their servants with humanity, and commandments were given to secure for them important privileges, both civil and religious (Exod. xx. 10; xxi. 20, 26, 27; Deut. xii. 18; xvi. 11). They were guests at festivals, and allowed to attend the three national feasts, the new moons, &c.; and, in a large household, one deemed most trustworthy was placed over the rest as steward. Such was Eliezer in the house of Abraham (Gen. xv. 2; xxiv. 2).

Elders.

ELDERS.—Aged persons possessed a very considerable share of influence among the Israelites, as well as among the ancient nations in general; and it has been observed that the best governed states have always been those where the old men were in authority, the young being both too impetuous and too inexperienced to rule proportionably well. The Scriptural history, in referring to public affairs and popular assemblies, always makes very express mention of the *elders* of Israel, who were recognised as the heads or princes of tribes and families among the Israelites. All the various branches of Abraham's descendants, like the ancient Germans, or Scottish clans, kept together in a body, according to their tribes and families; each tribe forming a smaller commonwealth, and all of them at last uniting into one great republic. In this manner were the Ishmaelites governed by twelve princes, according to the number of Ishmael's sons (Gen. xxv. 16); and their descendants, the Bedouins, have always preserved some traces of this patriarchal government. A similar arrangement seems to have been established among the Israelites before their departure from Egypt; for when Moses was sent into that country to deliver them, he assembled the elders of Israel, and announced to them that the God of Abraham, of Isaac, and of Jacob, had appeared to him (Exod. iii. 16; iv. 29; xii. 21). Moses and Aaron treated these elders as the representatives of the whole nation. During the sojourning of the Israelites in the wilderness, Moses established a council of seventy to assist him in the government of the people. When the Almighty gave the law to Moses, he said—"Take Aaron, Nadab, and Abihu, his sons, and *the seventy elders of Israel*, and worship ye afar off:" accordingly they advanced to the foot of the mountain (Exod. xxiv. 1, 9, 10). On all subsequent occasions we find this number of seventy elders mentioned. The Jewish rabbinical writers, who have exercised their ingenuity in conjecturing why the number was limited to seventy, have pretended that this was a permanent and supreme court of judicature; but, as the sacred writers are totally silent concerning such a tribunal, we are authorised to conclude that it was only a temporary institution. After the return of the Jews from the Babylonish captivity, it is well known that they appointed a Sanhedrin, or Council of Seventy, at Jerusalem, in imitation of that which Moses had instituted. Of this supreme tribunal frequent mention is made in the New Testament.[1]

Administration of justice.

THE ADMINISTRATION OF JUSTICE was chiefly under the direction of two kinds of officers, which were established in every city by an express injunction to Moses. These were the shophetim, or judges, and the shoterim—a term descriptive of inferior, and perhaps of different orders of magistrates and officers, including sheriffs, serjeants, captains, heralds, and others. To these, however, may be added zikonim—senators or elders, and rashim—chiefs or captains, who are to be regarded as military officers. The council of seventy elders was in imitation of that which, it appears, existed in the time of Moses, of which the high priest was president. To this board were referred all those cases which appeared too difficult or important for absolute decision by the judges of the different cities. The judges kept their court in the gate of the city, through which the great bulk of the people, who were husbandmen, passed morning and evening, to and from their usual employments. Public affairs, therefore, were transacted at the gates from the earliest times, of which, during the patriarchal ages, the Scriptures furnish numerous examples. The towers of the gates contained spacious and handsome rooms; and, although the business which was executed might not have been committed to writing, property would be made secure, and the knowledge of any general arrangement would be easily perpetuated by this publicity in the execution. The same judge presided over civil and ecclesiastical affairs, which, being alike under the supreme jurisdiction of the divine law, required no separate and independent tribunals; and hence public justice was administered by a comparatively few individuals.

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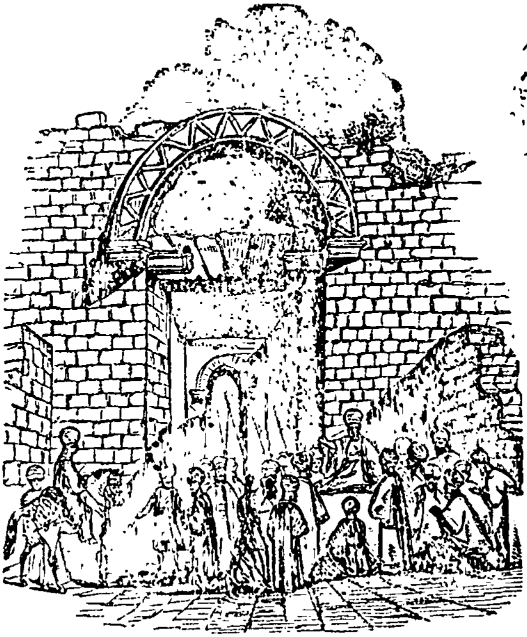
[1] Calmet's Dictionary, *voce* Elders; Horne's Introd. to the Script., vol. iii. p. 81.—See Sanhedrin, next page.



[Council of Justice at the Gate.]

SANHEDRIN (written by the Jews thus—סַנְהֶדְרִין).—A corruption of the Greek word *συνέδριον*, and the name of certain Jewish tribunals in the last period of the Jews' political existence. According to the Rabbies, there was in every town and village of Judea, whose population amounted to one hundred and twenty, one of these tribunals, consisting of twenty-three persons, called *the Minor Sanhedrin*, and possessing the power of life and death. The word is, however, best known as the name of the Great Council of Seventy-one, which held its sessions within the precincts of the Temple at Jerusalem, and **Sanhedrin.**

which was called by the Jews the Great Sanhedrin, or the Great House of Judgment. Amongst its seventy-one members the most learned was elected President, with the title of נשיא Nasi, or Prince; and the next in reputation was chosen *Av beth din*, Father of the House of Judgment, or Vice-President. This tribunal was self-elective, and filled up vacancies in the following manner:—It sought out throughout the land persons distinguished for learning and piety, and first made them judges in their own city; thence it advanced them to be members of the Minor Sanhedrin, which sat at the Gate of the Mountain of the House; thence to the similar tribunal at the Gate of the Court; and thence to the Supreme Council. The qualifications required in candidates were of the highest order. They were to be handsome, tall, free from all corporeal blemish, of good family, pious, and of good report; skilled in medicine, magic, astronomy, and astrology; acquainted with all the rites of all existing forms of idolatry; and, moreover, able to converse in seventy languages—that is, as the rabbies suppose, all the languages in the world.

The jurisdiction of the Sanhedrin was unlimited, and from its sentence there was no appeal. The extent of its power may be calculated from an enumeration of those duties which were considered as its peculiar prerogatives. To it belonged exclusively the right to choose a king; to appoint the Minor Sanhedrins throughout all the tribes and cities of Israel; to judge an idolatrous tribe; to inflict capital punishment upon a false prophet, or a high priest; to administer the waters of jealousy, and to declare war. Such at least are the powers ascribed to it by the rabbies, and which, if ever exercised, would have made the judge, the king, and the high priest, mere ciphers. But the Sanhedrin was, besides, the infallible interpreter of the law for the time being, and to question its decisions was a capital offence. We say for the time being, for no Sanhedrin was bound to respect the decisions of its predecessors. What was affirmed by the Sanhedrin of one generation might be denied by that of the following generation, and yet both decisions were to be received as the true sense of the law, on pain of strangulation.

The Jews affirm that this tribunal was instituted by Moses, and that it continued to exist until after the destruction of the Temple; but this assertion, though received by many Christians of high character for learning, is palpably false. There is no trace of it in the Law, the Prophets, or the Historical Books; and from those sources it is quite evident that neither kings nor priests were subject to any such control. The Jews cite two texts from the law in proof of their assertion; but those texts prove, on the contrary, that the existence of the

Sanhedrin is totally inconsistent with the Mosaic constitution, and, therefore, could not have been instituted by Moses. To prove that the Sanhedrin ought to consist of seventy-one persons, they quote Numb. xi. 16—"And the Lord said unto Moses, 'Gather unto me seventy men of the elders of Israel, whom thou knowest, to be the elders of the people, and officers over them.'" These seventy elders, together with Moses, make seventy-one. To demonstrate the necessity of implicit obedience, they refer to Deut. xvii. 9, &c.—"Thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire: and they shall show thee the sentence of judgment. . . . . According to the sentence of the law, which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee to the right hand nor to the left." The Jews take for granted that these two passages refer to one and the same tribunal. But this assumption is certainly contrary to truth. Even allowing that the seventy elders were to constitute one judicial body, and not to be scattered through all Israel, it is plain that they were to be taken indiscriminately from all the tribes; and in like manner the rabbies teach that the Sanhedrin was to consist of priests, Levites, and Israelites, if possible, though they say that if there be no priests, the Sanhedrin would still be lawful. This first passage, then, refers to a miscellaneous body taken from all the tribes of Israel. The second passage, on the contrary, speaks of an exclusive body, where, at the very most, there could be only one person not a priest: "Thou shalt come unto the priests the Levites, and unto the judge." The supreme court established by Moses was to consist exclusively of priests, with only one exception in favour of the chief civil magistrate, the judge; and if, as in the days of Eli, the judge himself happened to be a priest, then the supreme court consisted of none but priests. In neither case can this exclusive body be identical with that miscellaneous assembly taken from all the tribes of Israel, and therefore that assembly cannot be a supreme court, for to suppose two supreme courts would be absurd; and, therefore, the court of the seventy elders cannot be the same as the Sanhedrin described by the rabbies. And further, as Moses did establish a supreme court consisting solely of priests, together with the judge, it is evident that he could not have established a second supreme court of an entirely different constitution. The supreme court established by Moses is totally incompatible with the existence of the Sanhedrin; and we may thence conclude with confidence that it never did exist so long as the Mosaic constitution remained entire.

If, then, the Sanhedrin did not originate with Moses, to what period are we to ascribe its rise? Its Greek name suggests the answer—probably it arose in the time of the Greeks. If it had existed previously, the Greek name would never have become universal among the Jews, who heartily hated everything Grecian, and that with good reason. The probability is, that the Greek conquerors erected a new tribunal, and, as they did not care for the precepts of Moses, and were led from political motives to depress the authority of the high priests and civil governors, composed it of all classes of Jews. Those who were made members tasted the sweetness of power, and, when the Greeks were gone, determined to keep it. The genius of Pharisaism, which began at that period to acquire influence, and whose great object was to usurp the office and power of the priests, confirmed them in their determination. The Sanhedrin was a welcome auxiliary for the accomplishment of their purpose, and was therefore perpetuated, and the people were taught to believe that it was a revival of the Mosaic institution of the seventy elders. This supposition is strongly confirmed by the total silence of Josephus as to its existence until long after the time of the Maccabees.

But at all events it is certain that the constitution of the Sanhedrin is in direct opposition to the supreme court instituted by Moses, and that it could not have been established by him. Whenever it arose, it was an unlawful tribunal, which usurped the power committed by Moses to the priests and civil governor; its sentence, therefore, upon the Lord Jesus Christ in nowise affects the validity of his claims, and furnishes no warrant for Jewish unbelief. If the Jews be really zealous for the law of Moses, they are bound to repudiate the Sanhedrin and all its decisions. If they submit to the Sanhedrin, they not merely condemn Jesus of Nazareth, but declare themselves enemies to the Mosaic law.

Punishments.

PUNISHMENTS.—Punishments, according to the Mosaic code, included—1. The presentation of sacrificial offerings; 2. The levying of fines; 3. Scourging; 4. Retaliation; 5. Imprisonment; 6. Excommunication; 7. Death. 1. Sins of ignorance, and some few cases of wilful trespass, were atoned for by offerings; see "Sin and Trespass Offerings," pp. 88, 89. Sins of ignorance had reference generally to infractions of the ceremonial law; and as no class in society can be esteemed exempt from the common liability of humanity to commit errors unwittingly, hence specific directions are given for regulating the offerings of the "common people," the priests, rulers, and "the whole congregation." Those cases of wilful transgression which came under the mild operation of the law of the trespass offering, were of that nature which eluded the vigilance of law itself; it was therefore for the manifest good of the whole community, that encouragement should be given for obtaining voluntary confessions of offences under this class, by extending to offenders pardon and peace to their guilty conscience, upon a full and candid acknowledgment of their crime, accompanied by the appointed sacrifices, and such restitution as the nature of the several offences admitted. For the cases in which sin and trespass offerings were accepted as substitutes for severer punishments, see Leviticus, chapters iv. v. and vi.

Manslaughter.

2. Manslaughter, arising from criminal negligence, was a capital offence; nevertheless the law permitted the commutation of the extreme penalty into a fine, at the option of the nearest of kin to the individual killed. The same principle, as a matter of course, extended also to lesser injuries. Fines were levied for theft, the law generally requiring double the amount of the property stolen; but in cases of sheep-stealing, or ox-stealing, four-fold restitution was enjoined for the first offence, and five-fold for the second. In the event of the thief being unable to pay, the law condemned him to be sold, with his wife and children, into bondage, and appointed that with the proceeds restitution should be made to the injured party. All fines were for the advantage of the injured parties, not for the purposes of government or police. Consult Exod. xxi. 18; xxii. 13. Fines for slander, and other offences, were also inflicted. (See Deut. xxii. 19.)

Scourging.

3. The law of scourging is thus laid down: "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked. And it shall be if the wicked man be worthy to be beaten, that the judge shall cause him to lie down and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee." That part of the law relating to the position of the offender while receiving his punishment, was in later times altered; he was made to stand, and bending himself forward, his hands were fastened to a low pillar, and in this manner received his punishment. Lest, through oversight, more lashes than the forty should be given, the Jews endeavoured to keep within the limits by inflicting but thirteen blows of a whip of three rods or thongs, thus making the maximum number only thirty-nine. (2 Cor. xi. 24.) The scorpion which Rehoboam unwisely threatened the Israelites he would substitute for his father's whip, (1 Kings, xii. 11) was a whip having sharp-cornered

pieces of metal, or small stones, fastened in the thongs. The suffering it inflicted was exceedingly severe; and many have died from the effects of this dreadful and degrading punishment. We learn from the New Testament that scourging was frequently inflicted in the Synagogues; Matt. x. 17; xxiii. 34; Acts, xxii. 19.

Retaliation. 4. Retaliation is thus expressed; "eye for eye, tooth for tooth, hand for hand, burning for burning, stripe for stripe. If a man cause a blemish in his neighbour, as he hath done so shall it be done unto him. And if a man testify falsely against his brother, then shall ye do unto him as he had thought to have done unto his brother; so shall thou put the evil away from among you. And thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Exod. xxi. 23-25; Lev. xxiv. 19-22; Deut. xix. 16-21.

In common cases of legal retaliation, compensation for the injury was permitted; the offender having the privilege to negotiate with the injured party for staying the hand of justice by making a pecuniary satisfaction. Nor was this privilege lost should the case come before the judge and obtain his decision; for even then, if the offender felt so disposed, he might avail himself of the exception in favour of a pecuniary recompense.

Imprisonment. 5. Imprisonment in the East is rarely of long duration, other modes of punishment being generally preferred; and these are so summarily disposed of as to render the use of prisons as they exist among us quite unnecessary. It would appear that imprisonment, as a punishment for convicted offenders, was not recognised by the Mosaic law, the only confinement noticed being the brief space which elapsed from the period of the apprehension of the accused party, to the time of his trial before the judge; and from the moment of conviction to the infliction of the punishment. His detention in either case was not therefore viewed as a punishment, though the loss of his liberty, for however brief a period, would certainly be an inconvenience and a loss. He was in the first instance simply kept in custody as a suspected person, or as one accused, and in the latter case he was reserved for punishment after judgment had been given against him. On this subject Dr. Kitto, in his note on Jer. xxxviii. 6, remarks, that "there is no one crime in the law of Moses to which imprisonment is attached as a punishment; that there is no instance of imprisonment mentioned in Scripture, which appears to have been the result of a regular trial and judicial sentence; that there is no instance of imprisonment inflicted by Hebrews, in which merely the *custody* of the prisoner, for a specific purpose, does not appear

Confinement for debt.

to be the sole or primary object; and that imprisonment as a punishment and correction can only be traced when inflicted by foreigners, and even in such instances it is by no means clear that detention was not the primary object, and the punishment merely an incident." In later times, imprisonment for debt was introduced into the Jewish code (Matt. v. 25, 26; xviii. 28-34), no doubt in conformity to the Roman practice. Rarely, however, did the punishment consist in imprisonment, the beating with stripes, and other modes of torture, being generally superadded. "There was a singular way of binding persons," says Dr. Nevin, "so as to deprive them of liberty, in use among the Romans. It was, to fasten the prisoner to a soldier, by a chain passing from the arm of one to that of the other. In this way, he was continually attended with a guard, who could not for a moment forsake his charge, even if he had himself been so disposed. The apostle Paul was confined in this manner. Thus coupled to a soldier that kept him, he 'dwelt two whole years in his own hired house,' at Rome. (Acts xxviii. 16, 30). He was not, therefore, hindered from seeing any that chose to visit him, and might, if he pleased, go abroad out into the city. But to be in this way compelled to wear a chain at all times, was to be constantly under the greatest disgrace in the eyes of the world. Hence, many who before showed some friendship to him, became ashamed to acknowledge acquaintance with him, and treated him with cold neglect. Thus acted not all, however. 'The Lord give mercy to the house of Onesiphorus,' he writes, 'for he oft refreshed me, and was *not ashamed of my chain;* but, when he was in Rome, he sought me out very diligently, and found me!' (2 Tim. i. 16, 17). Sometimes the prisoner was bound, by a chain from each arm, to *two* soldiers. Thus Peter was sleeping in prison, on that memorable night when the angel of the Lord delivered him by miracle. (Acts xii. 6). Persons who were trusted with the care of prisoners were liable, not unfrequently, to be punished with death if they let them escape." (Acts xii. 19; xvi. 27).

Three kinds of anathema.

Nidui.

6. According to Buxtorf, there were three modes or degrees of Excommunication in practice among the Jews. The lowest degree, נדוי, *Nidui*, separated a man from the privileges of the Synagogue, and from his wife and family, for thirty days. This separation is understood by the Commentators to be alluded to among the Beatitudes in the Sermon on the Mount, *μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν* ΑΦΟΡΙΣΩΣΙΝ *ὑμᾶς*, (Luke, vi. 22); and, again, in the threat employed by the Jews, as recorded in John ix. 22, and xii. 42, that whoever acknowledged Christ should be

ἀποσυνάγωγος. Though this punishment was not recognised by the written law, tradition declared that it had been in use while the Temple of Solomon was yet standing. It signified a separation from all human society (save that the offender might attend the Temple) for the distance of four cubits, during the space of thirty days, a period which might be shortened by repentance. To the impenitent this period might be doubled, trebled, or even extended to the end of life. While it lasted, his male children were not permitted to be circumcised; if he died under the sentence, a stone was thrown upon his bier, to show that he deserved stoning, and he was buried without the customary ceremonies of mourning. The causes for which it might be inflicted, and many more particulars concerning it, will be found in Buxtorf, *Lex Talmud, ad v.*

Cherem.

The second degree, חרם, *Cherem*, when applied in the Old Testament to *things*, means a devotion of them to God as holy, (*ἀναθήματα*); when to *persons*, a devotion of them to God by death (*ἀναθέματα*); instances of both may be found in Leviticus, xxvii. 28, 29. It was inflicted only upon those who had been incorrigible under the Niddui, and which with many dire imprecations still left room for repentance. In the Apostolic times, the word was applied to Excommunication pronounced publicly, and accompanied with curses out of the Law of Moses, the ringing of bells, blowing of trumpets, and the extinction of lighted candles: thus symbolically showing that the light of heaven was extinct in the offender. Such a punishment is understood to have been inflicted on Hymenæus and on Alexander, both of whom St. Paul "delivered to Satan," (1 Cor. v. 5; 1 Tim. i. 20).

This phrase, "delivering to Satan," has been variously interpreted. Bishop Beveridge (Not. in Can. Apost. 10) and Estius (in 1 Cor. v. 5), following Balsaman and Zonaras (in Basil. can. 7), with many other modern interpreters, refer it generally to the spiritual effects of excommunication upon the soul, thereby deprived of the benefits peculiar to Christ's Communion. Grotius, Lightfoot, and Hammond, together with most of the ancient interpreters, believe that in the Apostolic days there was, besides these, a corporal power and possession by Satan of those so remitted to him.

Schammatha.

The third and highest degree, שם אתא, *Schammatha*, cut off all hope of reconciliation with the Jewish church, and all interest in the privileges of their nation. This term, which means The Lord cometh, or, as others render it, There is Death, is represented in the New Testament by the Syriac מרן אתא, *Maranatha*, of the same meaning. In this, God was prayed to cut off the offender immediately; to which St. Paul is thought to allude, Gal. v. 12, and St. John, 1 John, v. 16; and this, says Godwyn, (Moses and Aaron, v. 2), was termed excommunication in the mystery of the name of Jehovah.[1] He remarks, also, that a parallel may be established between these three degrees of Rabbinical excommunication and the three degrees of exclusion for uncleannesss established by the Levitical Law: 1. from the Camp of God, affecting those defiled by the dead; 2. from the Camp of God and Camp of Levi, those defiled by an issue; 3. from the Camp of God, the Camp of Levi, and the Camp of Israel, those defiled by leprosy.

There is a long dissertation by Grotius on these Jewish excommunications, in his Note on Luke, vi. 22, in which his statements agree with those given above. Selden, however, who has written at great length, and with much perplexity of learning, on this point (De Synedriis Veterum Ebræorum, i. 7—13), argues that the three names were used indiscriminately, although in fact there were different degrees of punishment, of which the *Cherem* was most severe. However this may be, it is plain that the greater excommunication of the Jews was not outdone in terrific denunciation, even by those which have in later days been adopted by the Church of Rome. Buxtorf (*Lex Talmud, ad* v. חרם, 827 ed. Basil. 1639) has given the fol-

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[1] In the ninth chapter of Romans (ver. 3), St. Paul professes that he could wish himself to be anathema from Christ for his brethren the Jews,—an use of the word which has much perplexed the critics, who have generally inclined to consider it as expressing his willingness to be separated to death for their sakes. "The word is elegantly used," says Dr. Macknight, "on this occasion for a violent death, because, as Locke observes, the Jewish nation was now αναθημα, a thing *cast away* of God, and *separated* to be destroyed. The apostle was willing to suffer death, if thereby he could have prevented the terrible destruction which was coming upon the Jews." Others have observed (WATERLAND, *Sermons*, v. 1) that as απο των προγονων, 2 Tim. i. 3, signifies "*after the example* of my forefathers;" απο του χρισου may signify "after the example of Christ." In another instance of the use of this word in the New Testament (1 Cor. xvi. 22), there is an allusion to some ancient Jewish form of pronouncing a person anathema, or excommunicate; but it is difficult to decide whether he refers to the *Cherem* or the *Schammatha*. Hammond supposes it to answer to the *Schammatha*, the third or highest degree of Jewish excommunication. The word *Maranatha* is Syriac, and signifies *The Lord is coming*,—a circumstance frequently alluded to in the New Testament when interest or solemnity is designed to be given to a subject. Some of the opponents of St. Paul at Corinth (probably Jews) seemed to have called Jesus αναθημα (chap. xii. 3), while others within the church discovered great alienation of mind from Christ. Such open and secret foes to the peace of his brethren he declares, according to the commentators, to be obnoxious to the severest displeasure of Almighty God, and that Jesus is coming to inflict it. Compare Mal. iv. 6. Macknight says, certain great forms of Jewish excommunication began with these words, which took their rise from Enoch's prophecy, mentioned by St. Jude, v. 14.

lowing most fearful extract, translated from a Hebrew MS.:—*Ex sententia Domini Dominorum, sit in Anathemate Ploni filius Ploni, in utraque Domo Judicii, Superorum scil. et Inferorum, in Anathemate item Sanctorum excelsorum, in Anathemate Seraphim et Ophannim, in Anathemate denique totius Ecclesiæ maximorum et minimorum. Sint super ipsum plagæ magnæ et fideles, morbi magni et horribiles; Domus ejus sit habitaculum Draconum; caliginosum fiat sidus ejus in nubibus; sit in indignationem, iram et excandescentiam; cadaver ejus objiciatur feris et serpentibus; lætentur super ipso hostes et adversarii; argentum et aurum ipsius dentur aliis; et omnes filii ejus ad ostium inimicorum ejus sint expositi: super die ejus obstupescant posteri. Sit maledictus ex ore Addiriron et Achtariel, ex ore Sandalphon et Hadraniel, ex ore Ansisiel et Patchiel, ex ore Seraphiel et Sagansael, ex ore Michael et Gabriel, ex ore Raphael et Mescharetiel. Sit anathemizatus ex ore Zafzavif et ex ore Hafhavif, qui est Deus ille magnus, ex ore et septuaginta nominum Regis ter maximi, ex ore denique Tzortak, Cancellarii magni. Absorbeatur sicut Korah et cœtus ejus; cum terrore et tremore egrediatur anima ejus; increpatio Domini occidat eum; stranguletur ut Achitophel in consilio suo; sicut legra Gechasi sit lepra ipsius; neque ulla sit resurrectio ruinæ ejus; in sepulturâ Israelis non sit sepultura ejus; alienis detur uxor ipsius, et super eam prostanto se alii in morte ejus. In hoc Anathemate sit Ploni filius Ploni, et hæc sit hæreditas ipsius. Super me autem et super totum Israelem expandat Deus pacem et benedictionem. Amen. Adduntur etiam versus* 18, 19, 20, *capitis* xxix. *Deut.*

The fancies of the Rabbis relative to the origin of excommunication are endless. Some hold that Adam excommunicated Cain and his whole race; others, that it began with Miriam, for having spoken ill of Moses; others, again, find it in the Song of Deborah and Barak, interpreting Meroz, "Curse ye, Meroz," as a person who had refused to assist Barak. But it is more probable that the first positive mention of it occurs in Ezra, x. 7, 8, or in the Anathema of Nehemiah (xiii. 5) against those who had married strange women.

The fearful effect of excommunication among the modern Jews may be found amply exemplified in the case of Acosta, about the middle of the XVIIth century. *Ipsi fratres mei, quibus ego præceptor fueram, me transibant, nec in plateâ salutabant, propter metum illorum. Pueri istorum, a Rabbinis et parentibus edocti, turmatim per plateas conveniebant, et elatis vocibus mihi maledicebant, et omnigenis contumeliis irritabant, hæreticum et defectorem inclamantes. Aliquando etiam ante fores meas congregabantur, lapides jaciebant et nihil intentatum relinquebant ut me turbarent; ne tranquillus etiam in domo propriâ agere possem, multi eorum transeuntem me in plateâ* *spuebant, quod etiam et pueri illorum faciebant, ab illis edocti; tantum non lapidabar quia facultas deerat—duravit pugna ista per annos septem intrà quod tempus incredibilia passus sum.* (*Exemplar Vitæ Humanæ,* 347.) This unhappy man, who after having renounced Christianity was expelled by the Jews whose faith he had adopted, in the end committed suicide.

Pagan excommunication.

In the Pagan world we perceive exclusions of the same kind from religious and social communion. Few interdictions can be more fearful than that which Sophocles puts into the mouth of Œdipus, against any one who knowingly concealed the murder of Laius, *τὸν ἄνδρ' ἀπαυδῶ τοῦτον, κ. τ. λ.* (*Œd. Tyr.* 231.) Roman History does not furnish a similar example; for that which has often been cited from Plutarch (*Crassus*) does not seem to the purpose; but Cæsar has described forcibly the effects of excommunication among the Gauls, while speaking of the Druids. *Si quis privatus aut publicus eorum decreto non stetit, sacrificiis interdicunt. Hæc pœna est apud eos gravissima. Quibus ita est interdictum, in numero impiorum et sceleratorum habentur. Ab iis omnes decedunt, aditum eorum sermonemque defugiunt, ne quid ex contagione incommodi accipiant. Neque iis petentibus jus redditur, neque honos ullus communicatur. De Bell. Gall.* vi. 13.

Stoning.

7. Stoning and the sword seem to have been the common modes among the Hebrews of inflicting capital punishment. When the former method was adopted—and this was the more common practice—the witnesses were first to throw, and then all the people present, till the miserable and mangled criminal perished beneath the overwhelming shower of deadly missiles (Lev. xx. 10; Num. xv. 35, 36; Deut. xvii. 7). Capital punishment by the sword was probably performed sometimes by the executioner thrusting his deadly weapon into the bowels of the criminal or condemned person; but there is no doubt that little attention was paid to the mode of thus despatching him. We read that Benaiah *fell upon* the victims of his official wrath; hence implying that in whatever position he found them he suffered them to remain, while he performed his deadly work by "hewing them in pieces." (1 Sam. xv. 33; 1 Kings, ii. 25, 29, 31, 34, 46.) Other matters connected with this painful subject are thus treated by Dr. Nevin.[1]

Execution by the sword.

"Stoning and slaying with the sword were the only capital punishments that belonged properly to the Israelites. There were, however, besides them, certain marks of infamy sometimes inflicted on the dead bodies of criminals, to add to the shame and disgrace of their death. Such was—1. Burning the body

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[1] Biblical Antiquities, pp. 214-220.

Various punishments.

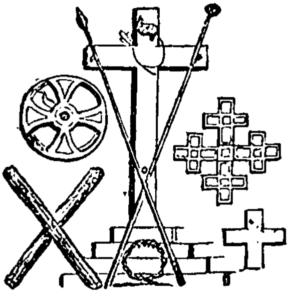
after it had been stoned. (Gen. xxxviii. 24; Lev. xxi. 9; Josh. vii. 15, 25). 2. Hanging it on a tree or gibbet: the person thus suspended was said to be *accursed of God*, an abomination in his sight. (Deut. xxi. 22, 23). 3. Heaping stones over the place where it lay, as a monument of shame. (Josh. vii. 26; viii. 29; 2 Sam. xxiii. 17.)

"Various other capital punishments are mentioned or referred to in the Bible, that were in use among other nations, some of which also were introduced among the Jews, as they came to have more intercourse than at first with foreign countries. Of this sort was beheading, which was a common punishment (Gen. xl. 17—19); and in the later times of the nation, the rulers of the Jews sometimes made use of it. (Matt. xiv. 8—12; Acts xii. 2). But among the ancient Israelites, this way of execution was not practised. It was practised among the Egyptians, Persians, Greeks, and Romans. Other modes were—strangling (1 Kings xx. 31); burning alive in a furnace, which was used among the Chaldeans (Dan. iii. 6, 11, 15—27; Jer. xxix. 22); exposing to wild beasts (Dan. vi. 7, 12, 16—24; 1 Cor. xv. 32); beating to death, which among the Greeks was inflicted on slaves; cutting asunder, and sawing asunder. (Dan. ii. 5; Luke xii. 46; Heb. xi. 37). Isaiah, the Jews say, was sawn asunder by Manasseh; but perhaps the story is only one of their numberless fables. There were various other contrivances, some of them very cruel, to put men to a violent death, which it is not necessary to mention. One more, however, calls for notice; and it is entitled to particular consideration. I mean the *Cross*.

Crucifixion.

"Crucifixion was a common method of punishment among several ancient nations; especially among the Persians, Carthaginians, and Romans. It was according to its use with the latter people, that the Jews became acquainted with it; and it was because he was put to death by Roman authority, that the Lord Jesus Christ was made to suffer its cruel torture. (John xviii. 31, 32; xii. 32—34). The cross was employed among the Romans as a punishment for robbers, assassins, and rebels. Slaves especially, when they were guilty of great offences, were put to death in this way. Hence, crucifixion was held to be the most shameful and degrading death which a man could suffer. The *cross*, in public opinion, had in it even more of disgrace and reproach than the *gallows* now has with *us*. It was therefore an exceeding humiliation which the ever-blessed Redeemer, who thought it not robbery to be equal with God, consented to endure, when, "being found in fashion as a man, he humbled himself and became obedient unto death—*even the death of the cross*." (Phil. ii. 6—8; Heb. xii. 2). So great was the degradation of such a death esteemed to be universally, that a most powerful prejudice against the gospel was everywhere excited, on account of its author having suffered the shame of dying in this way. The Gentiles were ready to treat the apostles with the greatest contempt, for preaching a religion that offered salvation by the death of a man that had been *crucified;* and it continued to be long after a taunting reproach cast upon Christians, that their leader, whom they worshipped as a God, had expired as a malefactor on the *cross*. The scandal of such a death was no less in the estimation of the Jews; and besides, they considered the person who suffered it to be *accursed of God*, according to the law in Deut. xxi. 23, which declares every one that is hanged upon a tree to be thus made a curse. (Gal. iii. 13). To trust in such an one as the great Messiah and Saviour, was therefore in their view the greatest madness and folly. (1 Cor. i. 23, 24). The apostles, on the other hand, and all such as were led by the Spirit of God to lay hold of eternal life by faith, gloried in their Master's cross. What to others seemed shameful and vile, they esteemed most precious and worthy of all admiration. In the face of the world, they counted all things but loss for the sake of *Christ* and HIM CRUCIFIED. (Rom. i. 16; 1 Cor. ii. 1, 2).

"When the sentence, *thou shalt go to the cross*, was passed by the magistrate upon any one, the unhappy man was in the first place stripped of all his clothes, with only a single covering left around the loins, and severely scourged with rods or whips. So cruel was the scourging, that death sometimes took place under it. After this treatment, which in a great measure took away all his strength, he was compelled to carry the cross on which he was to be hung (and it was by no means a light burden), to the place of execution. This was commonly a hill near the public road, not far out of the city or town. As he passed along the way to this place, smarting with pain, and ready to faint by reason of the dreadful stripes he had already received, and groaning under the weight of his own cross, the unfeeling rabble loaded him with insult, mockery, and wanton cruelty. Having reached the appointed spot, the *infamous tree*, as it was sometimes called, was taken from his shoulder and firmly fixed in the ground. It consisted of a piece of timber standing upright like a post, not generally more than ten feet high, and crossed by another considerably smaller, either altogether at the top, so as to resemble in its whole form the letter T, or only a little distance below it. The person to be crucified, having first been presented with some kind of stupifying drink, to deaden the sense of pain, was then lifted up, and nailed to the fatal wood by four large spikes, driven one through each hand and foot. The hands were fastened to the cross piece, with the arms stretched out and raised somewhat above the head; the feet, to the upright beam, down toward the ground. To prevent the hands from being torn away from the nails by the weight of the body, there was a short piece of wood made to stick out from the middle of the beam just mentioned, for the sufferer to sit upon. Hence, he was sometimes said to *ride upon the cross*, or, *to rest upon the sharp cross.* On the cross piece, directly over his head, as he hung thus exposed to the gazing multitude, an inscription or *title* was fixed, declaring, in large letters, the crime for which he was thus punished. In some cases the condemned person was nailed to the cross before it was set up, and so lifted up together with it, when it was raised and fixed in its proper standing position. The first method, however, seems to have been the most common. The execution was performed by four soldiers; each of them driving one of the spikes, who, it appears, had a right, on account of this service, to the garments of the man that was put to death. (John xix. 23, 24). In this awful situation the victim of the cross was left to suffer, till death came to relieve him from its power. This, however, did not take place commonly till the third, and frequently till the fourth or fifth day. (Mark xv. 44.) While any signs of life appeared, the cross was watched by a guard. After death, the body was often left hanging till it wasted away with corruption, or was devoured by birds of prey and ravenous beasts; for it was generally so low, that these last could reach at least the lower part of it. In the province of Judea, however, it was allowed to depart from the general practice, by way of indulgence to the Jews, with whom it was not lawful to leave a malefactor's body all night upon a tree or any sort of gibbet. (Deut. xxi. 23). Among them, therefore, crucified persons were buried on the day of their crucifixion; and their death, on that account, was hastened by other means, such as kindling a fire under the cross, letting wild beasts loose upon them, or breaking their bones with a mallet. In the case of our Saviour, no such means were necessary: he died in a few hours; but to be sure that he was really dead, one of the soldiers pierced his side with a spear. (John xix. 31—35).



[Various Forms of Crosses.]

"Such was the manner of death which the Lord of glory humbled himself to endure, when he laid down his life for a sinful and ruined world. His crucifixion was attended, while it lasted, with all the circumstances of indignity and horror that usually accompanied the punishment. But it was marked, besides, with peculiar and extraordinary inhumanity, such as common custom was not acquainted with. It was a scene of the most unfeeling insult and cruelty, from its commencement to its close. Jews and Gentiles joined to accomplish the work of shame and awful guilt.

"The pain that was suffered in crucifixion was exceedingly severe. By reason of the scourging, the back was all torn with wounds, and these being exposed to the air, became, by their inflammation, a source of keen distress. Because the hands and feet abound particularly with nerves, which are the instruments of all feeling, nails driven through these parts could not fail to create the most lively anguish. The body was placed, moreover, in an unnatural position, the arms being stretched back, in order to be nailed to the cross piece above, in such a manner as to produce an oppressive feeling of uneasiness and constraint through the whole breast, which became, in a short time, an occasion of indescribable misery. This position, of course, could not be altered in the smallest degree, and the least movement which the sufferer might be led to make must have served only to provoke new torture from every wound. The cross, therefore, was full of cruelty as well as of shame, and might well be dreaded.

"Having considered what it was literally *to bear the cross*, we may without much difficulty understand what it signifies figuratively. It can mean nothing less than to be ready to undergo the severest hardship, to face the most formidable danger, and to lay down even life itself, if the sacrifice should be required. Such a *cross-bearer* every follower of Christ is commanded to be. (Matt. x. 38; xvi. 24). And he may not dream that his faithfulness will not *actually* be brought into trial. The way to heaven is through much self-denial, labour, and tribulation."

While on this subject we must not omit a passing notice of the Avenger of Blood, and Cities of Refuge.

Avenger of blood.

In the earliest times, it was left altogether to the nearest relation of the person that had been killed, to execute punishment upon the murderer. In the common sentiment of society, this was not only his *right*, but his *duty* also; so that disgrace and reproach fell upon him, if he failed to perform it. Hence, it became with such an one a great point of honour not to leave the blood of his kinsman unrevenged, and this, added to the keen feeling of anger which naturally raged in his bosom, Inconvenience of the custom.

urged him to make the greatest exertions to overtake and destroy the person by whose hand it had been shed. This plan of punishment was the most natural one in that simple state of society which was first common. Hence, it prevailed among all people; and because the manners of many nations in the East have been handed down with very little alteration from the most ancient days, it still prevails to a considerable extent in that part of the world. It is in use also among the American Indians, and in various countries of Africa. It is easy to see, however, that such a plan must be attended with most serious evil. It is adapted to cherish feelings of bitterness and revenge, and to make them seem honourable; it is not likely to distinguish between wilful murder, and such as happens without design; and more than this, it tends to produce lasting feuds between families, one revenge still calling for another, and blood continually demanding new blood, so that, in the end, instead of one life, many are cruelly destroyed, in consequence of a single murder. Thus it is remarkably among the Arabs: families, and sometimes whole tribes, are set against each other in deadly hatred and war, by the retaliation which a crime of this sort produces; and the enmity is handed down from fathers to sons as a sacred inheritance, until either one party is completely destroyed, or satisfaction made, such as the side to whom the injury was first done may agree to accept. The true interest of society, therefore, requires that a different plan of punishment should be secured; that its execution should be taken out of the hands of the nearest relation, and put into those of the civil magistrate.

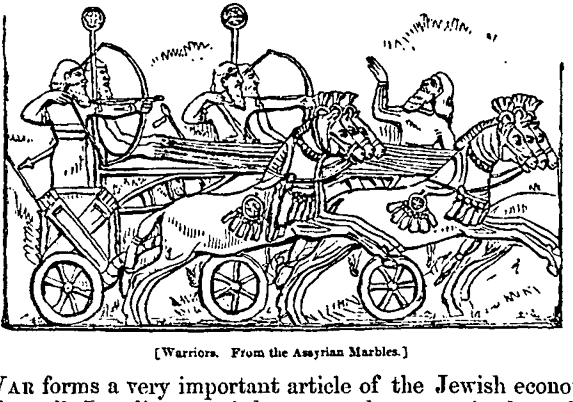
This most ancient plan of punishment, in case of murder, was the one in use among the Jews before the time of Moses; for the *Avenger of blood* is spoken of, in the law which he gave, as a character well known. Under the direction of God, he did not do away the old custom altogether; for although in its whole nature it was an evil, the feelings of the people were, nevertheless, so thoroughly wedded to its usage, that, without a miraculous control upon their minds, it was not to be expected they would consent to relinquish entirely the right of private vengeance which it allowed. Some indulgence, therefore, was granted in this case, it seems, like that which was permitted in the case of divorce, "on account of the hardness of their hearts." (Matt. xix. 8). At the same time, a beautiful and wise arrangement was made, to *correct* the most serious disadvantages with which it had been before accompanied, which, in fact, while it left some *form* of the ancient custom, gave it a new *nature* altogether. *Cities of refuge* were appointed, three on each side of Jordan, with straight and good roads

Cities of refuge.

leading to them from every direction, to any of which the murderer might fly; and if he got into it before the avenger overtook him, he was safe from his rage until he had a fair trial. If it was found that he was indeed guilty of wilful murder, he was delivered up to the avenger to be destroyed, and not even the altar was allowed to protect him: but if it was found that the murder had not been intentional, he was allowed to remain in the city of refuge, where none might come to do him evil; and on the death of the high priest, he might return in security to his own home. (Ex. xxi. 12—14; Num. xxxv. 9—29; Deut. iv. 41—43; xix. 1, 13; Josh. xx. 1—9."

Six cities of refuge.

The six cities of refuge were, on this side of Jordan, Kedesh of Naphtali, Hebron, and Shechem; those beyond it were Bezar, Golan, and Ramoth-Gilead. The Jews were also commanded, whenever they extended their borders, to establish three more cities of refuge: as this was not done, the Rabbies teach that Messiah at his coming will fulfil the command. Besides these cities, the temple, and especially the altar of burnt offerings, enjoyed the privilege of an asylum. (Michaelis, vol. ii.)



[Warriors. From the Assyrian Marbles.]

War.

War forms a very important article of the Jewish economy, so that all Israelites carried arms, and were trained to their use. At the age of twenty they were considered fit for service, and from that moment were regarded as soldiers, subject to a call upon every exigency (Comp. Numbers, i. 2, 3; xxvi. 2). As every one held himself responsible to a call to military service, the whole population might be summoned to meet, if occasion required, in one vast army at once. Ordinarily, however, only a small part was chosen. Martial law was executed on those who refused the summons to war. No wages were paid to the soldiers: they were supported at their own expense, or that of their parents (Judg. xx. 10; 1 Sam. xvii. 17—20), which of course tended to the abbreviation of warlike campaigns. They speedily came to battle, and in most cases a decisive blow was at once struck. The Jewish republic neither required standing armies nor foreign mercenaries.

Proclamation.

When an army was collected, a proclamation was made to release certain classes from the necessity of serving, and allowing them to return home.

> "And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return to his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."—Deut. xx. 5—8.

At the conclusion of the war, the army was at first entirely disbanded; but in the time of the kings some soldiers were always kept in service: David had, besides his life-guard, twenty-four thousand men employed. The whole was divided into twelve bodies, and each required to perform his service in course, a month at a time (1 Chron. xxvii. 1—15.)

Commander in-chief, &c.

The Commander-in-Chief was called the *Captain of the Host*, and his authority was great (2 Kings, iv. 18). Generals and kings had armour-bearers, who, besides carrying the arms of their masters, issued their commands to the subordinate captains of thousands, hundreds, and fifties. Previously to the time of Solomon, the Israelitish army consisted of infantry; then horsemen and chariots were introduced. In order to encourage the troops, priests accompanied them to battle, and the charge was sounded on the sacred trumpet (Deut. xx. 2, 3; Numb. x. 9, 10).

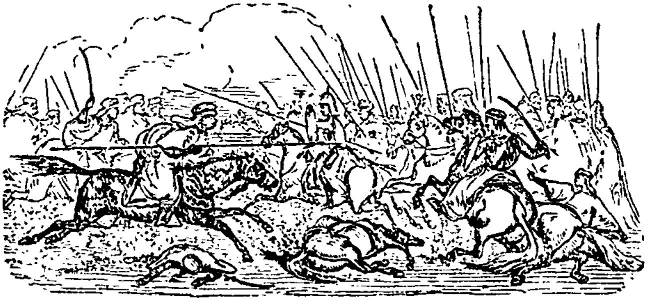
Priests with the troops.

Attack.

Night attacks are common in eastern warfare, as is also the practice of making sudden and unexpected descents from different points upon an enemy. The noise and uproar of an Arab battle would lead one unaccustomed to their clamorous mode of warfare to imagine that the encounter was of a most sanguinary character; but, to his agreeable surprise, he would find, at the close of the skirmish, that probably no life had been lost, or at most that one or two only had perished. The melancholy fact of a dozen or two having been killed, would be a subject for remembrance and conversation for many years among the various tribes.

Rescue.

It is one of the legitimate rights and privileges of Arab warfare, when captives and booty carried off by an enemy are rescued by another—a third party (a party not concerned in the original quarrel) to surrender to them all the restored property as a reward for their valour, the persons only of the captives being required. This custom illustrates the language of the King of Sodom to Abram, " Give me the persons, and take the goods thyself." (Gen. xvii. 21.)



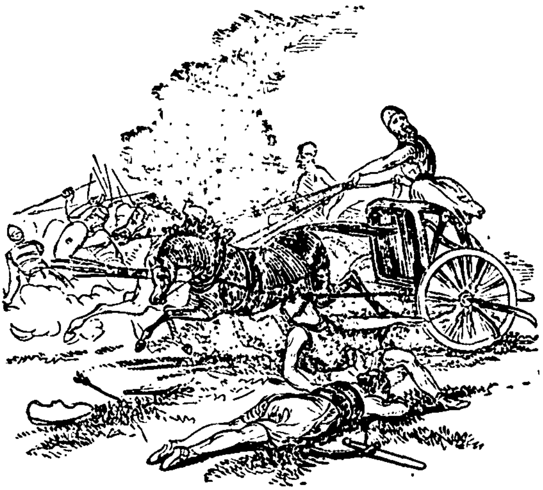
[Bedouin Battle.]

Flight to the mountains. In times of war, the wealthy inhabitants of towns and villages bury their most valuable metallic property in the ground, and send off the lighter valuables to some neighbouring mountains for concealment. Nor is it an uncommon practice for the inhabitants to flee almost *en masse* to a similar retreat, on hearing of the approach of a powerful enemy, carrying with them their wives, children, and domestic utensils on the backs of camels (see Matt. xxiv. 16—18). A hasty flight of this nature is not attended, in Eastern countries, with half the inconvenience that at first sight one might suppose, for their moveables consist of but a few dishes, kettles, carpets, and other trifling necessaries.

War-chariot The war-chariot seems to have been used at a very early period among the eastern nations, particularly by the Canaanites, though not employed by the Hebrews till the age of Solomon. We are informed that Judah could not expel the inhabitants of the valley in the territory assigned to that tribe, because of their iron chariots. They had two wheels, generally two, sometimes three, or even four horses attached, a driver, who guided its course over the battle-ground, and a warrior, who fought from it standing with a spear or bow. Iron scythes were fixed at the extremity of the axles, and the warrior sometimes fought standing on them.

Swords. Swords, bows and arrows, javelins and spears, or half-pikes, were their weapons of warfare; and, as the history of the

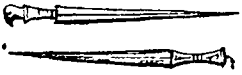
Gibeonites shows, they were skilful also in the use of slings. Their defensive armour consisted of shields, bucklers, helmets, armour for the back and breast, and greaves to cover the legs. Sometimes machines were employed in cases of siege, to project great stones and arrows.



[Chariot of Iron.]

Sword.

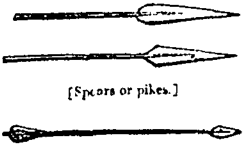
The *sword* was of two kinds, the larger and the smaller; the former having a single edge, resembling what we term a dagger, the latter having an edge on each side. The edge of a sword was often called its mouth, and hence it was said to devour flesh and drink blood. It was carried in a sheath or scabbard fastened to the girdle, so as to hang down on the thigh. Hence the expression, "Gird on thy sword" (Jerem. xlvii. 6; Ezek. xxi. 9, 30; Judges, ii. 16; 2 Sam. xx. 8; Ps. xlv. 3).



[Swords.]

Spear, javelin, lance, dart.

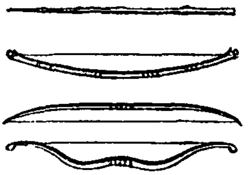
The *spear* or *javelin* was a long wooden staff with an iron point. The javelin was a spear of lighter construction, adapted to fling at the enemy. The *dart* was smaller than the javelin, and used in a similar manner. The *lance* also resembled the spear, but was lighter. The spear had sometimes a metallic shod at the butt end, that it might not be injured when stuck in the ground.



[Spears or pikes.]

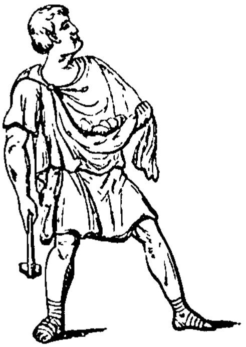
Bow and arrow.

The *bow* and *arrow* are of ancient origin. Bows were made of wood or steel (Ps. xviii. 34). They were very strong, and sometimes required great force to bend them. Hence the foot was used as well as the hand, treading on one end while the left hand pressed the other. *Bending* the bow was accordingly called *treading* it. The string was made of leather, horse-hair, or the tendons of animals. The *arrow* was a slender missile shot from a bow, having a point barbed like a fish-hook (Ps. xxxviii. 2). The arrow was formed at first of reeds, afterwards of light wood. Job refers to poisoned arrows (Job, vi. 4); and fire was often conveyed by juniper wood, which kindled on the combustible baggage of the enemy (Ps. xci. 5; cxx. 4). A case called a *quiver*, containing the arrows, was slung over the soldier's shoulder, so that he might conveniently reach it to supply himself. The drawing of the bow was a test of strength. It is supposed that the Roman custom of shooting an arrow, or throwing a javelin, expressive of a declaration of war, was derived from the East. An instance of this symbolical practice is recorded in 2 Kings, xiii. 17.


[Bows and Arrows.]

Sling.

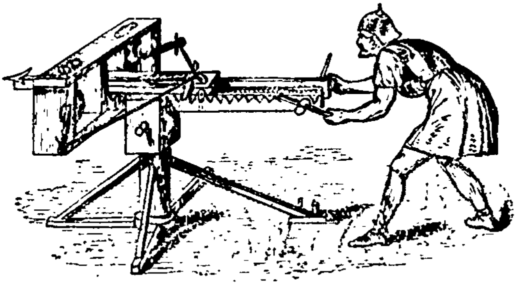
The *sling* was a very ancient weapon, and used to throw stones with the utmost possible force. The slingers ranked next to the archers in efficiency. The Benjamites are celebrated for their skill in the use of the sling; many of them being able to sling stones to a hair's breadth, and not miss. They could also employ the left hand as well as the right (Judges, xx. 16; 1 Chron. xii. 2).


[Slinger.]

The *battle-axe* seems to have been an ancient and powerful weapon; probably a kind of club formed of wood, and capped with metal. The Egyptian battle-axe had a sword upon it, curved like a bill.

Besieging engines.

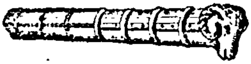
Enormous *besieging-engines* were constructed on the walls of cities in order to hurl great stones and arrows against assailants. Uzziah caused such to be erected on the walls of Jerusalem (2 Chron. xxvi. 15).



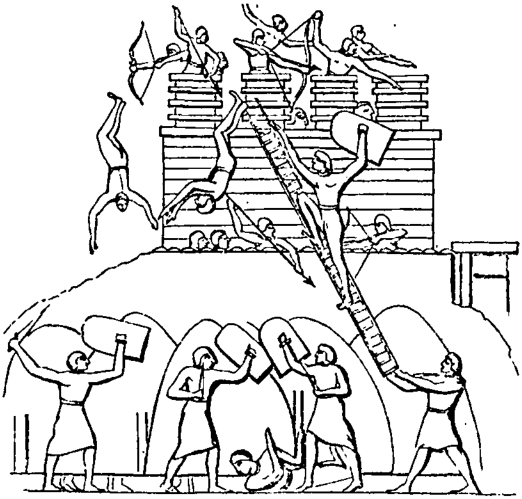
[Catapulta for throwing stones.]

Battering-ram.

The *battering-ram* was devised at a very early period. It consisted of a long heavy beam of solid wood, with a head of iron or brass at one end. At first it was carried by soldiers, and driven with violence against the wall; but was afterwards hung by means of long chains, so as to be balanced in the middle, and thus made to swing against it.



[Battering-Ram.]

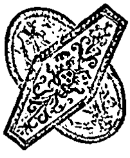


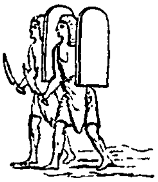
[An Egyptian Siege.]

Shield.

Of the defensive armour, the *shield*, or *buckler*, was very important, and allusion is frequently made to it in Scripture (1 Kings, x. 17; Ezek. xxvi. 8; Ps. v. 12; xviii. 2; xlvii. 9). Some were made sufficiently large to cover the whole body;

others were passed with a dextrous movement from one point to another to evade the enemy's stroke, or repel it. They were usually made of light wood, or oziers woven together with a covering of bull's hide, sometimes folded two or three times, or of brass or gold, polished, and frequently painted with circles of various colours or figures. They were so formed as to present on the side fronting the enemy a surface more or less rounding from the centre to the edge; and to render them slippery, as well as to preserve them from injury by wet, they were commonly anointed with oil (Isaiah, xxi. 5). The shield was held by the left arm, the hand passing through under two straps and grasping another small strap near the edge. It was also sometimes attached to the neck by a thong.


[Shield and Buckler.]

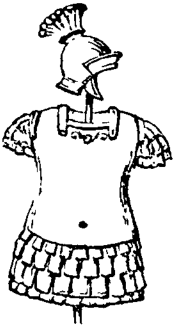

[Shields.]

Target. The *target* was a shield of larger dimensions, and of great weight (1 Sam. xvii. 6; 1 Kings, x. 16, 17). It resembled the Roman shield, and was in some instances four feet high and two and a half feet broad; and so curved as to fit the body of the soldier. The loss of the shield in battle was deemed most disgraceful.

Breastplate. The *breast-plate, habergeon,* or *coat of mail,* consisted of two parts; the one of which covered the fore-part of the body, and the other the back, both being fastened together at the sides by clasps or buttons. It was sometimes composed of wicker-work overlaid with a brass plate; sometimes with folds of linen, cotton, or woollen cloth.

The *girdle,* which encircled the waist, was an important article. It was often richly ornamented, and so made as to guard and yet facilitate movements.

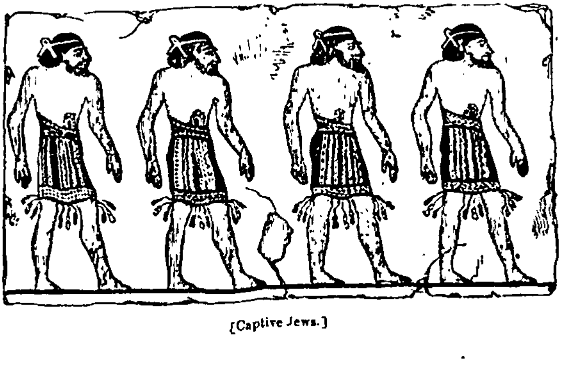
Greaves or *boots* were designed for the protection of the legs. Those of Goliath were of brass (1 Sam. xvii. 6).


[Armour.]

Helmet. The *helmet* was a guard for the head. It was a kind of cap made of thick, tough, ox-hide, covered with brass, or made of brass altogether (1 Sam. xvii. 38). It was generally crowned with a plume or crest, perhaps of horse-hair, as an ornament. In modern times a vizor was added to protect the face.

The allusion of the Apostle Paul to the various weapons of defensive warfare as illustrative of the Christian conflict, is peculiarly beautiful:—

> "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places.* Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Ephes. xi. 10—18.



[Captive Jews.]

SECTION III.

DOMESTIC LIFE OF THE ISRAELITES.

Domestic life.

THE people of Israel may next be viewed in their *domestic circumstances*, from which the real character of a nation, no less than that of an individual, may often be most correctly deduced.

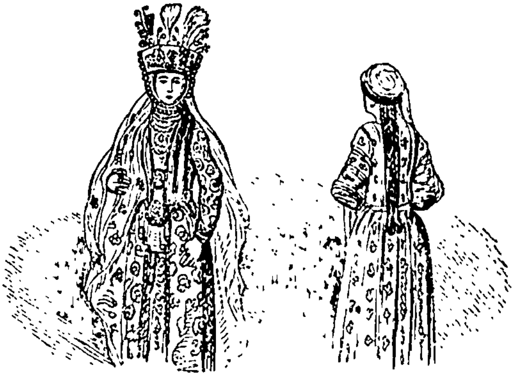
Betrothing.

BETROTHING AND MARRIAGE.—The practice of *betrothing* was prevalent among the Jews. This consisted in an engagement for a marriage at a future time, and was generally determined by the parents or brothers, without any consultation of the parties till they were introduced to the ceremony. It often took place in early life, and was performed at least twelve months before the marriage, either by a written document or a piece of silver given to the persons espoused, before witnesses. The woman was then regarded as in fact the wife of the man, but remained with her parents; and the engagement could not be nullified excepting by a bill of divorce. The betrothing frequently assumed the character of a mere pecuniary bargain. We have a remarkable specimen of this in the address of Shechem, respecting the daughter of Jacob, to her father and brother. "Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife" (Gen. xxxiv. 11, 12). Jacob served seven years for Rachel, because he had no money to offer. Concubines were more distinctly and unceremoniously purchased (Hosea, iii. 2).

Marriage ceremonies.

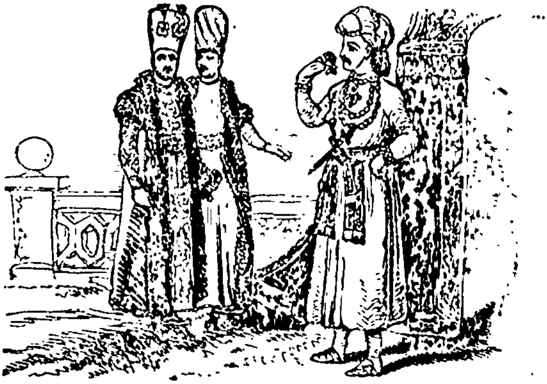
The marriage ceremonies were carefully observed. The bridegroom had young men with him to indulge in hilarity, called, in the New Testament, "the children of the bride-chamber" (Matt. ix. 15). Marriages were always attended with great feasts and rejoicings. The bride wore her most splendid attire, to which there are frequent allusions in the Prophets: as for instance, in Isaiah, lxi. 10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

It was customary to crown the married couple. When the ceremony was performed in the open air, which was not unfrequent, a canopy was erected supported on four posts, under



[Bride's Dress.]

which the bridegroom stationed himself. The bride, deeply veiled, was led in beside him, and a covenant in writing seems to have been subscribed by the parties (Prov. ii. 17; Mal. ii. 14); and the near kindred of the parties solemnly blessed them. In modern times the rabbi reads the contract, and the

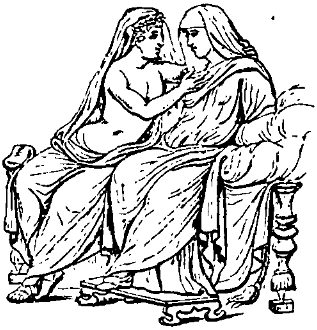


[Bridegroom's Dress.]

bridegroom places a ring on the forefinger of the bride's left hand. In the evening the parties were conducted to their new abode with torches and lamps, and in great pomp. The feast lasted seven days, with the festive accompaniments of singing and music. Many guests were invited, of whom one was raised to a temporary authority, and was termed the *ruler* or *governor of the feast* (John, ii. 8, 9). Another, nearly related to the bridegroom, acting in his name, was "the Paranymph," called *the friend of the bridegroom* (John, iii. 29). As it regards the duties of the Hebrew paranymphs (שושבנים), it has been remarked by a late writer, that they were so revolting and unmanly, that nothing but that inveterate prescription, which so often divests national customs of unseemliness in the eyes of those to whom they have become familiar, could have reconciled a comparatively civilized people to their toleration and practice. We dare not quote, even in a learned language, the very curious, but somewhat too broad particulars, upon which Selden has ventured, in the 16th chapter of the 2nd book of his *Uxor Ebraica* (*Opera*, ii. 636.) It may suffice to say that the Talmudists inform us it was their duty *pernoctari in loco Sponsi et Sponsæ, &c.* A recollection of this remarkable custom throws strong light upon the reply of John the Baptist to the Jews who inquired concerning the respective ministries of our Saviour and himself. "He that hath the bride," answered John, "is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth because of the bridegroom's voice:" *ὁ δὲ φίλος του νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτου χαρ ᾷ χαίρει διὰ τὴν φωνὴν του νυμφίου.* John, iii. 29. *Ubi dum vocis Sponsi, ut et alibi Sponsæ, passim, mentio fit, vocem mutuos Conjugum affectus atque exhilariti animi invicem effata indicantem denotari dubium non est; quam audire atque observare etiam inter primaria Paranymphorum officia fuisse, indeque more nuptiali lætari ex hoc loco colligimus.* The Rabbies, continues Selden, maintain that the archangels Gabriel and Michael acted as paranymphs to Eve (*in Bereshith Rabha parash*, 8.) When the marriage was celebrated in the higher circles, the guests received magnificent garments, which were hung in a chamber through which they passed, and each robed himself before entering the banquet-hall. No religious ceremony appears to have been performed on the occasion, unless the simple prayers of the father and friends may be so denominated. They neither went to the temple, nor invited the priests, nor offered sacrifices: it was viewed altogether in the light of a civil contract.

The Paranymph.

Marriage a civil contract.



[The Bride and Bridesmaid.]

Desire for children.

Advantages of children.

The desire of children, which is so natural to the human breast, and which the corruption of society, superadded to the political difficulties of modern times, has partly extinguished, appears to have been a most ardent passion in the bosom of every Israelite. This feeling was kept in perpetual vigour by the authorized expectation of the promised Messiah, who was to be born among them; but at what precise period, was concealed amidst the clouds of prophecy. Hence they were excited to noble anticipation, by the very uncertainty of those circumstances of time, place, and family, which long shadowed the incontestible *fact* itself of his manifestation. The wish for children was not repressed among the Israelites by the prevalence of expensive habits and the consequent apprehension of being incapacitated to provide sufficient maintenance for a numerous offspring: quite the reverse; for their mode of life was extremely frugal, their clothing simple, and their habits such, that children, instead of proving an incumbrance, were directly beneficial, by being trained to assist them in their labours. Their only ambition was to bequeath their little inheritance entire to their children, and perhaps in a superior state of cultivation to its original condition; and as to their daughters, no one thought of seeking them for their wealth, but on account of the tribes and families with which they stood connected.

Infertility dishonourable.

Polygamy.

Concubinage.

In this state of society, the married life was naturally looked upon as dishonoured by infertility, and many scriptural instances occur of pious women bemoaning it as a calamity. This sentiment is indeed evidently sanctioned by Scripture itself, in all whose representations parents are spoken of with marked commendation, when surrounded with a numerous posterity, and which expressly states, that "children's children are the crown of old men." The law that a man should marry the widow of a deceased brother, when he died childless, was evidently founded on this sentiment, so consonant with the precept to "multiply and replenish the earth." It is further obvious, that *polygamy* originated from the same source; and though it was a violation of the first law of marriage, which united an individual man and woman together in that endearing bond, yet the deviation was tolerated, both on account of the thin state of the population, and the imperfect condition of society, upon a principle similar to that intimated by our Saviour, when he declares that Moses permitted divorce on account of the hardness of their hearts. (Matt. 19, viii.) It appears, likewise, from the inspired history, that they had concubines as well as wives, who were inferior to them chiefly in the circumstance of inheritance, in which the children of

Arguments against polygamy.

Lamech's example.

Unequal marriages.

the legal marriage enjoyed the preference. These practices were evidently incongruous, and ill adapted to promote domestic comfort; in fact, the experience of past ages shows that they were attended with calamitous results, and must ever be regarded as a proof of weakness, if not of absolute criminality. Had the Creator at first perceived that a plurality of wives was most conducive to human felicity, he would unquestionably have bestowed more than one upon man in his paradisaical state: because his wisdom must have known what was really best; and the narrative evinces that his goodness adopted every possible measure for completing the happiness of him who was placed at the very summit of the inferior creation. It has been remarked that Lamech was the first polygamist on record, and from the little that the Scripture says concerning him, there is much room to fear he was not a very good man. The Jews were forbidden to form marriage alliances with the heathen, "for" said the Lord, "they will turn away thy sons from following me, that they may serve other gods; so will the anger of the Lord be kindled against you to destroy you suddenly." It was this error, the union of true worshippers of God with apostate women, which so rapidly hastened the demoralization and overwhelming destruction of the antediluvian world.

The birthright.

The first-born's blessing.

THE BIRTHRIGHT.—The *first-born* son inherited peculiar privileges. He received a double portion of his father's estate. (Deut. xxi. 17). He possessed some authority, similar to that of the father, over his younger brethren; at least when the father was taken away; and was regarded with some peculiar respect, as the principal representative of the family. In the family of Jacob, as the first privilege was given to Joseph, so this second one was secured to Judah, because Reuben had rendered himself unworthy of his natural right, by gross sin. (1 Chron. v. 1, 2). Before the giving of the law, advantages of a kind yet far more important belonged to the birthright. The oldest son seems to have enjoyed a *religious* pre-eminence over the rest of the children, as well as a mere worldly superiority. The father of every family was its proper priest, whose business it was to offer sacrifice to God, in behalf of his whole house, as Job was accustomed to do. In case of his absence or death, this important office, we have reason to believe, fell to the first-born son. It appears, moreover, that God, in the natural order of his providence and grace, distributed his benefits not without some regard to this distinction of birth; appointing an inseparable connection between them and the father's peculiar solemn *blessing*, while, in the established order of things, this blessing came to be considered the proper right of the first-born. Such, at least, was the method which the Divine wisdom respected as regular, in the case of Esau and Reuben. By virtue of their birthright, they were authorized to expect a large measure of the rich BLESSING pronounced on Abraham, to rest on each of themselves, and to be handed down continually in the line of their posterity, till it should, at last, be crowned with the accomplishment of the Great Promise—the appearance of that *Seed* in whom all the nations of the earth were to be blessed. Reuben lost his natural advantage in this respect by shameful wickedness; as before, Esau had sold his for a morsel of bread; thus profanely despising the rich spiritual blessings with which it was connected. The latter sought the blessing afterwards, "carefully, with tears;" but he "found no place of repentance," (or change), —no possibility of altering what was done, by a change in his father. (Heb. xii. 17.) The right of the priesthood was given, by the law, to the tribe of Levi, and the religious superiority of the first-born seems to have continued no longer. (Numb. iii. 12—18). It is easy to see, from what has been said, how the term *first-born* came to be used figuratively, to signify a character of highest dignity, or to denote anything of principal importance in its kind. "The first-born of the poor" are those who are pressed with exceeding poverty. (Isa. xiv. 30). "The first-born of death," is a death of uncommon cruelty. (Job xviii. 13). So, to express the dignity of the saints, they are called "the church of the first-born." (Heb. xii. 23). Christ is styled the First-born of God, (Ps. lxxxix. 27; Heb. i. 6); also the "first-born of every creature," as being before all things—the Beginning and Head of creation, (Col. i. 15); again, the "first-begotten from the dead," as being the Beginning of the resurrection, and the Head of the whole family of believers, who are yet to rise. (Rev. i. 5).

Abraham's blessing.

Figurative use of 'first-born.'

Adoption.

ADOPTION.—Among the Jews, as among other Eastern nations, the practice of adoption was recognised and practised. It not only existed among the ancient patriarchs, but was observed by their successors the children of Israel. Calmet, indeed, argues that Jacob's adoption of his two grandsons, Ephraim and Manasseh, as recorded in the forty-eighth chapter of the book of Genesis, ought to be regarded rather as a kind of substitution, by which he intended that each of them should be entitled to his lot in Israel, because he did not bestow upon their father Joseph any inheritance; but it is essentially the same act, though somewhat different in its application. Among the Israelites a surviving brother was under an obligation to marry the widow of his deceased relation, in case of his dying without issue; and the children of this marriage were to be regarded as belonging to the departed brother, and to take his name. It appears, from the historical records of the Pentateuch, that the daughter of Pharaoh adopted Moses (Exod. ii. 10), and that afterwards Mordecai adopted Esther (Esther, ii. 7, 15). Similar customs prevailed throughout the eastern world. In the Gentoo laws, and the Institutes of Menu, the following regulations are found:—"He who is desirous to adopt a child must inform the magistrate, and shall perform the jugg [sacrifice], and shall give gold and rice to the father of the child whom he would adopt." "A woman may not adopt a son child without her husband's order." "He who has no son, or grandson, or grandson's son, or brother's son, shall adopt a son; but while he has one, he shall not adopt a second." "He whom his father, or mother with her husband's assent, gives to another as his son, provided the donee have no issue, if the boy be of the same class, and affectionately disposed, is a son given by water, *i. e.* the gift being conferred by the pouring of water. He who has no son may appoint his daughter to raise up a son to him, by saying, the male child who shall be born from her in wedlock shall be mine, for the purpose of performing my funeral obsequies. The son of a man is even as himself; and as a son such is a daughter thus appointed. The son of a daughter appointed as just mentioned shall inherit the whole estate of her father, who leaves no son. Between the sons of a son and of a daughter thus appointed there is no difference in law."

The law of Mahomet prescribes a very curious ceremony in adoption. The person adopted is required to pass through the shirt of the adopter; and hence the phrase, to *draw another through one's shirt*, is among them expressive of adoption. An adopted son is called Akietogli; that is, *the son of another life.*—D'Herbelot, Bibl. Orient. p. 47. Calmet remarks, that something of the same kind prevailed among the Hebrews, and refers to the history of Elijah casting his mantle over Elisha, his disciple and successor, when he ascended in a fiery chariot to heaven; and to that of Moses, who dressed Eleazar in Aaron's sacred garments, when that high-priest was about to be gathered to his fathers; intimating by this act that Eleazar succeeded to the functions of the priesthood, and was, in a manner, adopted to exercise that dignity. God assured Shebna, the captain of the temple, that he would deprive him of his honourable station, and substitute Eliakim, the son of Hilkiah, in his room. "And I will *clothe him with thy robe*, and strengthen him with thy girdle, and I will commit thy government into his hand."—Is. xxii. 21. The expressions used by St. Paul, in various passages of the New Testament, are considered as illustrative of the same subject.—Rom. xiii. 14; Gal. iii. 27; Eph. iv. 24; Col. iii. 10; and by St. John. Comp. John i. 12; 1 John iii. 2.

This ceremony is frequently performed in the different parts of the East, merely by the adopting person exchanging girdles with the person adopted, who succeeds to all the privileges and possessions of a son.

Education physical rather than mental.

EDUCATION.—The subject of education stands in immediate connection with that of matrimony and of children; and among the Israelites it seems to have borne a resemblance to the discipline of the Egyptians and early Greeks. Corporeal strength, being in great estimation among them as a nation of soldiers, their exercises were of a nature calculated to promote this object. They appear to have been trained to lifting weights and running races: hence they were able to convey intelligence of the issue of battles with the utmost speed. Of Asahel, the brother of Joab, it is said that he was as light of foot as a wild roe. The use of the bow, and other military exercises, entered of course into their educational system. With regard to the cultivation of the mind, it must be admitted they did not propose a very extensive range; for, adopting the prejudice that the study of the different languages was little meritorious, being equally in the power of slaves with those of the highest class in society, their attention was restricted chiefly to their own language, of which it may be said, that, although it bears evident marks of grandeur and antiquity, it has little of the copiousness, and still less of the elegance, of many other dialects. It is doubtful whether they were generally able to write, especially as learned men in Scripture are introduced under the name of scribes, as if the art of committing to writing were the profession of a separate class. With reading it was different, since they were laid under a religious obligation each one to consult for himself the oracles of God: it was their employment on the Sabbath or sacred day; and the remarkable contents of the inspired volume not only supplied ample materials, but suggested powerful motives to serious and frequent perusal. Here was contained all that the world furnished of authentic history; all that could particularly interest them in a national point of view, as being the record of those transactions in which their ancestors were busily engaged, and all that could authenticate their worship, and substantiate their illustrious descent.

Extent of mental culture.

Domestic influence.

DOMESTIC INFLUENCE.—It appears that parents had a right to sell their children, and they had ordinarily so much authority, that, after using every proper method of correction, they were, in case of failure, to represent the circumstance to the elders of the city, when the magistrate was empowered to order the rebel to be stoned to death (Deut. xxi. 18—21). The apprehension of so melancholy an end to determined perverseness would naturally operate in a powerful manner upon the junior branches of families, and generally restrain their irregularities. It was not unusual among the Jews, in the ordinary enumeration of children, to place the name of the most endeared first in order, irrespective of birth. (See Gen. v. 32; xi. 26.)

Parental authority.

The authority of a Jewish father, in his family, was very great. We have seen already how absolute it was in providing for the marriage of a son or daughter. When a daughter married, she passed entirely into another family, unless she happened to have no brother, in which case she became heiress of her father's estate. (Numb. xxvii. 1—9). A son continued to live, after marriage, in his father's house; and while he did so, the father's authority still rested upon him with full weight; and, at the same time, upon the daughter-in-law, with all their children. The whole Scriptures inculcate on children, in the most solemn manner, the duty of affectionate respect and kindness toward their parents, as long as they lived. The law requires parents, on the other hand, to train up their children, with the most unceasing diligence, in the knowledge of religion and in the fear of God. (Deut. vi. 7; xi. 19). The gospel enforces the same duty, with repeated admonitions.

Riddles.

RIDDLES.—From the riddles of Samson, and the avowed purpose of the Queen of Sheba's visit to king Solomon, we should be led to infer that they were addicted to the use of ænigmatical puzzles, which was the case also with the Greeks, and all the eastern nations. The book of Proverbs furnishes some curious specimens of this kind, and a few occur in that of Ecclesiastes. These naturally connected themselves with proverbs, fables, and allegories, which were commonly recited in verse, not only with the design of assisting the memory, but of promoting singing and musical entertainments. Several specimens of songs composed on the occasion of some memorable event are distributed through the historical books: as the song of Moses at the Red sea, the song of Deborah, the song of Hannah, and others. The Psalms is a collection of sacred hymns, fraught with devotion, as well as preceptive wisdom.

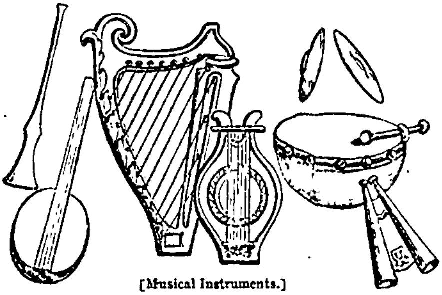
Music.

MUSIC was always cultivated among the Jews with great care and assiduity, not only for religious purposes, but in domestic and social life: in fact, it has been the entertainment of all nations and at all times. In the annual pilgrimages to Jerusalem it was employed to cheer their march, and the practice of it was not restricted to any particular class.

Musical instruments

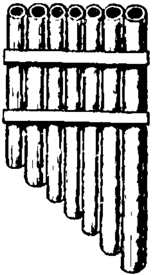
MUSICAL INSTRUMENTS were first invented by Jubal, the son of Lamech. "He was the father of all such as handle the harp and organ." (Gen. iv. 22.) This has been beautifully adverted to by Dryden:—

> "When Jubal struck the chorded shell,
> His listening brethren stood around;
> And wondering, on their faces fell
> To worship that celestial sound:
> Less than a god they thought there could not dwell
> Within the hollow of that shell,
> Which spoke so sweetly and so well!"

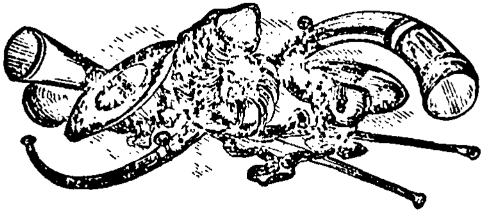


[Musical Instruments.]

There was a variety of musical instruments, both wind and stringed,—as trumpets, flutes, drums, and various others, the precise description of which it is now difficult to ascertain. The account, however, of Calmet (Dict. Art. Music) is concise and interesting. He states, that of stringed instruments the *nabl* (נבל), nebel or psaltery (Dan. iii. 5) are names which appear to be significant of the same instrument, and have considerable resemblance to the harp, the ancient cythara, or ten-stringed instrument: both were nearly of the figure Δ, but the nablum or psaltery was hollow toward the top, and played on toward the bottom; but the cythara, or ten-stringed instrument, was played upon toward the top, and hollow below: both were touched either with the fingers or a small bow or fret. The *cinnor*, or ancient lyre, had either six or nine strings, which were strung from top to bottom, and sounded by means of a hollow case, over which they passed. They were played upon in a similar manner. The ancient *symphony* resembled the modern viol. The *sambuc* was, it is believed, similar to the psaltery. The *huggab*, or Hebrew organ, was composed of several pipes, of unequal length and perforation, which, like a flute, issued a sound when blown into successively. This is the ancient pipe of Pan. The *zalzelim*, cymbal or cystra, was an instrument of brass, of a clattering sound, in the form of a cap or hat, and struck one against the other, while held one in each hand. By *galgelim*, modern interpreters have understood the *sistrum*, an instrument in frequent use among the Egyptians: it was nearly oval, and crossed by brass wires, which jingled upon being shaken, while their ends were secured from falling out of the frame by their heads being larger than the orifice which contained the wires. The Hebrew text speaks of *shalishim*, which the Seventy translate *cymbala*, but Jerom, *sistra*; an instrument, it should seem, of three sides, and it might be that ancient triangular instrument, which having several strings on either side, they were jingled together by a stick, and gave a sharp rattling sound. *Mezilothiam* are also mentioned, translated likewise *cymbala*; but some render the term *tintinabula*, little bells. Zechariah alludes to the period when on the *mezilots* of the horses shall be written "Holiness to the Lord," which confirms this interpretation, since bells were anciently worn by the horses trained for war, for the purpose of accustoming them to noise. The bells fixed to the bottom of the robe worn by the high priest are denominated *phaamun*, by the Seventy Κώδων, *tintinabulum*.



[Huggab.]



[Trumpets and Cymbals.]

Drums and *timbrels* are also mentioned, of which there were different kinds. The Hebrew *toph*, (תוֹף), which the Septuagint translators of the Bible have rendered τύμπανον, and which, in our English version, is interpreted by *timbrel*, is more probably the *tambourine* than the *drum*; of which instrument, however, it may be considered the parent. In most of the passages in which the sex of the performers can be determined, it is played by women, to whom the drum would seem but ill accommodated. Thus, it is Miriam who "takes it in her hand" after the destruction of the host of Pharaoh, "and all the women went out with her with *timbrels* and with dances (Exod. xv. 20). In like manner the daughter of Jephthah meets her unhappy father after his ill-omened victory (Judges, xi. 34). In the 68th Psalm they are "the damsels who are playing upon the *timbrels;*" and even in two other places (2 Sam. vi. 5, and 1 Chron. xiii. 8) wherein the *timbrels* are mentioned among the instruments, first on which "David and all the house of Israel played before the Lord," and secondly on which "David and all Israel played before God with all their might," there is no ground for disbelieving that women formed part of the musical band. Kircher, in his Musurgia Universalis, describes the *toph* (of which he gives an engraving), as beaten by a rod, and resembling a kettle-drum. The European drums were most probably introduced from the same quarter during the Crusades.

The Oriental kettle-drum (that best known to the Israelites) is formed like our own, though generally larger, of a deep brass basin, with a smaller opening at the lower than at the upper end; it is called *kús* by the Arabs and Persians, and is covered with a net-work to deaden its sound; but the *nacáreh* (vulgarly pronounced *nagáreh*) which seems to be the favourite in the East, is a very diminutive instrument of the same kind. It consists of a pair of kettle-drums, small enough to be fastened to the girdle of the drummer, who strikes them with two sticks bent round at one end. They are well represented in Kæmpfer (Amœnit. Exot. p. 743; Tab. Inst. Mus. fig. 9, 10). Many pairs of these *nacárehs* are introduced into every royal band, the orchestra of which is called *nacáreh-khánah*, as well as *naúbet-khanah*. They are enumerated by Abú'l Fazl among the insignia of royalty; and there should always be twenty pair, more or less; he says (Ay. Akb. i. 54), in the *Naúbet*, when the beat of the *nacáreh* at the peep of dawn warns the people that they ought instantly to offer up prayers for the Emperor's prosperity. The performance of the band of the *naúbet* or watch, at certain intervals of the day and night, when the guard is relieved, is said to have been introduced into Persia by Tímúr, but is probably much more ancient, for it seems to correspond with the royal band of the kings of Babylon (Dan. iii. 5), which played at stated periods, and served as a notice that the people were to offer up prayers to the god whose image the King had set up. The imperial orchestra at Dehlí, in the most brilliant period of the Moghul Empire, is described by Bernier (Voyages, ii. 38). Over the great gate, which is in the middle of the side of this square (the *Aáon-khâss*), there is a large divan, entirely open towards the court; it is called the *nagar-kanay* (*nacáreh-khánah*), because it is the place where the trumpets, or rather hautboys, and cymbals form a concert at certain hours of the day and night; but it is a very strange concert to the ears of an European newly arrived and unaccustomed to it. At a distance, he afterwards observes, it has a fine and solemn effect.

Dancing.

DANCING.—Dancing seems naturally enough connected with the subject of singing and musical instruments; and we have evidence that this was practised among the Israelites. It was resorted to on a great variety of occasions; as those of victory, domestic joy, and religion. There were both secular and sacred dances, with accompaniments of instrumental music. The term *nehitoth*, which is found in the title of the fifth psalm, signifies dances or choirs of dancing women, and is derived from a root which means *to dance*. A remarkable instance of this nature occurs at an early period of the Jewish history. When Pharaoh and his hosts were drowned in the Red sea, and the fugitive people of God obtained in consequence a complete deliverance from their enemies, Moses composed his celebrated song, recorded in the 15th chapter of the book of Exodus, and Miriam, his sister, appeared at the head of the women, to congratulate Israel upon this event, in responsive strains and dances, vying with the other sex in expressions of praise, and recognising with equal joy an interposing providence: she inspired the song, and led the dance. Moses exclaimed, "I will sing unto the Lord;" and Miriam replied, with no tardy zeal, "Sing ye to the Lord, for he hath triumphed gloriously." At a subsequent period, David, when animated to an extraordinary act of piety, upon the ark of God being brought from the house of Obededom into the city, disarrayed himself of his royal decorations, and, substituting the lighter linen vestment of the priests, danced before the ark in holy ecstasy of spirit. The taunting language of Michael upon that occasion, which produced David's vindication of his conduct, as an act of humility and zeal, proves how little capable irreligious persons are of estimating those characteristic demonstrations of an ardent piety, for which eminent saints have been always distinguished.

From a collection of all the passages in Scripture in reference to dancing, it may be inferred:—

1. That dancing was a religious act, or an act connected with notions of religion; both in true and also in idol worship.
2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.
3. That it was performed on such great occasions only by one of the sexes.
4. That it was performed usually in the day-time, in the open air, in highways, fields, and groves.
5. That men who perverted dancing from a sacred use to purposes of amusement were deemed infamous.
6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

[B. A.]

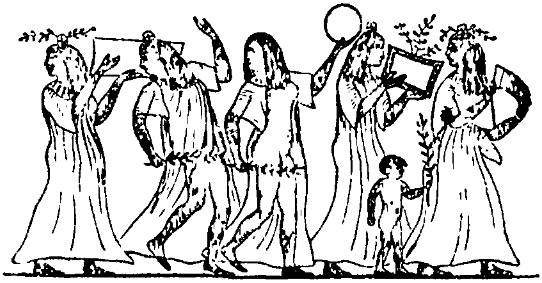
Dancing.

Lastly, that there are no instances upon record in the Bible of social dancing for amusement, except that of the "vain fellows," void of shame, alluded to by Michael; of the religious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist.[1]

Dancing appears to have been practised at a very early period, and may be traced among all nations; but the promiscuous dancing of modern times does not seem to have been known among the Jews, unless we consider the reference in Job xxi. 11, 12, as some evidence of it. "They send forth their little ones like a flock, and their children to dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave." This, like many other passages in Job, is rendered in an appropriate poetical form by Scott, an able critic as well as translator of that ancient book.[2]

> "A fry undisciplin'd, that skip around,
> Like wanton kids upon the household ground;
> Meanwhile the sires, with music's lightest airs,
> Flute, harp, and timbrel, laugh at human cares,
> A long, long life in sensual bliss consume,
> Then instant drop, full mellow'd for the tomb."

This passage, however, does not convincingly shew that the promiscuous dancing of the sexes prevailed, even among the gay and worldly of those times. It might have been practised in the dance at the foot of Mount Sinai around the deified calf of Egypt, as recorded in Exod. xxxii. 6, 19, which was, however, but an imitation for the occasion of the prevalent idolatry.



[Egyptian Sacred Dance.]

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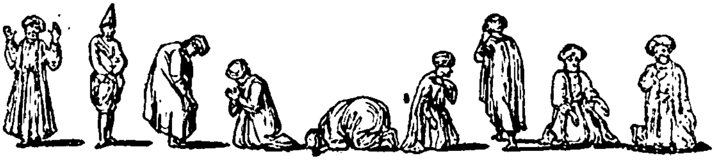
[1] See Bib. Cyclop. edited by Dr. Eadie. Art. Dance.

[2] The Book of Job in English Verse, translated from the Original Hebrew, with Remarks, Historical, Critical, and Explanatory.

SALUTATIONS.—The Israelites, in common with the eastern nations, observed many civilities in their intercourse with each other. The term *lord* was used whenever they wished to express a marked respect. It is recorded particularly of Sarah that she applied this epithet to her venerable husband. The bowing and prostration of the body were also in use amongst them, often in Scripture termed worshipping. Salutations.



[Bowing.]

Mr. Roberts remarks: "There is something very touching, and to an eastern mind very natural, in the action of Jacob (Gen. xxxiii. 3). His arrangements also may be seen to the life at this day. His wives and children were placed behind him. They would be in a separate group, in order that Esau might the more easily see them. He would then walk forward, and cast himself on the earth, and rise again, till he had bowed seven times; after which (as he would walk a short distance every time he rose) he would be nearer to his brother. Esau could not bear it any longer, and ran to meet him, and fell on his neck, and kissed him and wept. Then came the handmaids and their children (I think I see them), and bowed themselves before Esau; the wives, also, according to their age, and their children, prostrated themselves before him. What with the looks of the little ones, joined with those of the mothers, Esau could not help being moved.

"People in great distress begin to bow to the earth when they are at a considerable distance from the man they wish to appease. But the regular mode of paying respects is as follows: to a king, a father, or an elder brother, bow once; before a priest, the temple, or the gods, three times."[1]

The following are some of the forms of oriental bowing and worship:—It was common, as Mr. Roberts states, to manifest different degrees of respect, according to the rank or supposed importance of the person reverenced. Upon that remarkable occasion when David, after concealing himself in the cave in the wilderness of En-gedi, and having cut off the skirts of Saul's robe privily, on going forth he cried after Saul, who turned to ascertain the person addressing him, and saw David, who "stooped with his face to the earth, and bowed himself" (1 Sam.

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[1] Oriental Illustrations.

xxiv. 20). Eastern etiquette to this day is illustrative of this subject. When a Persian receives the visit of a superior of eminence, he crosses the open court of his house to meet him at the street-door; if the distinction of the visitor be not quite so great, he receives him at the entrance of the room; if his equal, he simply rises from his seat; if his inferior, he only makes a show of rising.

Kissing. Kissing was an ordinary mode of salutation. Sometimes the Orientals kissed the beard of the person whom they intended to honour, and sometimes they kissed the ground. At the present day, eastern salutations take up a considerable time. When an Arab meets his friend, he begins, while he is yet at a distance from him, to make gestures that may express his very great satisfaction in seeing him. When he comes up to him, he grasps him by the right hand, and then brings back his own hand to his lips, in token of respect. He next proceeds to place his hand gently under the long beard of the other, and honours it with an affectionate kiss. He inquires particularly, again and again, concerning his health and the health of his family; and repeats, over and over, the best wishes for his prosperity and peace, giving thanks to God that he is permitted once more to behold his face. All this round of gestures and words is, of course, gone over by the friend too, with like formality. But they are not generally satisfied with a single exchange of this sort; they sometimes repeat as often as ten times, the whole tiresome ceremony, with little or no variation. Some such tedious modes of salutation were common also of old; so that a man might suffer very material delay in travelling, if he chanced to meet several acquaintances, and should undertake to salute each according to the custom of the country. On this account, when Elisha sent his servant Gehazi, in great haste, to the Shunammite's house, he said to him: "If thou meet any man, salute him not; and if any salute thee, answer him not again." (2 Kings, iv. 29.) So, when our Lord sent forth his seventy disciples, among other instructions he bade them "salute no man by the way;" meaning, that their work was too important to allow such a waste of time in the exchange of mere unmeaning ceremonies. (Luke, x. 4.)

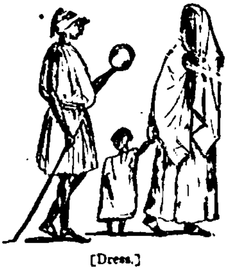
Dress. Dress.—In a state of innocence the first parents of our race were destitute of clothing, and their original vestment was made from the leaves of the fig tree. Subsequently they were directed to employ the skins of animals as a covering, which is the meaning of the Hebrew term. Long before the Flood, spinning and weaving, or needle-work, were known, so as to form a rude kind of cloth; and this manufacture gradually advanced in perfection by the use of wool, cotton, and flax. This art was well understood in the time of Abraham. The *byssus* was a kind of silk formed out of the tuft of the pinna longa, a muscle. The beauty of the dress was considered as dependent on the colours. Blue was in the greatest estimation among the Jews, and moreover was regarded as the sacred colour. It abounded in the sacerdotal vestments, and in the hangings of the Tabernacle. But others also were highly esteemed. Thus, in the wilderness, "all the women that were wise-hearted did spin with their hands, and brought what they had spun, both of blue and of purple, of scarlet and of fine linen."

Colouring.

The art of colouring, also, was understood. Sometimes a splendid white was produced by the skill of the fuller, and was preferred on festival days by the rich and noble. To be clothed in white was a mark of honour, and that colour has always been regarded as emblematical of purity and joy. Our Saviour promises his saints they shall be "clothed in white raiment," and that they shall "walk with him in white." When Christ was transfigured on the Mount, his raiment became "exceeding white as snow, so as no fuller on earth can white them" (Mark, iv. 8). Kings and princes, when they appeared in state, were usually clothed in purple, a colour supplied from a shell-fish. Being very scarce, it was deemed more precious than gold. Scarlet also was worn as a mark of royalty and power.

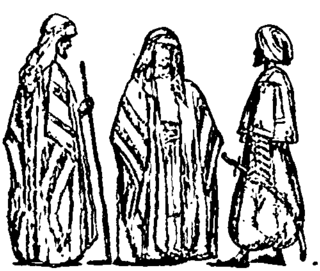
The tunic.

The *tunic* was probably the most ancient garment, and was in truth but a sort of enlargement of the primitive dress or apron. It was fitted pretty closely to the body, and sewn together at the sides. It was worn next the skin, reaching, as first used, to the elbows, afterwards below the knees, like a shirt, with arm-holes and sometimes sleeves. It was made of different kinds of cloth, but most commonly of linen. It was bound with a girdle encircling the waist; but this clothing of an inner garment only was so slight that when nothing else was worn it was usual to say that a person was *naked*. "Saul stripped off his clothes and prophesied before Samuel . . . and lay down *naked* all that day and all that night" (1 Sam. xix. 24). It is said of Isaiah that he "walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia" (Isa. xx. 3). Of Peter it is recorded that "he girt his fishers' coat unto him (for he was *naked*), and did cast himself into the sea" (John, xxi. 7). That which our Saviour wore was "without seam, woven from the top throughout" (John, xix. 23).



[Dress.]

Upper garment. Immediately over the tunic was the *upper* or *outer garment*, called also the *cloak*. This was simply a piece of cloth nearly square, several feet in length and in breadth. It was wrapped round the body or tied over the shoulders, fastened with clasps or buckles. The two corners were drawn over the shoulders, so that it hung down in front, which were called its *skirts* or *wings*. The Arabs wear precisely such a garment in the present day. It was frequently used for carrying any things the wearer collected, as herbs and fruits (2 Kings, iv. 39). The Israelites carried their kneading-troughs, when they went out of Egypt, "bound up in their clothes, upon their shoulders" (Exod. xii. 34): and this illustrates our Lord's allusion—"Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke, vi. 38). The Arabs use this garment so as to expose only the right arm. The poor employed it as their bedding at night; on which account it was unlawful to keep it as a pledge after sunset (Exod. xxii. 26, 27). "They cause the naked to lodge without clothing" (Job, xxiv. 7). In an ampler form it was called a *robe* or *mantle*. The law required that there should be fringes or tassels on the four corners of this garment, with a blue ribbon, to remind the people of the commandments of God (Numb. xv. 38). The Pharisees had these made remarkably large, that their religion might be seen of men (Mat. xxiii. 5). These were the garments spread before our Lord on his entrance into Jerusalem (Mat. xxi. 8).



[Dress of Men.]

In winter fur dresses or skins were worn, as at present, in the East. The term rendered *robe* in Jonah, iii. 6, is supposed to mean a fur garment; that rendered *sheets* (Judges, xiv. 12, 13) to refer to some garment worn next the skin, the same probably as the *fine linen* in Prov. xxxi. 24, Is. iii. 23, Mark, xv. 46. The *linen cloth* was, it is supposed, an article of bed-clothing, which might be caught up and thrown on in haste; which explains the reference to the young man following Christ when the disciples fled.

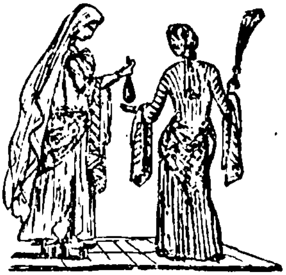
It was common to dispense with the upper garment when engaged in any labour or service, as our Lord did when he washed the feet of his disciples, and Peter when employed in fishing (John, xiii. 4, xxi. 7). David *uncovered* himself when he danced before the Lord (2 Sam. vi. 14, 20).

The girdle.

The *girdle* was a simple belt or band of cord, either of leather or when more costly wrought of cotton or flax, and even linen, adorned with precious stones, embroidery, and beautiful ornaments (Ezek. xvi. 10). It was about six inches broad, and fastened round the body with a clasp, sometimes long enough to encircle the body two or three times. It served to bind the garments. In the house, or when unemployed, the wearer generally laid it aside; but when any active service was necessary it was drawn tight round the loins, otherwise the loose drapery of the dress would hinder exertion. Hence the expression "gird up the loins." To "loose the girdle" was to yield to repose and indolence. "None shall slumber nor sleep, neither shall the girdle of their loins be loosed" (Is. v. 27). The metaphorical allusion is obvious—"gird up the loins of your mind;" that is, be active, diligent, devoted. The girdle at once protected and braced the body, as well as held the garments in graceful folds.

The girdle was used to carry weapons, and was therefore especially important to the soldier. When a sword was carried it was fastened to the belt. (2 Sam. xx. 8.) It was also used to carry money, or other things, as handkerchiefs, smoking materials, and professional implements. Secretaries, and writers in general, were accustomed to have an inkhorn fixed upon it. Two girdles seem to have been frequently worn; one for the tunic, the other for the upper garment.

There was a distinction between the dress of men and women in the East, though less marked than with us, and the exchange of dresses was expressly forbidden by Moses, because it was very common with the heathen, and connected with their idolatry. The ordinary dress of females was a loose, flowing outer garment, with a belt and a veil.[1] A variety of the articles of female dress are mentioned by the Prophet Isaiah.



[Female Dress.]

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[1] At the present day, the unmarried Jewesses in the neighbourhood of the sea of Galilee "wear the hair exposed, but the married women studiously conceal it. To make up for it, the heads of the latter are profusely ornamented with coins and gems, and any quantity of another's hair, the prohibition only extending to their own. Their dress is a boddice, a short narrow-skirted gown, and pantalettes gathered at the ankles. Unlike the Turkish and the Arab women, they sometimes wear stockings. The boddice is opened in front, and the breasts are held, but not restrained, by loose open pockets of thin white gauze."—Lieut. Lynch.

"Moreover, the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the LORD will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings, and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses,[1] and the fine linen, and the hoods, and the veils." (Isaiah, iii. 16—23).

Veil

The *veil* was an important part of female dress. In early times it was not deemed essential, but in latter ages no woman of any rank could be seen in public without a veil. Veils were of various kinds. Sometimes they covered the whole body from head to foot; at other times merely the face and head, or breast. Sometimes they hung down in front only from the nose or eyes, and again spreading over the top of the head, like a cap, from the bottom of the forehead, and falling down behind. Lane describes an Egyptian lady's veil as follows:— "A long piece of white muslin, embroidered at each end with coloured silks and gold, or of coloured crape ornamented with gold thread and spangles, rests upon the head, and hangs down behind nearly or quite to the ground. This is called 'tarhah;' it is the head veil, and can be drawn forward to cover the face at pleasure. This veil is always worn in the house. The riding or walking attire of an Egyptian lady is called 'tazyureh.' Whenever she leaves the house she wears a large loose gown, the sleeves of which are nearly equal in width to the whole length of the gown; it is of silk, generally of a pink, a rose, or violet colour. Next is put on the 'burko,' or face-veil, which is a long strip of white muslin, concealing the whole of the face, except the eyes, and reaching nearly to the feet. It is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head. The lady then covers herself with a 'habarah,' which for a married lady is composed of two breadths of glossy black silk, each ell-wide, and three yards long (according to the height of the person), the seam running horizontally. With respect to the manner in which it is worn: a piece of narrow black riband is sewed inside the upper part, about six inches from the edge, to tie round the head."

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[1] Bishop Lowth, Dr. Stock, and Mr. Dobson, render the word here translated *glasses*, "transparent garments," like gauze, worn only by the most fashionable women, and such as preferred elegance to decency of habit. This sort of garment was afterwards in use among the Greeks. Prodicus, in his celebrated fable, exhibits the personage of sloth in this dress:—

——————"Her robe betrayed,
Through the clear texture, every tender limb,
Heightening the charms it only seemed to shade;
And, as it flowed adown, so loose and thin,
Her stature showed more tall, more snowy white her skin."

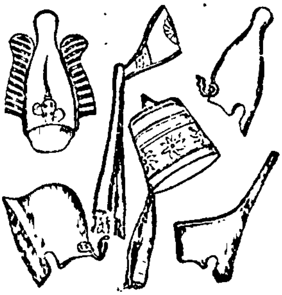
This, like other Grecian fashions, was received at Rome when luxury began under the Emperors; and was known by the terms *multitia* and *coa*, the latter name having been given from the isle of Cos, whence they had been introduced. Transparent garments were sometimes worn even by men, but it was looked upon as a mark of extreme effeminacy.

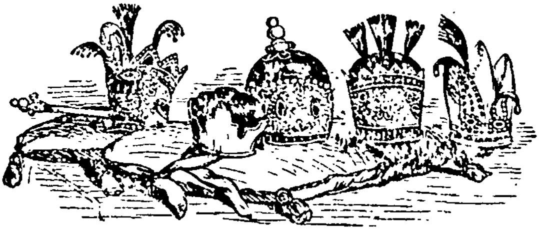
Mitre or bonnet.

Anciently the covering of the head was formed of cloth, fitted round it with several folds, and in a variety of forms. It was called a *mitre* or *bonnet*. The mitres of the priests were higher than others, as were those of princes.

Crown.

The *crown*, or diadem, was at first only a head-band, made of silk or fillet, encompassing the head; but afterwards it became more splendid. It was usually a badge of princely distinction, and sometimes, as worn by kings, was of pure gold. Occasionally it was worn in battle. (2 Sam. i. 10, 12, 30.) It was also worn by queens (Est. ii. 17.), and a king wore as many crowns as he had kingdoms. The inscription on the high priest's crown was significant of his sacred office and functions. The garland or crown was worn by heroes and successful competitors in the public games of Greece.





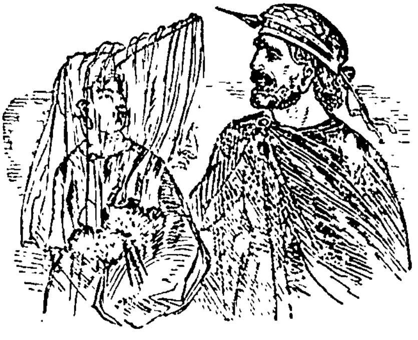
[Eastern Crowns.]

Horn.

A curious kind of head dress, with as curious a name, the *horn*, was worn as an ornament by Oriental women, and by warriors and distinguished men. It was hollow, of silver, four or five inches in diameter at the base, and rising obliquely from

Horned Head-dress.

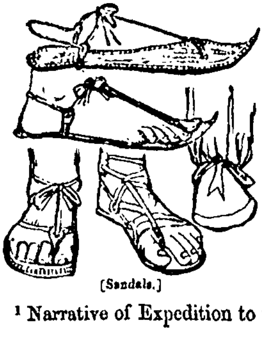
the forehead to a point. It is still used in the East. Many passages in Scripture refer to it; such as "God shall exalt the horn of his anointed." — "He exalteth the horn of his people."— "He hath raised up a horn of salvation for us in the house of his servant David." (1 Sam. ii. 10; Ps. cxlviii. 14; Luke, i. 69.) The horn is evidently significant of power and honour.


[Horned Head-Dress.]

"The most striking peculiarity of dress," says Lieut. Lynch, speaking of Beirout, "was the tantûr or horn, worn mostly by the wives of the mountaineers. It was from fourteen inches to two feet long, three to four inches at the base, and about one inch at the top. It is made of tin, silver, or gold, according to the circumstances of the wearer, and is sometimes studded with precious stones. From the summit depends a veil, which falls upon the breast, and at will conceals the features. It is frequently drawn aside sufficiently to leave one eye exposed,—in that respect resembling the mode of the women of Lima. It is worn only by married women, or by unmarried ones of the highest rank, and once assumed, is borne for life. Although the temple may throb, and the brain be racked with fever, it cannot be laid aside. Put on with the bridal robe it does not give place to the shroud."[1]

Sandal and shoe.

The *sandal* belonged to the feet, and was originally a sole of wood, or hide, fastened with thongs or straps. The fastening was called a *latchet*, and it was so made, as to be easily slipped off. It was deemed a violation of good manners to wear a sandal in the house. Taking it off was a mark of respect both to persons and places. As the necessity of washing the feet arose from the dust and dirt of travel, from which the sandal was so imperfect a protection, the first act of hos-


[Sandals.]

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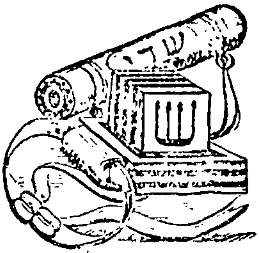
[1] Narrative of Expedition to the River Jordan and the Dead Sea, p. 116.

pitality was for a menial to unloose the straps and furnish a supply of water.



[Phylacteries.]

Phylacteries

The wearing of *phylacteries* was a Jewish custom, probably of comparatively late origin, founded on a literal interpretation of the passage where God commands them to have the law as a sign on their foreheads, and frontlets between their eyes. One kind of phylactery was called a frontlet, and was composed of four pieces of parchment. On the first was written Exod. xiii. 2—10; on the second, Exod. xiii. 11—21; on the third, Deut. vi. 4—9; on the fourth, Deut. xi. 18—21. These parchments were enclosed in a piece of tough skin, forming a square, on one side of which was the Hebrew letter ש *shin*, and bound round the forehead with a thong or ribbon when they went to the synagogue. As the token upon the hand was required also, the Jews made two rolls of parchment, written carefully in square letters, with an ink made on purpose. They were rolled up to a point, and enclosed in a case of black calf skin; then put on a square bit of the same leather, to which a string of the same material was attached, about a finger in breadth, and two feet long. These rolls were placed on the bend of the left arm, and after forming one end of the string into a little knot in the shape of the letter י *yod*, it was bound round the arm in a spiral line, terminating at the top of the middle finger.

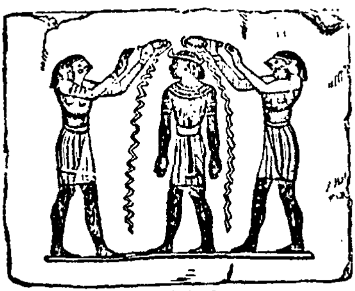
Having discovered or determined what was most convenient, their fashions never changed; a circumstance which is characteristic of the oriental nations even to the present day. The rich usually possessed a great accumulation of clothes; hence it was common to make presents from the wardrobe.

Cleanliness.

CLEANLINESS was in some degree essential to their circumstances, as well as a great refreshment. In walking they could not avoid gathering a considerable quantity of dust, wearing nothing but sandals, and hence it was requisite to wash frequently and abundantly. We read of this being practised continually on coming into a house, sitting down to meals, and going to bed. They also addicted themselves to anointing, which consisted either of simple oil, or such as had aromatic spices infused. They applied ointments chiefly to those parts of the body which were most exposed to the atmosphere, by which means they were considerably secured against its change and inclemencies. The legal purifications eminently conduced to cleanliness.

The earliest use of the term anoint is found in Genesis

Anointing. xxxi. 13: "I am the God of Bethel, where thou anointedst the pillar." It is supposed that the Phœnicians worshipped the stone which was anointed by Jacob, and that from this circumstance came the Bœtylia, which were anointed stones consecrated to Saturn and Jupiter, and others, and worshipped as gods. Of this fact many give testimony; and probably, in consequence of the early abuse of such pillars, they were forbidden by the law of Moses, and those which the heathens had erected were to be demolished (Lev. xxvi. 1; Deut. vii. 5; and xii. 3). The anointing of persons, places, and things, with oil of a particular composition was prescribed by divine authority, and practised by the Hebrews. The ingredients were of an exquisite kind, and the common use of such oil was forbidden (Exod. xxx. 23—33). It was usual on festive occasions to anoint the head with oil, whose fragrance expressed joyfulness. The anointing of kings and rulers was specially prescribed. It was sometimes done privately by a prophet, to indicate that the anointed one was destined to the throne. After the establishment of the monarchy it was performed by a priest. It was also practised to show respect, as when the woman anointed our Saviour's feet with costly ointment. The anointing of the sick was a practice of the primitive church, and this ceremony is still practised in the East. The bodies of the dead were anointed to preserve them from corruption, as a method of embalming (Mark xiv. 8; xvi. 1; Luke xxiii. 5).



[Anointing.]

Hair. THE HAIR.—The hair of the Jews, as is the case in eastern countries generally, was almost universally of a black colour. By the men, it was always worn short, except sometimes, perhaps, by delicate and vain persons like Absalom, or by such as were under the Nazarite vow (Numb. vi. 5). It was common to anoint the hair, especially on festival occasions. Females, as in all other countries, wore their hair long. "The apostle Paul," says Dr. Nevin, "teaches us that this usage ought never to be abandoned: 'Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering' (1 Cor. xi. 14, 15). The same apostle, however, was altogether opposed to the fashion of dressing up this simple ornament with an artificial glory of braided tresses and gold and costly gems: on this subject, Peter also thought it proper to leave his inspired admonition (1 Tim. ii. 9; 1 Peter, iii. 3). Such vain decorations were very common among the Jewish ladies."

Beard.

THE BEARD.—"Among the men," remarks the same author, "much more importance was attached to the beard. Ancient nations generally agreed in opinion on this subject. In their estimation, a long, heavy beard, hanging down over the breast. was an ornament of peculiar excellency, and added no little to the dignity and respectability of any man's person. To show any contempt towards it, by plucking it, or catching hold of it, or touching it without good reason, was a most grievous insult; such as, in modern times, a man of honour, according to the worldly meaning of the phrase, would consider abundant cause for a challenge and a duel forthwith. Nobody was allowed to touch it, except for the purpose of respectfully and affectionately kissing it, as intimate friends were accustomed to do, when they met. It was, therefore, most base deceit, when Joab 'took Amasa by the beard, with the right hand, to kiss him' (or to kiss *it*), and then smote him with a sword, in the very act of feigned friendship (2 Sam. xx. 9). To shave off half the beard, as Hanun did to the messengers of David, was a provocation of the most insolent and outrageous kind; and such a disgrace did these unhappy men feel it to be, that they could not bear to show their faces in Jerusalem till a new growth of hair had covered the nakedness of their chins (2 Sam. x. 4, 5). To express great grief, however, it was common to tear out part of the beard, and sometimes to cut it off; at other times, sorrow was signified by neglecting to trim and dress it, and letting it grow without any care (2 Sam. xix. 24). In the East, the same notions about the beard still continue. The Arabians consider it more disgraceful to have it cut off, than it is with us to be publicly whipped. They admire and envy those who have fine beards. 'Pray, do but see,' they cry, 'that beard; the very sight of it would persuade any one that he to whom it belongs is an honest man!' 'For shame of your beard!' they exclaim, when they would reprove a person for acting or speaking wrong. It is a common form of oath, 'By your beard;' or, 'By the life of your beard.' And to express the best wishes for another's welfare, they want no more significant phrase than 'May God preserve your blessed beard!' This comprehends everything."[1]

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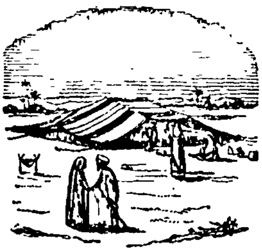
[1] The attention bestowed on the beard of the Turks may suggest to us how reasonable was Achish's opinion that David, when he let his spittle fall upon it, was deranged (1 Sam. xxi. 13, 14). They (the Turks) let it grow, kiss it, and swear by it. In the Yemen mountains, the simple people inquired of some travellers what *crime* their European servant had committed, as he was observed to have whiskers without a beard!—*Callaway's Oriental Observations.*

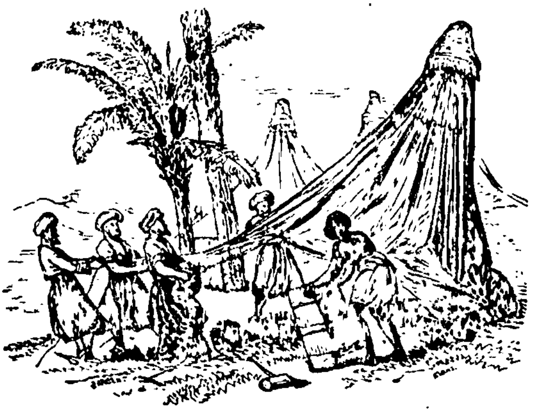
TENTS AND HOUSES.—In the East, persons dwell either in tents or houses. The former were contrived and occupied as soon as they emerged from caves and holes of the earth. The wandering life of the shepherd was always connected with living in tents, which the Arabs prefer to this day. Jabal was the "father[1] of such as dwell in tents and have cattle," before the Deluge, and after it the patriarchs adopted the tent residence.

Tents.

Tents were of various shapes and sizes, and were formed by setting up poles in the ground, and stretching a covering of skin or cloth over them, which was fastened down by cords and pins, or stakes. If more than three poles were used, the three longest were placed in a row in the middle, and the others on each side; if only three, they were fixed up in a single row. Allusion is made to the easy enlargement of the tent by an alteration of the poles, and a further stretching out of the covering. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." (Is. liv. 2.) The covering was generally made of the strong black cloth which is formed of goat's hair. The allusion in Solomon's Song is to a number



[Tents.]



[Easterns pitching their Tents.]

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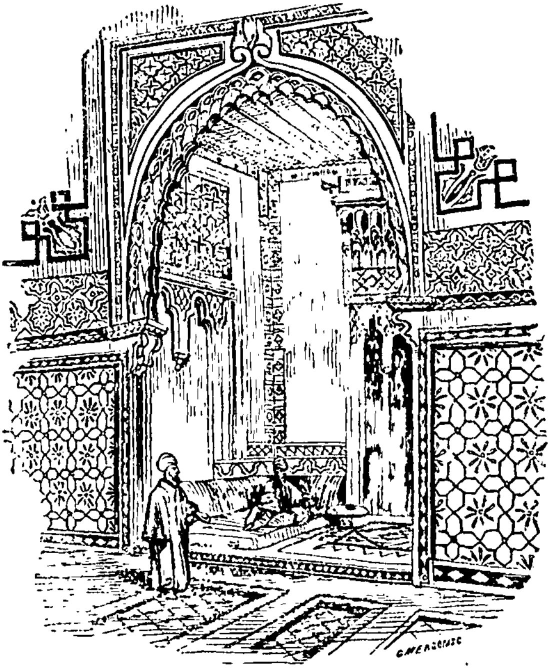
[1] Used in the sense of "originator" or "inventor." The Jews were accustomed to say, a man was the father of anything for which he was remarkable.

together seen pitched on the top of a hill, or at a distance, "I am black, but comely as the tents of Kedar." (Cant. i. 5.) The larger tents were divided by means of curtains into two or three apartments, and the bottom or ground was covered with mats or carpets. A small hole in the middle served as a fire-place for cooking, and the simple furniture consisted of a few vessels of shells or brass, with goat-skin bottles, and a hand-mill. Of course, the more wealthy possessed a greater supply of furniture, and their tents were often splendidly adorned.

The Arabs so pitch their tents that the entrance may face the tent of their chief, as a token of submission or dependence, and a promptness to interfere for his protection.

Houses.

The tent being adapted to a wandering and migratory life, as agricultural and other pursuits occupied attention, it was superseded by the more substantial dwelling of a house. Erections of this description, however, were of very early origin, as we may be assured from the architectural display in the tower of Babel. Indeed, we have reason to believe that houses are of earlier origin than the nomadic tent; for in Genesis, iv. 17, Cain is represented as having *built* a city in the land of Nod, which he called after the name of his son Enoch. Subsequently the primitive nomade Jabal invented a sort of habitation suited to the exigencies of his wandering life. The houses of the common people were mostly built of mud, stone and other materials being used chiefly by persons of a higher grade. The stone was cut into very large pieces, and the beauty of the erection was considered to arise from the manner in which the stones were cut and joined, all being even and well dressed by the level and square. They employed fragrant woods, as cedar and cypress, to wainscot the inside of the finest buildings, and out of these they made the ceiling and the pillars. Josephus has given us an ample description of the architectural magnificence of Solomon, which it may be worth while to cite. "This house," says he, speaking of the king's palace, "was a large and curious building, and was supported by many pillars, which Solomon built to contain a multitude for hearing causes and taking cognisance of suits. It was sufficiently capacious to contain a great body of men, who would come together to have their causes determined. It was a hundred cubits long, and fifty broad, and thirty high, supported by quadrangular pillars, which were all of cedar, but its roof was according to the Corinthian order, with folding doors, and their adjoining pillars of equal magnitude, each fluted with three cavities; which building was at once firm and very ornamental. There was also another house so ordered that its entire breadth was placed in the middle; it was quadrangular, and its breadth was thirty cubits, having a temple over against it, raised upon many pillars; in which temple there was a large and very glorious room, wherein the king sat in judgment. To this was joined another house, that was built for his queen. There were other smaller edifices for diet, and for sleep, after public matters were over; and these were also floored with boards of cedar. Some of these Solomon built with stones of ten cubits, and wainscoted the walls with other stones that were sawed, and were of great value, such as are dug out of the earth for the ornaments of temples, and to make fine prospects in royal palaces, and which makes the mines whence they are dug famous. Now the contexture of the curious workmanship of these stones was in three rows, but the fourth row would make one admire its sculptures, whereby were represented trees and all sorts of plants, with the shades that arose from their branches and leaves that hung down from them. Those trees and plants covered the stone that was beneath them, and their leaves were wrought so prodi-

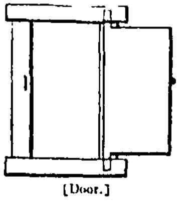


[Painted Arabesque Hall. Alhambra: an example of an ornamented Oriental House.]

giously thin and subtle that you would think they were in motion; but the other part up to the roof was plastered over, and, as it were, embroidered with colours and pictures. He moreover built other edifices for pleasure; as also very long cloisters, and those situate in an agreeable place of the palace, and among them a most glorious dining room for feastings and compotations, and full of gold, and such other furniture as so fine a room ought to have for the conveniency of the guests, and where all the vessels were made of gold. Now it is very hard to reckon up the magnitude and the variety of the royal apartments: how many rooms there were of the largest sort; how many of a bigness inferior to those; and how many that were subterraneous and invisible; the curiosity of those that enjoyed the fresh air; and the groves for the most delightful prospect, for the avoiding the heat, and covering of their bodies. And to say all in brief, Solomon made the whole building entirely of white stone, and cedar wood, and gold and silver. He also adorned the roofs and walls with stones set in gold, and beautified them thereby in the same manner as he had beautified the temple of God with the like stones. He also made himself a throne of prodigious bigness of ivory, constructed as a seat of justice, and having six steps to it; on every one of which stood, on each end of the step, two lions, two other lions standing above also; but at the sitting place of the throne, hands came out and received the king; and when he sat backward, he rested on half a bullock that looked towards his back, but still all was fastened together with gold." (Book viii. ch. v.)

Doors.

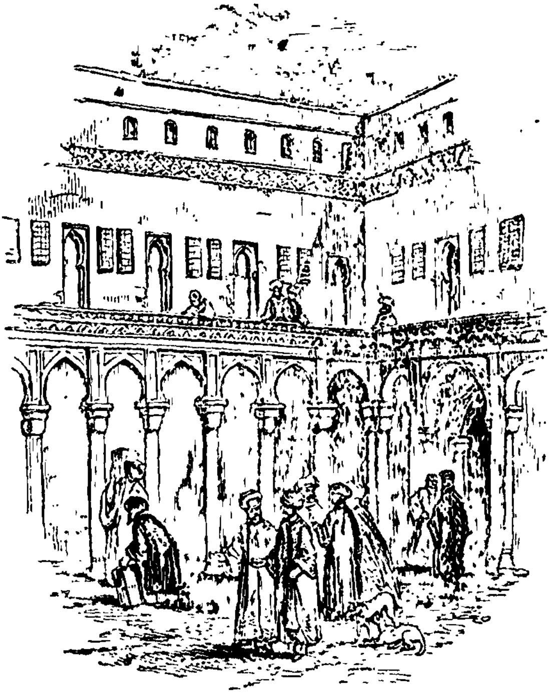
In early times, houses appear to have been only one story in height in Palestine; but convenience and necessity soon induced greater elevation, and the multiplication of apartments. In general, the outside of an eastern house presents a dull appearance, of a square figure, with a low entrance. The doors of the houses are not hung upon hinges, and the inner side-piece or jamb projects like a circular shaft at the top and bottom. The upper jamb is inserted into a socket or head-piece, and the lower into the threshold or sill. The outer door is generally locked, and attended by a porter. On entering, there is a *porch*, on one side of which is fixed a seat for the accommodation of visitors or strangers; passing through which, there is a second door opening into a large area or square, from which a flight of steps ascends to the edifice. This quadrangular court is in the centre of the building, and is termed the "midst" or "middle of the house." The floor is covered with a pavement, often of


[Door.]

The court.

marble, where are frequently wells, fountains, and choice plants, and the only covering it ever has is a large veil or curtain drawn over it by cords as a screen from the sun.

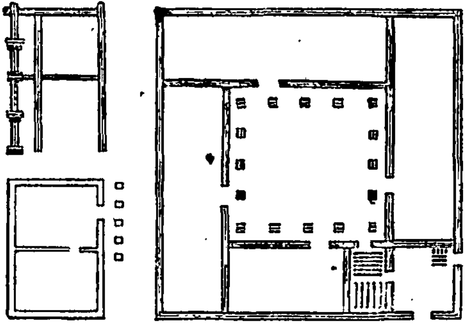
The following represents the entrance of an eastern house of a superior kind, and may not inaptly remind us of some modern European imitations.



[Eastern House.—Entrance.]

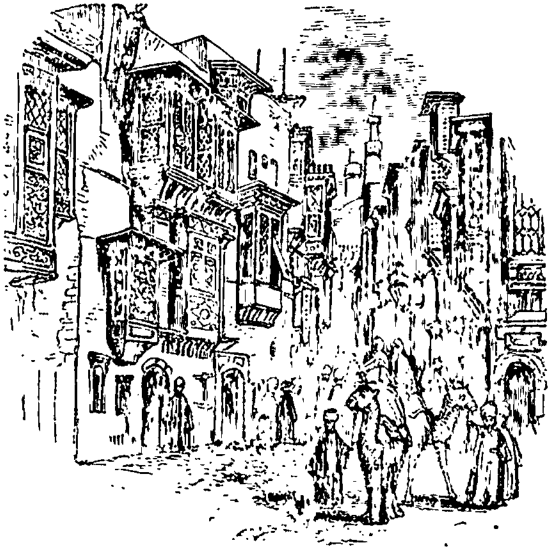
Windows, &c.

Around the court are large windows and doors on the four sides, and a colonnade or piazza, guarded by a balustrade, into which the different rooms open, which on festive occasions is spread with mats, carpets, and sofas. It is then covered with the awning drawn over the area. This was probably the kind of roof uncovered for the paralytic: "When they could not come nigh unto Him for the press, they uncovered the roof where He (the Saviour) was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay." (Mark, ii. 4.) The general plan of a house may thus be easily understood;—The rooms on the ground floor often extend along the whole side of the court. On the further side from the entrance, both above and below, are the female apartments, which are sometimes fitted up so sumptuously as to be called palaces (1 Kings, xvi. 18). The "house of the women," mentioned in Esther, ii. 3, was probably peculiar to the royal residence.


[Plan of a House.]

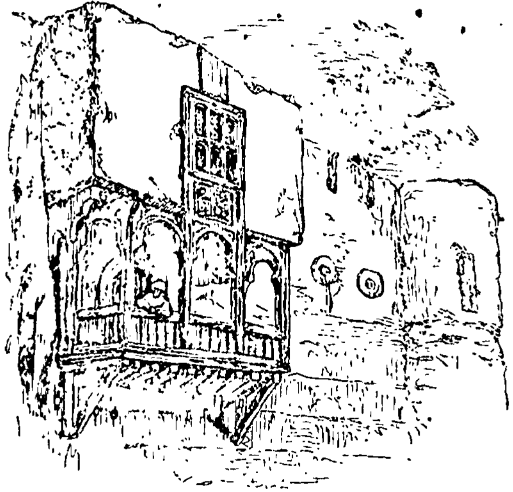
Female apartments.

The rooms on the second story are large, and frequently elegant, with mats, curtains, divans, and double circles of seats. The windows project considerably over the narrow streets.


[Eastern Windows and Lattices.]

The upper chamber.

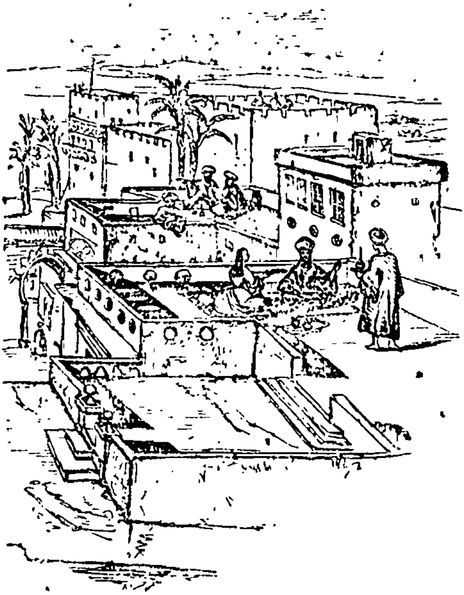
In most eastern houses there is an *upper chamber*, or *room*, called the *oleah*, having two or three divisions, sometimes built over the gateway or porch, and sometimes above the main house. It is used, and was anciently used by the Jews, for the accommodation of strangers (1 Kings, xvii. 19), and for stores or for a place of retirement and repose (Matt. vi. 6). It has an entrance from the street, and a communication with the gallery of the house. Several allusions are made to this in Scripture. "Let us make a little chamber, I pray thee, on the wall." (See 2 Kings, iv. 10; Judg. iii. 20—23; 2 Sam. xvii. 13; 2 Kings, xxiii. 12; 1 Kings, xx. 30.)



[Chamber on the Wall.]

Flat roofs.

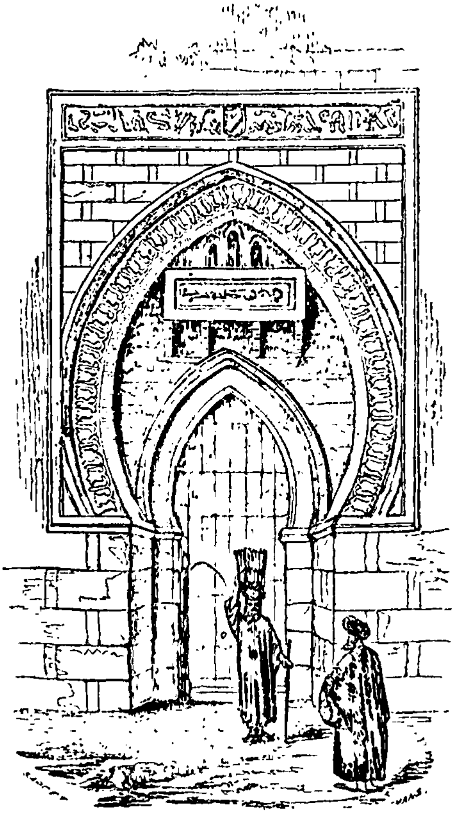
The most remarkable part in the construction of their houses was the *flat roofs*, which were conveniently adapted for a variety of purposes. Sometimes they afforded a cool as well as a secure place of lodging for the night; sometimes they were used for the purpose of concealment, as when the spies of Israel were hid by Rahab (Josh. ii. 6); sometimes they served the purpose of walking, as in the case of David when he saw Bathsheba from the roof of his palace (2 Sam. xi. 2); sometimes for conference, as between Samuel and Saul (1 Sam. ix. 25); sometimes for meditation and prayer, as is recorded of Peter (Acts, x. 9). The roof is covered with earth, or a kind of plaster made of coals, ashes, &c. pounded together. On the outside is a low wall, on the inside a balustrade. On these roofs grass will sometimes spring up, which however speedily withers under the power of the sun: "Let them be as the grass upon the house-tops, which withereth afore it groweth up; wherewith the mower filleth not his hand." (Ps. cxxix. 6—8.)



[Housetops.]

Gates.

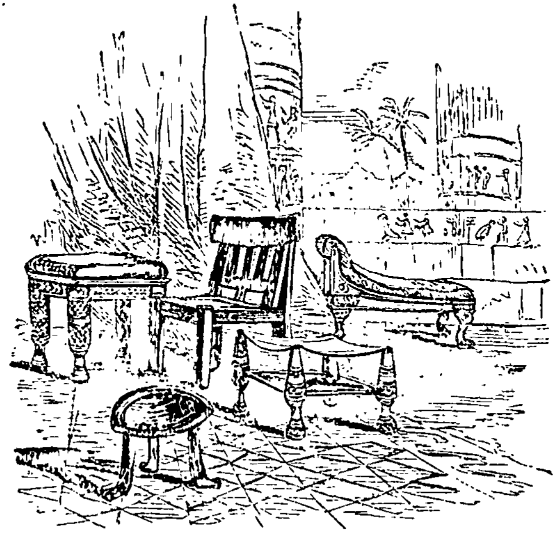
Gates were important appendages to the houses, as means of protection, and, to save the trouble of opening the whole, doors were made in them. The wealth of Easterns is sometimes indicated by the loftiness and grandeur of their gates or outer doors; but as the gratification of such a vanity is not unfrequently attended with danger, especially under the rule of extravagant and heartless despots, the precaution is generally adopted of having the outer door or gate so constructed as to present a common-place and even mean appearance. Thus they endeavour to elude the vigilant cupidity of their prowling masters. (Prov. xvii. 19.) Another motive exists for the construction of small and inconvenient entrances to dwellings, especially within the range of Arab visitation. These sons of the desert commonly ride into houses—the doors of which they find open, if they are sufficiently capacious to admit them mounted. The gates of a city were places of great resort. In front of them there were generally large spaces appropriated to business, and furnishing convenient places for meeting in private companies, or large assemblies. Walled cities were always secured by gates of wood, iron, or brass. At the gates was the seat of justice. When Abraham bought a field of the sons of Heth, the bargain was concluded "at the gate of the city." (Gen. xxiii. 10, 18.) Hence, to be "crushed in the gate," is to be utterly condemned in judgment. (Job. v. 4). The term is used as significant of possession and power, "Thy seed shall possess the gate of his enemies." (Gen. xxii. 17; Is. xxiv. 12.) "The gates of hell" signifies the power of hell.



[Eastern Gate and Door.]

Furniture.

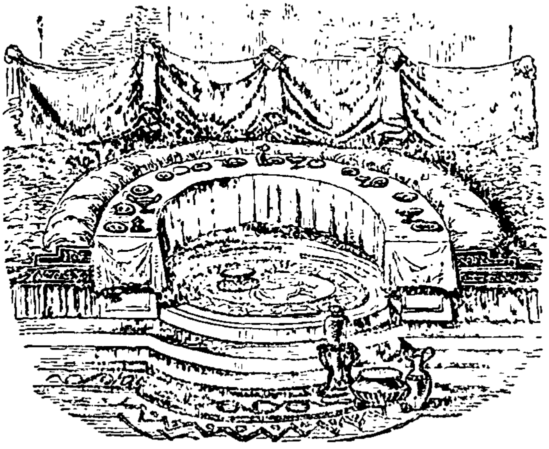
FURNITURE.—The simplicity of their furniture is conspicuous from the narrative of the accommodation intended by the good Shunammite to be afforded by the prophet: only a bed, a table, a stool, and a candlestick. The term rendered *stool* indeed signifies an honourable seat, &c.; sometimes applied to a throne. The candlestick also was unquestionably designed as a token of respect, and was probably of a large description, placed upon the ground, and capable of containing two or more lamps destined to burn during the whole night.



[Ancient Seats.]

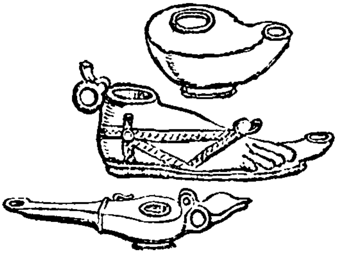
Mats, carpets, &c.

The floors in an eastern house are covered with mats or carpets. Coarse mattresses are kept in the side of the wall, to be spread on the floor as beds at night: the poorer persons use skins. It was easy, therefore, to "take up the bed and walk." On the cushions placed along the sides, somewhat raised, it is customary to sit cross-legged, or on the floor; or to lie down, and therefore sometimes in Scripture called a bed. (Amos, iii. 12.) The ancient Hebrews practised this posture, but after the captivity the rich adopted the Persian method of lying down at table on couches. (Amos, vi. 4.) In the eating room were commonly three couches or divans, the middle place of the middle one being esteemed the most honourable, and was the position to which the Pharisees aspired at the feasts.



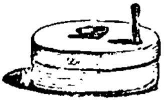
[Table arranged for a Feast.]

Lamp. A lamp supplied with olive oil, and supported on a large candlestick, was usually kept burning during the night. Hence to "put out a man's light" was a phrase of very great significance to a Jew, as expressive of great calamity. (Job, xxi. 17, and xviii. 5, 6; Prov. xx. 20.)



[Lamps.]

Mill. In every house there was a mill. It was made of two circular stones, placed one above the other; the lower one being fixed so as not to move, and having a little projection near the centre; the upper one was hollowed out so as to fit this, and had a wooden handle above, to turn it round, with a hole through the middle to receive the grain. It was used to grind fresh flour for baking every day except the Sabbath. This was the proper business of maid-servants, of whom two were commonly employed, sitting opposite each other. (Matt. xxiv. 41.) It was forbidden to take the nether or upper stone for a pledge, on account of the utility of the mill. In the morning or evening the sound of the grinding was heard in every quarter along the streets, a circumstance that illustrates the language of the

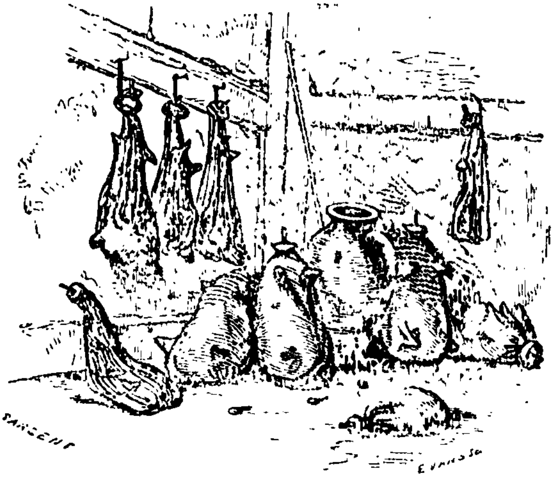


[Mill.]

prophet, when he foretold that "the voice of the bridegroom and the bride, the *sound of the mill-stone*, and the light of the candle, should be taken away." (Jer. xxv. 10.)

Ovens. Ovens of different descriptions were used. They were commonly made of stone or brick, covered with mortar. Fire was put in the inside, and the dough spread like a thin paste over the outside, which was quickly baked. Another kind of oven was formed of a hole in the earth, paved at the bottom with stones. After being heated, the fire was removed, the cakes placed upon the stones, and the mouth shut. Ovens were heated with light brushwood, the prunings of vines, stubble, and similar materials. Dried grass also served the purpose. Hence the Saviour's language, "If God so clothe the grass of the field, which to day is, and to-morrow is *cast into the oven*, shall he not much more clothe you?" (Matt. vi. 30.)

Bottles. One of the most useful articles in a Jewish dwelling was the goat-skin bottle, made by stripping off the skin of a goat or kid from the neck downward, without ripping it. The hole left by one of the forelegs, which were cut off, served as a spout, the rest being lightly sewed up. Water, milk, and wine, were kept in this way in their freshest state. Sometimes the bottles were employed to carry provisions, and when old they were liable to break or tear. (Matt. ix. 17.)



[Bottles.]

Diet.

DIET.—All the expressions which we find in Scripture in reference to their eating and drinking, prove that their food was plain, and generally taken in moderate quantities. They used small rolls, which were not cut, but broken. Their provision consisted of bread and wine, wheat and barley, beans, lentiles, parched corn, raisins, dried figs, honey, butter, oil, sheep, oxen, and calves. They made great use of milk, and a variety of pastry. They abstained from several kinds of food on account of the interdictions of their law. They neither partook of blood nor fat, nor swine's flesh; and many animals were refused as unclean. Tertullian justly remarks,[1] "If the law takes away the use of some sorts of meat, and pronounces creatures unclean that were formerly held quite otherwise, let us consider that the design is to inure to temperance, and look upon it as a restraint laid upon gluttons, who hankered after the cucumbers and melons of Egypt, whilst they were eating the food of angels. Let us consider it, too, as a remedy, at the same time, against excess and impurity, the usual attendants of gluttony. It was partly, likewise, to extinguish the love of money, by taking away the pretence of its being necessary for providing sustenance. It was, finally, to enable men to fast with less inconvenience upon religious occasions, by using them to a moderate and plain diet." Before and after each meal, prayer and thanksgiving were offered to God. This practice was a sacred custom from the earliest times.

Mourning and Funerals.

MOURNING was practised by the Israelites upon a variety of occasions, not only of private affliction, but of public calamity: and the general indications of it were, tearing their clothes, which they did immediately upon receiving any distressing intelligence, beating their breasts, uncovering the head, and putting dust and ashes upon it, and shaving off the hair and beard. During the whole period of mourning, they were to desist from washing, or anointing themselves, or enjoying the refreshment of a change of clothes. Their faces were covered, and their feet bared, and they frequently wrapped themselves up in a mantle. It was common also to sit upon the ground, and either maintain a profound silence, or utter some mournful ditty. With all these they connected fasting, either wholly, or with the exception of a little food of the plainest description, after sun-set. The usual period of observing these severities, on account of a dead person, was seven days, but for eminent persons they were persevered in for a month, as in the cases of Aaron and Moses (Numb. xx. 29; Deut. xxxiv. 8). The mortifications to which the Israelites and the nations of antiquity in general addicted themselves in seasons of mourning, appear to have originated in natural passion, which, in such circumstances, avoids everything like personal indulgence, and aims to honour the memory of an endeared object, or to express a sense of mental anguish amidst calamities of any description, by an extraordinary abstinence. And though, in some instances, we may censure an excess of feeling, or of outward grief, we cannot but venerate the principle which inspires it.

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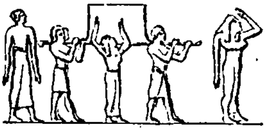
[1] Adv. Marc. lib. ii. c. 18.

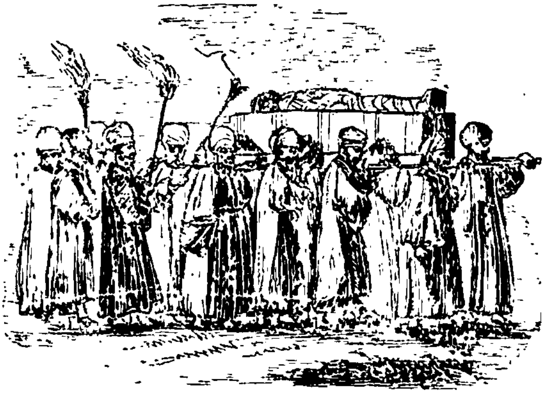
Lamentation.

When a person died, it was customary among the Jews for one of the nearest friends or kindred to close his eyes. The relations rent their garments in front from the neck to the girdle, and uttered loud cries and wailings, which were repeated in bursts of grief at intervals, till the corpse was borne away from the house. Women were also employed to wail, though not relations, and in fact they were professional mourners: a custom still prevalent in the East. These wailings were often accompanied with melancholy sounds from musical instruments, and these wailers frequently formed a part of the funeral procession.



[Funeral.]

After death the body was cleansed and laid out (Acts, ix. 37), and wrapped in linen cloth, the head being bound with a napkin. It was at length placed on a bier, and carried to the grave.



[Eastern Bier.]

Eastern bier.

The Jews used no coffin for the dead. The bier was a sort of bed, consisting of a simple frame, without covering, though sometimes it was prepared with great cost and ornament, perfumed with odours and various kinds of spices (2 Chron. vi. 14).

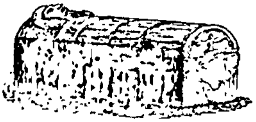
Burning the dead.

Burning the dead was resorted to on certain extreme occasions, as when some awful calamity or plague prevailed; the obvious intention being to destroy infection. Thus, in Amos vi. 9, 10, "And it shall come to pass if there remain ten men in one house, that they shall die. And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, no. Then shall he say, hold thy tongue; for we may not make mention of the name of the Lord."

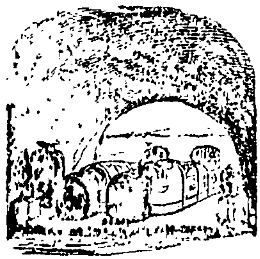
Common people were buried; and persons of distinction embalmed, preparatory to their being placed in sepulchres: sometimes they burnt perfumes over the body of the deceased. The art of embalming was, probably, acquired in Egypt.

Embalming.

The deceased body was opened on the left side, its contents entirely removed, the brain drawn out through the nostrils, and the cavities filled with drugs and spices, by which the humours were absorbed, and the remains preserved from decay. The body was then anointed with a composition of myrrh and other preservatives, and kept for many days in a solution of the salt of nitre. It was, lastly, wrapped in numerous folds of linen, dipped in oil of myrrh, and besmeared with gum. Having been kept thirty, forty, or even seventy days, it was put into a coffin of sycamore wood or of stone, often resembling the human form in front, which was set up against the wall of the house, though sometimes it was placed in a tomb or family vault. It was usual to paint some resemblance of the deceased individual on the coffin, and thus a perpetual memento of his departure was exhibited in a form that lasted for years and ages.



[Mummy Coffin.]

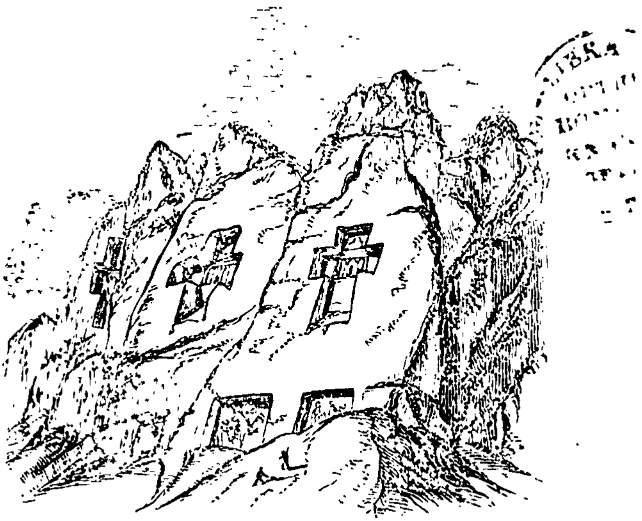


[Mummy Vault.]

Sepulchre.

The sepulchre was a kind of subterraneous chamber, or closet, sometimes so ingeniously contrived, that it had doors, which turned upon hinges, and a table to lay the body upon, cut out of the same stone. It is observed by Dr. Clarke, that the immediate receptacles for embalmed bodies are relics held in veneration by the Jews, and are called *soroi*, constituting integral parts of mountains, "which have been chisseled with a degree of labour not to be conceived from mere description.

These are monuments on which a lapse of ages effects no change; they have defied, and will defy, the attacks of time, and continue as perfect at this hour as they were in the first moment of their completion. Thus we are informed in sacred Scripture, according to the Septuagint version, that when Joseph died, 'they embalmed him, and he was put "*ἐν τῇ Σόρῳ*" in Egypt;' that is to say, in one of those immense *mono-lithal* receptacles, to which alone the ancients applied the name of Σορος; they were appropriated solely to the burial of men of principal rank; and their existence, after the expiration of three thousand years, is indisputably proved, by the appearance of one of them in the principal *pyramid of Egypt*."[1]



[Sepulchres in the Rocks of Naksi-Rustam.—Sir R. K. Porter.]

The sepulchres of the Jews were in general without the bounds of the cities, Jerusalem being the only exception, that privilege being granted to the royal family of David, and one or two other individuals, as a mark of peculiar respect (2 Chron. xxiv. 16). Private sepulchres were frequently situated in gardens, and in early times beneath the shadow of some aged and outspreading tree. It was an honour to be buried in the sepulchre of their ancestors (Gen. xlix. 29—32; 2 Sam. xix. 37), so that, as a disgrace, wicked kings were sometimes not permitted to be buried in the tombs of their fathers (2 Chron. xxi. 20; xxviii. 27).

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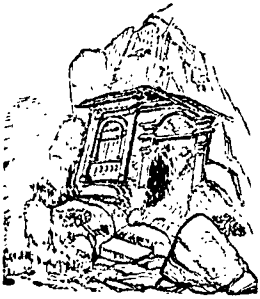
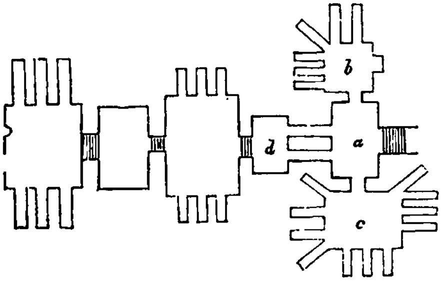
[1] Trav. part ii. vol. iv. p. 276, 277, 8vo.

In common cases sepulchres were merely dug in the ground, and hence they are sometimes called pits, and death is represented as "going down into the pit;" but those of the wealthy were prepared with greater labour. They were frequently cut in the rocks, so as to form a considerable room, roofed about and on all sides with the solid stone. The dead were placed round the sides, each in a separate niche. These excavations, or occasionally natural caves, were also sometimes divided into several chambers, and were generally entered by descending steps. The entrance was closed with stone doors, or a large flat stone against the opening. Monuments of more or less elegance were erected over the sepulchres in honour of the departed; which illustrates the language of Christ to the Pharisees, "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous" (Matt. xxiii. 29). They were constantly white-washing, repairing, and beautifying them, which is referred to in the same chapter. But another reason for this practice is assigned. By the law of Moses, whoever touched the bone of a man or a grave was rendered unclean for seven days (Numb. xix. 16). As this defilement unfitted a person for the sanctuary, it was important that the possibility of contracting it should be prevented, especially at the seasons when multitudes resorted to the sacred festivals at Jerusalem. They therefore painted the sepulchres white, that they might be easily distinguished, and persons thus kept from a contaminating touch! This was done immediately after the rains in each spring, and just before the celebration of the passover.

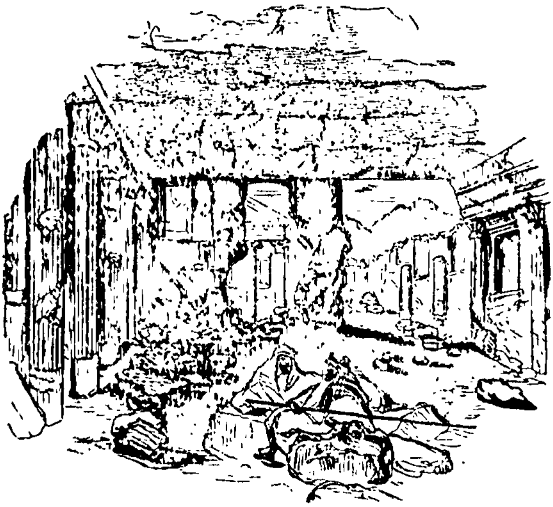

[Entrance of a Tomb in the Rock.]

The sketch here presented represents the ground-plan of a sepulchre which Maundrell found and explored in Aradus (Arpad), in Syria. Through an old and dilapidated entrance he gained admission, by seven or eight steps, to the chamber *a*, eleven feet long, and about nine wide. This is a kind of antechamber. On the right, by a narrow passage, he entered a chamber, *b*, ten feet by eight. This contained six cells for corpses, two opposite to the entrance, four at the left hand, and one not quite finished at the right. On the other side of the ante-chamber, *c*, is a similar chamber, with eleven cells, not quite so large. Two narrow passages, seven feet long, lead to the apartment *d*. The average height of the rooms is six feet.



[Plan of a Tomb.]

The reader may form pretty accurate ideas of the sepulchres in the sides of rocks and of sepulchral caves, from the representations we have introduced into these pages.



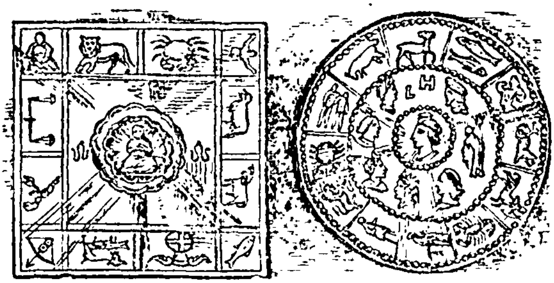
[Sepulchral Cave—from Laborde's Syria.]

SECTION IV.

DISTRIBUTION OF TIME.

Distribution of time.

The distribution of time, to which all nations have found it requisite to pay some attention, was, among the ancient Israelites, a matter of peculiar importance, since, without a degree of minute regularity on this point, their various religious observances must have been neglected.



[Ancient Zodiacs.]

Years.

Their *years* were each divided, with reference to the different periods of their commencement, into *civil* and *sacred*. The former began with the new moon following the autumnal equinox, after completing the in-gathering of the fruits. This is generally imagined to have been the time of the creation of the world, and the ancient commencement of the Jewish year, till the period of their emancipation from Egyptian bondage, which, having been accomplished at the vernal equinox, appeared to them a proper reason for new dating their year, in commemoration of so wonderful a manifestation of Providence. This acquired the epithet of sacred or ecclesiastical, as this calculation regulated their fasts and festivals. Other affairs of a merely secular nature were still conducted upon the former arrangement. At first, the year was not determined according to any astronomical rules and principles, but simply by the phases of the moon. Their months began as soon as she appeared, and they varied of course in their number of days. Their only certain rule was that the first month of each of their years consisted of thirty days; and their ordinary year consisted of twelve of these months. But since the aggregate of the lunar months falls short of the solar year by eleven days, each year commenced eleven days earlier, which, in thirty years, would lose an entire solar year by the regular retrocession of the time. To remedy this evil, they gave an additional month in the third year, called Veadar, or sometimes in the second, called Adar, making the whole thirteen months. The following is a view of the Jewish months, with their correspondences to our time.

1. Nisan, corresponding with parts of March and April.
2. Jyar, ... April and May.
3. Sivan, ... May and June.
4. Tamuz, ... June and July.
5. Ab, ... July and August.
6. Elul, ... August and September.
7. Tizri, or Ethanine, . . . September and October.
8. Marchesvan, or Bul, . . . October and November.
9. Chisleu, ... November and December.
10. Tebeth, ... December and January.
11. Shebet, ... January and February.
12. Adar, ... February and March.

We subjoin a useful table of the *Jewish Kalendar*, from Stackhouse's Preface to his History of the Bible :—

THE JEWISH KALENDAR.

Months.	Days.
1. Nisan or Abib.	I. New moon. Beginning of the sacred, or ecclesiastical year: a fast for the death of the children of Aaron, Lev. x. 1, 2.
	X. A fast for the death of Miriam, the sister of Moses, Numb. xx. 1.
	XIV. The Paschal lamb slain on the evening of this day.
	XV. The great and solemn feast of the passover.
	XVI. The oblation of the first fruits of the harvest.
	XXI. The conclusion of the passover, or end of unleavened bread.
	XXIV. A fast for the death of Joshua.
2. Iyar, or Iiar, or Zif.	VII. The dedication of the temple, when the Asmoneans consecrated it again, after the persecutions of the Greeks.
	X. A fast for the death of the high priest Eli, and for the taking of the ark by the Philistines.
	XXIII. A feast for the taking of the city Gaza by Simon Maccabeus, 1 Mac. xiii. 43, 44.
	XXVIII. A fast for the death of the prophet Samuel 1 Sam. xxv. 1.
3 Sivan.	VI. Pentecost, or the fiftieth day after the passover, called likewise the feast of weeks, because it happened seven weeks after the passover.
	XV. A feast for the victory of the Maccabees over the people of Bethsan, 1 Mac. v. 52.

Months.	Days.
	XVII. A feast for the taking of Cæsarea, by the Asmoneans.
	XXVII. A fast in remembrance of Jeroboam's forbidding his subjects to carry their first fruits to Jerusalem, 1 Kings, xii. 27.
	XXX. A feast in memory of the solemn judgment given by Alexander the Great, in favour of the Jews, against the Ishmaelites and Egyptians.
4. TAMUZ, or THAMMUZ.	IX. A fast for the taking of Jerusalem on that day, but whether by Nebuchadnezzar, Antiochus Epiphanes, or the Romans, it is not said.
	XVII. A fast in memory of the tables of the law that were broken by Moses, Exod. xxxii. 15.
5. AB.	IX. A fast in memory of God's declaring to Moses (as on this day) that none of the murmuring Israelites should enter into the land of Canaan, Numb. xiv. 29, 31.
	X. A fast, because, on the same day, the city and temple were taken and burnt, first by the Chaldeans, and afterwards by the Romans.
	XVIII. A fast, because that, in the time of Ahab, the evening-lamp went out.
6. ELUL.	VII. A feast in memory of the dedication of the walls of Jerusalem by Nehemiah, Ezra, vi. 16.
	XVII. A fast for the death of the spies, who brought an ill report of the land of promise, Numb. xiv. 36, 37.
7. TISRI.	I. The feast of trumpets, Lev. xxiii. 34. Numb. xxix. 1, 2.
	III. A fast for the death of Gedaliah, whereupon the expulsion of the people and the utter destruction of the land ensued, Jer. xli. 2.
	VII. A fast for the Israelites worshipping the golden calf, and the sentence which God pronounced against them in consequence of that crime, Exod. xxxii. 6, &c.
	X. The fast of expiation, as some think, in memory of man's fall and expulsion out of paradise, Lev. xxiii. 19.
	XV. The feast of tabernacles, in memory of their dwelling in tents, in their passage through the wilderness, Lev. xxiii. 34.
	XXIII. The rejoicing for the law; or, a feast instituted in memory of the law, which God gave them by the hand of Moses.
8. MARCHESVAN.	VI. A fast upon the occasion of Nebuchadnezzar's putting out Zedekiah's eyes, after that he had slain his children in his sight, 2 Kings, xxv. 7; Jer. lii. 11.
9. CHISLEU.	VI. A fast in memory of the book of Jeremiah, torn and burnt by king Jehoiachim, Jer. xxxvi. 23.
	VII. A feast in memory of the death of Herod the Great, a bitter enemy to the sages.
	XXI. The feast of Mount Gerizim, upon their obtaining leave of Alexander the Great to destroy the temple of Samaria, which was situate there.
	XXV. The feast of dedication, viz of the temple, profaned by the order of Antiochus Epiphanes, and repaired and purified by the care of Judas Maccabeus.

Months.	Days.
	This festival Christ honoured with his presence at Jerusalem. It is likewise called the feast of lights, because, during the time of its celebration, the people used to illuminate their houses, by setting up candles at every one's door. Vide 1 Mac. iv. 52; 2 Mac. ii. 16; John, x. 22.
10. TEBETH.	X. A fast in memory of the siege of Jerusalem by Nebuchadnezzar, 2 Kings, xxv. 1.
	XXVIII. A feast for the exclusion of the Sadducees out of the Sanhedrim, where they had once all the power.
11. SHEBET.	IV. A fast in memory of the death of the elders who succeeded Joshua, Judg. ii. 10.
	XV. The beginning of the years of trees, when they were first allowed to eat the fruit thereof, after they were four years planted, Lev. xix. 23, &c.
	XXIII. A fast for the war of the ten tribes against that of Benjamin, for the outrage committed upon the body of the Levite's wife, Judg. xx.
	XXIX. A memorial of the death of Antiochus Epiphanes, a cruel enemy to the Jews, 1 Mac. vi.
12. ADAR.	VII. A fast in remembrance of the death of Moses, Deut. xxxiv. 5.
	XIII. Esther's fast, probably in memory of that which is mentioned in Esther, iv. 16.
	XV. A feast in memory of the death of Nicanor, a bitter enemy to the Jews, 2 Mac. xv. 30.
	The feast of Purim or Lots; because, when Haman proposed to destroy all the Jews that were in Persia, according to the superstition of the country, he first drew lots, to know on what day of the year it would be best to put his design in execution; from whence the feast, in commemoration of their escape, took its name.
	XXIII. The dedication of the temple of Zerubbabel, Ezra, vi. 16.
	XXVIII. A feast in commemoration of the repeal of the decree whereby the kings of Greece had forbidden the Jews to circumcise their children, to observe the Sabbath, and to reject foreign worship.

When the year consists of thirteen months, here is the place where the second month of Adar, or Veadar, by way of intercalation, comes in.

In addition to the common year, the Israelites had what they termed a *sabbatical year*, which was observed every *seven years*, when they were not allowed to cultivate their land; and whatever was produced spontaneously during this period was not considered as belonging to the proprietor of the soil, but the common inheritance of all. They observed also a *year of jubilee*[1] at the expiration of seven sabbatical years, when there was a total suspension of agricultural pursuits; each took possession of his former inheritance, however it might have been alienated, and slaves gained their freedom. The six divisions of the *natural* year mentioned in Genesis, viii. 22,—namely, "seed time and harvest, cold and heat, and summer and winter," were adopted by the Jews, and are observed to this day by the Arabs and other easterns. Seed time commenced in October, and ended in December; harvest included the months of April, May, and June; the cold season extended from February to April; the warm or hot season, August and September; summer, from June to August; and winter had for its season the months of December and January (see Climate).

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[1] An extended notice of these important institutions will be found in the chapter "Jewish Sabbaths."

Weeks. The Hebrew week consisted of seven days, of which six were appropriated to secular employments, and the seventh, or sabbath, to religious services. The term *weeks of years* is occasionally used to denote seven years. Thus we find the expression, seven weeks of years, meaning forty-nine years, the interval between each jubilean year.

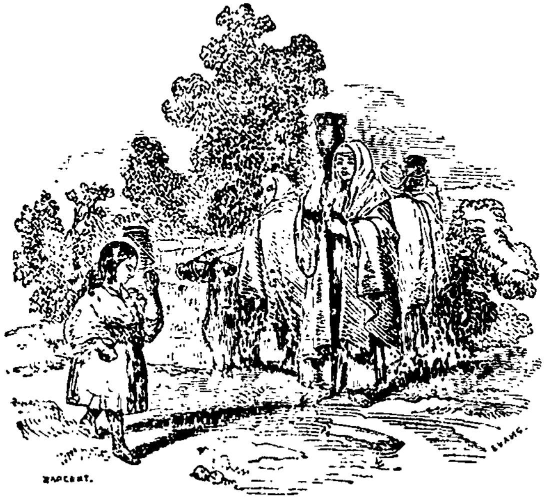
Days. The Hebrews began their day at sun-set, and reckoned to the same time on the ensuing evening for its completion. They expressed the whole day by the phrase evening and morning, or the night and day; and their three original distinctions of the day were into morning, noon, and night, it not having yet been subdivided into twenty-four hours. Afterwards, the Jews and Romans divided the space between the rising and setting of the sun into four parts of three hours each. Their hours differed from ours in this particular, that ours are always equal, being the four and twentieth part of the day, but with them the hour was a twelfth part of the time which the sun continues above the horizon. This time being longer in summer than in winter, their summer hours were longer than their winter ones. The *first hour* began at sun-rise, noon was the *sixth*, and the *twelfth* ended at sun-set. The *third* hour divided the space between sun-rising and noon; the *ninth* divided that which was between noon and sun-set. They distinguished also between the *two evenings:* the first beginning at noon, and reaching to the setting of the sun; the second commencing at sun-set; and the space from noon to sunset they called *Been haarubeem*, *i. e.* between the two evenings. The *night* was divided into four parts, called *watches*, each of which lasted three hours. The first began at sun-set, and was termed the *beginning of the watches*, or the *evening;* the second portion of time was the *middle watch*, or *midnight;* the third is sometimes called the *cock-crowing;* and the fourth the *morning watch.*

SECTION V.

ORDINARY PURSUITS OR OCCUPATIONS OF THE ISRAELITES.

Ordinary pursuits.

The Israelites may be said to have been chiefly agriculturists, an employment to which all the ages of antiquity seem to have been most addicted, and which, while it is the most natural, may also be regarded as the most healthful of all occupations. The primogenitor of the human race, even in a paradisaical state, was directed to cultivate the soil; for, however the spontaneousness of its productions might have rendered his diligence unnecessary to *its* improvement, *his* advantage both in body and mind were undoubtedly promoted by this arrangement. The wealth of the patriarchs, which was sometimes by no means inconsiderable, consisted principally in cattle; and hence arose the solicitude they always displayed in their various migrations, to find wells and cisterns of water. They appear to have been industrious, and as the natural concomitant, simple in their mode of living. Their goats and sheep, and horned cattle, camels, and asses, shared their chief attention; and the produce



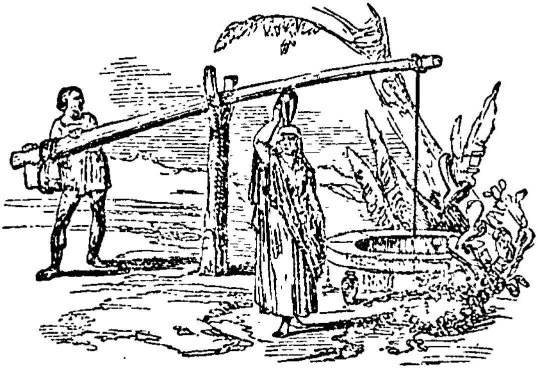
[Arab Girls bearing Water.]

of the field and of the flock supplied their table, without the refinements of a luxurious cookery. In the same manner the tribes, with little exception, were husbandmen and shepherds; and from these humble, though, in that age, by no means undignified employments, sprang their most distinguished men.

Agriculture. In the promised land, the Israelites possessed a soil adapted to their taste and simple habits. There were extensive plains suited to tillage and pasturage, and hills and mountains proper for the cultivation of the vine and of fruit trees. The climate also was congenial, the country being defended from the Arabian deserts by lofty mountains, and refreshed from the Mediterranean by acceptable breezes: and though the rain be seldom, it falls with a calculable regularity. The dews in the meantime, during the intensity of summer, are abundant. The Israelites had large crops of wheat and barley, productive vineyards, and plenty of oil and honey.

Flocks and herds. Their flocks were attended not only by servants, but frequently by the sons and daughters of the owner, and not uncommonly by himself. In the summer they occupied the loftier parts of the country and the mountainous districts; in the winter they sought the valleys; so that the shepherds, whose perpetual watchfulness was required, were exposed to every change of season and of weather. "In the day," says Jacob, "the drought consumed me, and the frost by night." So the shepherds were keeping watch over their flocks by night when the Saviour was announced by the angel. Constant and close attendance familiarized both the shepherd and sheep to each other. He gave them names as we do to individual horses and dogs, and they knew his voice, so that whenever he wished to remove from one place to another, he called them together and marched, staff in hand, at their head. All this is beautifully illustrated in John, x. 3—5. They not only protected the flock, but dug wells for them, to which they were conducted from time to time. Of this the patriarchal age furnishes instances in sacred biography. Sometimes several shepherds had one well in common, as in Gen. xxix. 2, 3. The flocks were watered twice a day, at noon and sunset. Water being very valuable in that sultry region, became an emblem of rich blessings, so that God himself is styled a "fountain of living waters" (Jer. ii. 13; xvii. 13); and the prophet Isaiah says, "Therefore with joy shall ye draw water out of the wells of salvation."

From their flocks they derived, as we have intimated, ample means of subsistence and comfort. Milk, cheese, various food and raiment, were their produce. The time of sheep-shearing was always a great occasion, when they were collected in folds, and large companies assembled and made a complete festival of several days' continuance (2 Sam. xiii. 23).

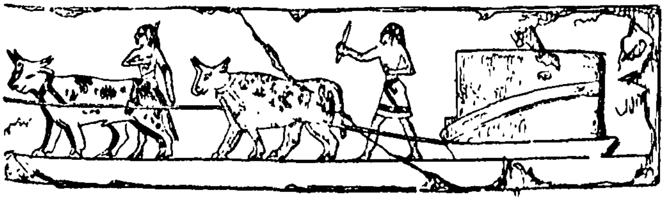


[Well.]

The *plough*, in ancient times, was probably very similar to that which is now used in eastern countries, but was far less complex than ours. It was easily lifted by a man with one of his hands, and was so light as to make but a trifling furrow. The ploughshare was a piece of iron fixed at the end of the shaft that lay flat. Sometimes it had but one, at other times two handles, standing nearly upright, with a slanting pole or beam at the bottom, to which the yoke was attached. The *share* resembled a short sword, and might easily be beaten into it (Isaiah, ii. 4; Joel, iii. 10). The management of so slight and unsteady a plough required constant attention, and illustrates the Saviour's language, Luke, ix. 62. The plough.

The ground was levelled with a *harrow* of very rude construction. Sometimes a heavy piece of wood to level (Is. xxviii. 24, 25), sometimes a wicker-drag, or brushwood. The harrow.

The usual beasts of labour were bulls and cows, he-asses and she-asses. When a bull became restive, a hole was bored through his nostrils, and a ring of iron or twisted cord fixed in it, to which a rope was fastened to pull and manage the animal. Animals used.

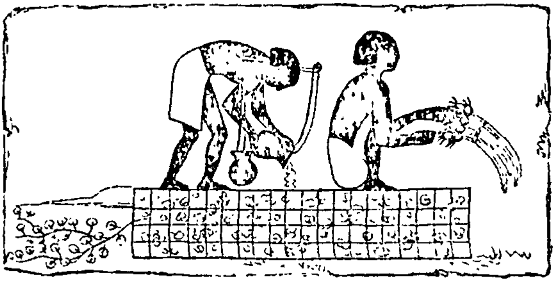


[Egyptians conveying Stones.]

This is referred to in the address to the King of Assyria, "Because they rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and I will turn thee back by the way which thou camest" (2 Kings, xix. 28). The yoke was fixed over the neck. The ox and ass were not allowed to be yoked together, the ox being a clean beast and the ass unclean; moreover their strength is dissimilar.

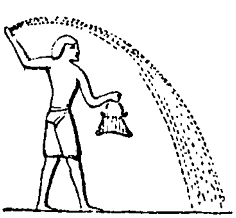
Ox-goad. The *ox-goad* was a pole, seven or eight feet long, having at one end a flat piece of iron for cleaning the plough, and at the other a spike for spurring on the animal. It was sometimes used as a spear in war.

Sowing. *Sowing* was commonly begun about the end of October, but barley might be committed to the ground in January or even February. The grain became ripe soon after the latter rains were over, so that on the second day of passover a barley-sheaf was presented as an offering of the first fruits of the harvest.

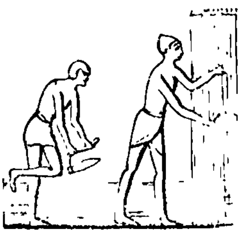


[Planting and Sowing.]

Harvest. After this, *reaping* commenced; first the barley, then the wheat.



[Sowing.]



[Reaping.]

The time of harvest was seven weeks, from the passover till pentecost, which generally happened near the beginning of June.

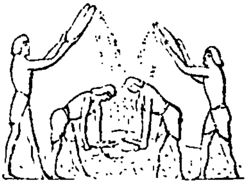
Threshing-floor. The grain was then carried to the *threshing-floor*, in waggons or on beasts. The waggons moved only on two wheels, resembling modern carts. The threshing-floor was in the field, on a rising ground, exposed to the winds, and was beaten hard with a roller. A flail was used to thrash out the lighter grain; oxen or the threshing-machine being employed for the heavier.

Threshing-instrument.

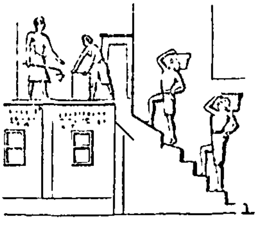
The *threshing-instrument* was usually formed as follows: four pieces of timber were conjoined in a stout square frame, and three or four heavy rollers, with axles at each end, reaching across and turning in its opposite sides. Each of the rollers had round it three iron wheels, cut into sharp teeth, like a saw, or armed with thick pieces of the same metal protruding six inches all over the surface. Then a seat was raised over the frame for a man to direct the oxen round the floor. The front part of the machine was turned upwards, so as to pass along without becoming choked with the straw. The *cart*, mentioned in Isaiah, xxviii. 27, 28, was only some particular form of this instrument.

Winnowing.

The *winnowing* of the grain was accomplished by throwing it up before the wind with a fork or shovel: the straw being cut up by the threshing-machine, readily flew off with the chaff. The grain was then cleared with a sieve: a kind of fan was also used to drive away the straw and chaff. The straw less broken was laid up for the use of the cattle. The chaff was burned, but the wheat was stored up in granaries. The annexed cuts represent the winnowing and the housing of the corn.



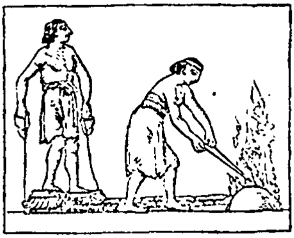
[Winnowing.]



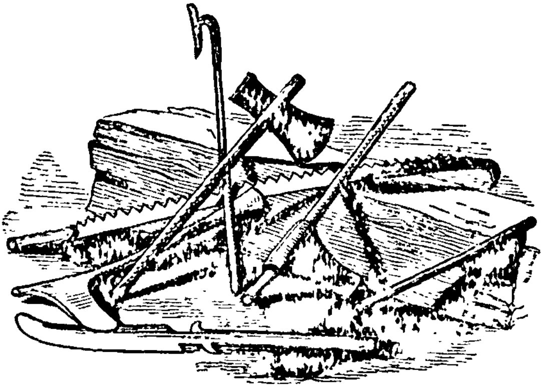
[Granary.]

Handicraft employments, trade and commer

This singular people seem to have had scarcely any notions of trade, manufactures, and commerce. Their own land was adequate to their maintenance, and the tribe of Zebulon only occupied sufficient of the sea-coast to feel a temptation to traffic. In some of the arts, however, they appear to have been well skilled,—as the melting of metals, cutting and engraving precious stones, casting of figures, joining, embroidery, and the making of tapestry. Bezaleel and Aholiab are particularly celebrated as the persons who were engaged in the construction of the tabernacle; but it must be admitted that they seem to be solitary instances of proficiency at that time, and miraculously directed. None of the people were artificers by profession previous to the times of the kings, nor, in fact, would many of the trades have been of much service to them in their mode of living. David, however, left a great number of artificers in his kingdom, who were employed by Solomon; and after the division of the two kingdoms, there is evidence of there having been an ample supply of them. The inspired history speaks of "craftsmen and smiths" carried away from Jerusalem by Nebuchadnezzar (2 Kings, xxiv. 14, 16); and the prophet Isaiah (ch. iii. 3) mentions "the cunning artificer." As this subject is, however, deserving of a more extended notice, we proceed to observe, in the words of Dr. Nevin, that "agriculture was rendered, by the very constitution of the state, the necessary occupation of the great mass of the people. Hence there were not with them, as with us, large classes of men employed altogether in the different mechanic arts, or in the business of commerce. Tradesmen and merchants, who make up so respectable a portion of the community in our country, were, for a long time, of almost no account in theirs; and, in fact, could not be said to have been known at all, as distinct, regular orders, in the system of society. This state of things underwent a little alteration after the time of Solomon. Tradesmen grew more



[Working in Metals.]



[Ancient Building Tools.]

Commerce.

numerous, and began to form, in some measure, a separate class of citizens. Commerce, also, with foreign nations became, in some degree, and especially at two or three different periods, an object of attention. It was not, however, until the time of the captivity that the character of society was very materially changed. After that event a great number of Jews became merchants, and travelled, for the purposes of traffic, into all countries. It grew common, also, to learn particular trades; and hence we find them frequently mentioned in the New Testament.

Merchants.

"It may be asked, how the inhabitants of the cities were employed in those times, when we suppose merchants and tradesmen to have been so few in the land. The answer is, that cities then were generally very small, and pretty much filled with husbandmen. Their small farms lay scattered over the country round, and their chief care was to attend to their cultivation. (Judg. xix. 15, 16.) Several of them belonged to the Levites, who had their particular employment in another way. Some of the larger ones, only, discovered something of the mercantile character; while a *few* artists might possibly be found in many, if not all. This, however, was not enough to give any importance to either kind of occupation, as forming a distinct profession in society.

Small farms.

"Among the earlier Jews, a great many articles that we are in the habit of getting made for us by different tradesmen, were manufactured in every man's own family, as they were wanted. The women spun and wove, besides doing every sort of needle-work: thus clothing was made for the whole family. And as it was common to wear on the head only a mitre of cloth, and on the feet only a pair of simple sandals, the whole dress could be very easily provided, without the smallest assistance from abroad. Thus nobody wanted a *weaver*, a *tailor*, a *hatter*, or a *shoemaker*. A good housewife, with *us*, will dispense with the services of a *baker;* but among *them* the very worst could look no further than her kitchen for a *miller*. The common tools, also, that were wanted in farming, and most of the common articles of furniture in their houses, were so simple, that a man of usual ingenuity would not often think of betaking himself to the skill of another to have them made. Still, there were always some things that needed more than common art; and, accordingly, the country was never entirely without men who employed themselves in a few of the more difficult trades. There were carpenters, hewers of stone, and various workmen in gold, silver, brass, and iron. The building of the tabernacle in the wilderness needed some such artists of considerable skill. At that time, however,

Home manufacture.

Common arts.

The tabernacle.

there was probably a greater proportion of them among the people than afterwards, as, no doubt, the service of many had been employed in this way in Egypt, which country had already made very great progress in the knowledge of various arts. After their settlement in Canaan, there was comparatively little demand for superior skill. The artists, accordingly, seem to have held no very high character for ability in their several trades. Many of them, probably, only turned their attention occasionally to such business, while a great part of their time was spent in other pursuits. Hence, when the temple was to be built, it was thought necessary to procure masons and carpenters from Hiram, king of Tyre. (1 Chron. xiv. 1.)

Effect of the Babylonish captivity.

"During the captivity, many of the Jews found themselves, in a great measure, shut out from their old manner of life, and so were compelled to apply themselves to arts and merchandise. And as, ever after, their condition was less settled than before, and very many of them were continually scattered among different nations, it became more and more fashionable to learn trades, as the best means of supporting themselves in all circumstances; so that, at last, it came to be a doctrine of their wise men, that all parents were bound to teach their children some kind of handicraft, whether they expected them ever to use it or not. Accordingly, we find in the New Testament, that Joseph was a carpenter, and that our Saviour worked at the same trade. So Paul, also, was by trade a tent-maker, though his birth and education were such that he did not probably suppose, when he learned the business, that he should ever be called upon to employ his skill in this way for a support; but when he was taught to count all things but loss for Christ, and went forth from city to city, persecuted and poor, this humble employment was turned to most serviceable account.

Commerce not encouraged by Moses.

"Commerce with foreign nations was not forbidden by the law of Moses; but, at the same time, it was not encouraged in the smallest degree. The reason of this was, that the Jews might be kept as far as possible from mingling with other nations, so as to avoid the danger of falling into their idolatries, and to remain a completely separate people, until the wise purposes of God should be answered. Traffic among themselves, of course, was carried on, upon a small scale, from the earliest times. Hence we hear from the first of *weights* and *measures*. Solomon ventured to go far beyond this limited usage of trade: he carried on a traffic with Egypt for horses, and sent forth a number of vessels, by the way of the Red Sea, to the distant countries of Ophir and Tarshish, which

Solomon's commercial enterprises.

brought him in amazing wealth. After his time the Jews seem, till their captivity, to have kept up some trade with other people, though it fell far short of what was carried on while he governed the nation.

Exports. "Wheat, honey, oil, and balm, are mentioned as articles that were carried out of the country, in traffic with other nations. (Ezek. xxvii. 17.) No doubt the wine, also, which it yielded so abundantly, of the best quality, was to some considerable extent turned into profit in the same way. (2 Chron. ii. 10, 15.) **Imports.** In return for these and other commodities, a variety of foreign productions were introduced into the land. In the days of David and Solomon, the principal materials for the building of the temple were thus brought from the kingdom of Tyre. We read that, for this purpose, cedar and fir and almug trees were hewed on Lebanon, and floated on great rafts to Joppa. (2 Chron. ii. 8, 16.) Part of the mountains called Lebanon belonged to Palestine itself; but it seems that the most valuable timber of the kinds just mentioned grew on that part of their long range which fell within the territories of Hiram, the Tyrian king. What the *Almug* or *Algum* trees were, cannot now be known. Vast quantities of gold, silver, brass, iron, and all manner of precious stones, were collected by David from different quarters. From Ophir and Tarshish the ships of Solomon brought gold, silver, precious stones, almug wood, ivory, apes, and peacocks. The commerce with Egypt brought in a large supply of horses and linen yarn; while great companies of camels came, time after time, loaded with every fragrant spice, from the farthest regions of Arabia,—such as cinnamon, cassia, frankincense, and myrrh. So plentiful was the introduction of foreign treasures of every sort into the country, in the days of this prosperous monarch, that he is said to have made 'silver to be in Jerusalem as stones, and cedars as the sycamore trees that were in the vale, for abundance.'

Measures, weights, and coins. "It would be very desirable, in reading the Scriptures, to have a correct acquaintance with the systems of *measures*, *weights*, and *coins*, which regulated, in different ages, the ancient traffic of the East. On this point, however, our knowledge never can be very complete or satisfactory. These matters have ever been subject to gradual alteration and change, and antiquity has left us but few notices that can help us to determine anything more than mere names. Models, indeed, of the different weights and measures, as they were fixed in the time of Moses, were laid up in the tabernacle, and afterwards in the temple, to be kept as perpetual standards, under the care of the priests. But all these were destroyed when the temple was burnt the first time; and after that period the whole ancient system was either entirely given up, or at least in a great measure modelled anew, from the systems of other nations. Thus the most ancient weights and measures mentioned in the Old Testament are left to be determined from the mere slight notices of Scripture itself. Those mentioned in the New Testament are not attended with so great difficulty, though by no means free, in every case, from uncertainty of a similar sort.

Measures of length.

"Measures of Length were at first taken from various parts of the human body. So far, then, as we can determine these parts, we may make a probable guess about the length of the measures; yet it will be *only* probable, because such measures, though suggested at first by the parts from which they are named, become sometimes gradually settled into lengths that vary considerably from their original natural standards. Measures of this sort were the Digit, the Palm, the Span, and the Cubit.

"A *Digit* was the breadth of a man's finger or thumb. A *Palm*, called commonly a *hand-breadth*, was equal to four finger-breadths or digits. A *Span* was equal to the distance between the top of the thumb and the top of the little finger, when they were stretched as far as possible apart: it was as much as three hand-breadths. A *Cubit* was, as one opinion supposes, the distance between the elbow and the wrist of a man's arm; according to another, it was the length of the whole arm, or, at least, from the elbow to the knuckles. It is plain that *two* cubits are mentioned in Scripture, one longer than the other, as much as a hand-breath; the great difficulty is, however, to determine which of these is the oldest and most common. (Ezek. xl. 5.) It has been, nevertheless, pretty generally agreed to reckon a cubit about a foot and a half of our measure, so as to consider four of them equal to the common height of a man. Ezekiel mentions a measure called a *reed:* it was equal to six cubits of the longer kind.

"In later times, other measures were introduced. The *Furlong* was borrowed from the Greeks: it was one hundred and twenty-five paces in length, equal to the eighth part of a Roman mile. This *Mile*, which is the one intended in the New Testament, being equal to eight furlongs, was, of course, made up of one thousand paces, and was about one hundred and fifty yards shorter than a common English mile. A *Sabbath-day's journey* was about seven furlongs; that is, a little less than a mile. This was a measure invented by the Jews, to determine precisely how far a man might go on the Lord's day, without breaking the commandment. (Ex. xvi. 29.)

"Hollow Measures were of two kinds, as they were used for liquids or for dry articles. Sometimes, however, the same measure was used for both, as we use the gallon and quart. For dry articles, the common measures, in early times, were the Cab, the Omer, the Seah, the Ephah, and the Homer: for liquids, the Hin, the Log, the Bath, and the Homer, seem to have been the most important in use.

Measures of capacity.

"The *Cab* was one of the smallest measures, though it is thought by some to have held more than our quart. The *Omer*, we are told, was the tenth part of an ephah, and must, therefore, have contained a little more than five pints. An omer of manna was the allowance of daily food to each Israelite in the wilderness. The *Seah* held somewhat more than our peck, and was the third part of an ephah. It is called, in our translation of the Bible, simply a *measure;* thus Sarah is requested by Abraham to take three *measures* of fine meal and knead it (Gen. xviii. 6); in which passage this particular kind of measure is mentioned in the original. The same measure is to be understood in Matt. xiii. 33, and Luke xiii. 21. The *Ephah* contained three seahs, or about three pecks and three pints of our measure. We are told that it was equal to ten homers. (Ex. xvi. 36.) The *Homer* held ten ephahs, or about eight of our bushels. It was the largest dry measure. The Greek *measure*, mentioned in Rev. vi. 6, held only a quart.

Dry measures.

"Measures for liquids seem to have been rated, at first, by the number of egg-shell quantities which they could hold. The smallest was perhaps sufficient to contain but one or two such quantities. A *Log* held six egg-shells full. A *Hin* was equal to twelve logs, or as much as seventy-two times the quantity of a single shell. This would be about five quarts of our measure. A *Bath* was equal to six hins, or seven and a half of our gallons. The *Homer*, accordingly, which was used for liquid as well as for dry articles, contained ten baths as well as ten ephahs, and was, of course, something larger than one of our hogsheads. We are to remember that the capacities of all these ancient hollow measures are determined only according to probability. There is by far too little information on the subject to settle the matter, in any case, with precise and solid certainty.

Liquid measures.

"In the times of the New Testament, a *Bushel* was in use. It was the Roman bushel, which contained only a peck in English measure. The *Firkin*, mentioned in the account of our Saviour's first miracle, was a Greek measure, and held about as much as the ancient bath, or ephah; that is, seven and a half gallons. (John, ii. 6.)

"It was a long time before men began to coin money, as is common now. Gold and silver were very early used in

Weights.

Weights. selling and buying; but they were always *weighed*, like other articles of traffic; so that every piece, whatever its shape might be, was valued just according to its purity and its weight in the balance. In this way, we read that Abraham *weighed* the silver which he paid for the field of Machpelah. (Gen. xxiii. 16.) While this method continued, it was common for such as were employed in traffic of any kind, to carry with them a pair of balances, and different weights, in a sort of pouch or bag. These weights were generally stones. Hence the meaning of those laws which forbid divers weights in the bag, or unjust balances, becomes clear. (Lev. xix. 36; Deut. xxv. 13, 15; Prov. xvi. 11.) Wicked men sometimes carried a different set of weights with them: one class was too light, and with these they sold; the other, too heavy, and with these they bought: thus defrauding others in all their dealings. 'Shall I count them pure,' the Almighty says of such, 'with the wicked balances, and with the bag of deceitful weights?' (Mic. vi. 11.)

"From this early manner of using silver and gold, we find that all the terms used in the Old Testament to signify the value of different sums of money are merely the names of common weights. The most important of these weights was the *Shekel*. The name itself signifies simply *a weight;* which shows that it was very ancient and very much in use. We are not able to know exactly what was its weight before the captivity; for, although the same name was continued long after, even down to the time of Christ, there is much reason to believe that the shekel of early times weighed less than the later one. This last weighed nearly half an ounce; the other, therefore, was probably a good deal under that weight. There was, besides the common shekel, a royal one, called 'the king's shekel,' which seems to have been considerably smaller than the other. A *Gerah* was the twentieth part of a shekel. (Ex. xxx. 13.) There was also a weight called the *Bekah*, or half-shekel. A *Pound* is supposed to have been equal to sixty shekels, and a *Talent* to three thousand. By these different weights both silver and gold were counted, and so valued according to their purity and their scarcity, as it was greater or less at different times. A shekel of silver, according to the later estimation of that weight among the Jews, would be about equal in value to our half-dollars; and so, before the captivity, must have been, in all probability, considerably below that rate.

Coins. "After the captivity, the Jews became acquainted with *coins*, or stamped money. The most ancient coin of which we have any knowledge was the *Daric*, a Persian coin, stamped by royal authority: the *Drams* mentioned in Ezra and Nehemiah were this kind of money. The Jews began to coin money for themselves, in the time of the Maccabees, not quite one hundred and fifty years before Christ. A Greek coin, called a *Stater*, was then in common use, and was supposed to be about equal in weight to the early shekel. Accordingly, when the Jews struck off their coin, called after the ancient weight, the *Shekel*, it was made just as heavy as the stater, though, as we have said, it is most probable that the old shekel was considerably lighter. The new shekels were coined both in silver and in gold, and some of them remain to this day. The '*piece of money*' which Peter found in the mouth of a fish was one of the staters mentioned above, equal in value to a shekel of that time, and so just enough to pay the tribute money for two persons. (Matt. xvii. 27; Ex. xxx. 13.) The fourth part of a stater was equal to a *Drachma*, among the Grecian, and to a *Denarius*, or penny, among the Roman coins. This last, in the time of our Saviour, had stamped upon it the head of Cæsar. (Matt. xxii. 20.) In value it was about twelve and a half cents of our money. The Roman *Farthing* was in value one-tenth of their penny, and not quite equal to one cent and a half among us. It was used to signify the smallest value, as the price of a couple of sparrows. (Matt. x. 29.) A smaller piece of money, equal only to a fourth part of the last, is sometimes mentioned under the same name. (Matt. v. 26.) The smallest of all was the *Mite*, two of them being equal but to one farthing of the least kind: this was the widow's offering. (Mark, xii. 42.)

"Silver and gold, anciently, were far more scarce than they are now; and, of course, the same weight would be far more valuable. This ought to be remembered, in reading the Scriptures."

For the convenience of reference, we here subjoin a summary of the Hebrew money, weights, and measures, from Prideaux, of which further information may be obtained from Brerewood, Bernard, and others.

JEWISH MONEY.

	£	s.	d.	q.
The gerah	000	00	01	3
The Hebrew drachm	000	00	09	
Two drachms made a bekah	000	01	06	
Two bekahs made a shekel	000	03	00	
Sixty shekels made a mina	009	00	00	
Fifty minas made a talent	450	00	00	
A talent of gold, sixteen to one	7200	00	00	

[B. A.]

JEWISH WEIGHTS.

	lb.	oz.	gr.	dec.
The gerah	000	00	10	95
The Hebrew drachm or zuza	000	00	54	75
Two zuzas made a bekath	000	00	109½	
Two bekaths made a shekel	000	00	219	
An hundred shekels made a mineth	050	00	00	
Thirty mineths made a talent	1500	00	00	

MEASURES OF LENGTH.

	Eng. Feet.	Inch.
The Hebrew cubit, somewhat more than	0	21
The zerith, or span, a little more than	0	30
The span of a cubit, a little above	0	7
The palm, or hand's-breadth, somewhat above	0	3
The fathom, which makes four cubits, above	7	0
Ezekiel's reed, which was six cubits, above	10	0
The ancient measuring-line, or chain, which was eighty cubits, above	145	0
A Sabbath-day's journey, two thousand cubits	3648	0

	Miles.	Paces.	Feet.
An Eastern mile, four thousand cubits	1	10	0
A day's journey generally computed much about	33	0	0

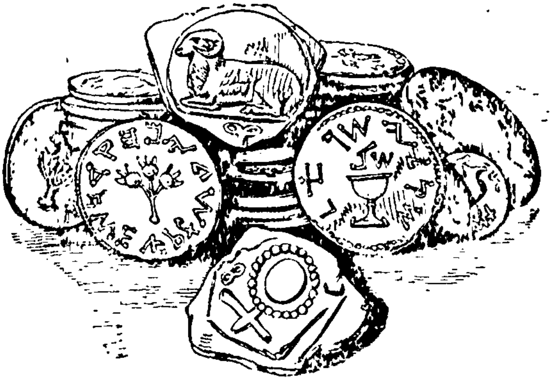
MEASURES OF CAPACITY.

DRY MEASURES.

The cab contained a quarter of a peck.
The omer, or gnomer in the Hebrew, was the tenth part of an ephah.
The ephah is computed to be about our bushel; and
The homer is supposed to be ten.

LIQUID MEASURES.

The log came near to our pint.
16 logs made a hin, which answered our gallon,
6 hins made a bath, which was about six gallons; and
10 baths made a homer, which was sixty.



[Silver Shekels.]

CHAPTER V.

THE TABERNACLE IN THE WILDERNESS.

Prevalence of Theistic notions, and religions worship.

So far as we have hitherto been able to ascertain the state of mankind, it appears that every nation has recognized the existence of some overruling divinity, and adopted some form of worship: for in those very few instances which might be pleaded as exceptions to this statement, it may be fairly presumed, even though it could not be satisfactorily proved, that the opportunities of observation have in those cases been few—or the persons who have given the report were either considerably disqualified, or indifferent to the inquiry—or the modes of imperfect worship sometimes adopted by newly-discovered regions have been mistaken for the ordinary observations of civil life or parts of a domestic economy, through the existing ignorance of the language, manners, dispositions, and other peculiarities of uncivilized tribes. This universal tendency to religion may not only be regarded as resulting from its early establishment among the Israelites, but in the traditions of a great part of the globe may be distinctly traced the fragments of the Jewish economy in the mutilated forms of service, and the distorted features of truth. It must ever, therefore, be an interesting pursuit to ascertain the worship of that extraordinary people, who were under the peculiar superintendence of Providence during the first ages of their existence, and whose history is so intimately connected with the great moral revolutions of the world. We are thus naturally guided to a consideration of the TABERNACLE, which was erected among them in the wilderness.

Origin of religious tendencies.

Tabernacle.

Signification of the name.

The Hebrew term properly signifies a *Tent*, corresponding with the Latin tabernaculum, and the Greek Σκήνη, and was originally applied to the temporary habitations of the patriarchs. Philo calls it very appropriately φορετον ιερον, "a portable temple." The Israelites had two tabernacles, the one the tabernacle of the congregation, which was appropriated to secular uses, the other the tent, or tabernacle of testimony, called also the tabernacle of the Lord, which was devoted to religious purposes.

It was during the extraordinary intercourse with God, which

Orders given to Moses respecting the tabernacle.

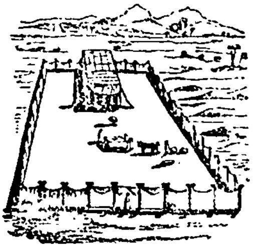
was accorded to Moses in the mount, that the illustrious legislator received particular orders respecting the construction of the tabernacle, with its sacred vessels, to execute which he desired the people to bring in their several offerings for materials, appointing two principal architects, Bezaleel and Aholiab, to complete the design. In six months from the commencement of the work, and on the first day of the first month, in the second year of the departure from Egypt, the erection was finished, and its whole interior miraculously occupied by a cloud of glory. When Moses, after some time, was able to enter within, he was divinely instructed on the subject of its future services, and afterwards solemnly consecrated Aaron and his family to the priestly office. At the expiration of eight days, Aaron presented his first burnt-sacrifice for himself and the people, on which occasion fire descended from heaven in token of acceptance, which was ever after, by an express appointment, to be preserved from extinction. Although, in the patriarchal ages, altars, mountains, and groves were used for worship, and even from the creation of the world particular spots were appropriated to the engagements of piety, we have here a record of the first most remarkable building specially appointed by God himself for his own service, reared under his providential superintendence, and honoured with the glorious manifestations of his presence. And though it be true that a devout spirit will realize the whole universe as the great temple of the Almighty, and consecrate, by an appropriating faith, every spot and every object, every plain and every mountain, every grove and every copse, every stone and every star, in some sense, as the altar of sacrifice on which to present the animated offerings of gratitude, love, and praise; and though it be also true that the infinite God fills immensity with his presence, and eternity with his duration, and cannot be circumscribed within walls, or limited by place, it is nevertheless certain, that he has, for the wisest reasons, chosen to secure the honour due to his name amongst a race of beings, whose religion, when too diffuse and undefined, is apt to be dissipated, by commanding the erection of buildings in which appointed forms of worship should be observed; that by their fixing the attention which is so apt to wander, and forming the habits of piety, so apt to become irregular, his just pre-eminence may be established.

Its erection.

Capaciousness of a devout spirit.

Construction of the tabernacle.

CONSTRUCTION OF THE TABERNACLE.—The tabernacle consisted of an oblong square, thirty cubits in length, ten in breadth, and ten in height, having two general divisions, the holy place, and the sanctum sanctorum, or most holy, or holy of holies. The former was twenty cubits in length, and ten in width, containing the table of shew bread, the golden candlestick, and the golden altar of incense. The holy of holies, called also the sanctuary, was the same in length and breadth, namely, ten cubits, and was separated from the holy place by a veil or curtain of richly embroidered linen, suspended on four pillars of shittim wood, each overlaid with plates of gold, but having their bases of brass. This division contained the ark of the covenant. A veil of similar make, and supported in the same manner, served the purpose of a door, and separated it from the outward court. The tabernacle was enclosed on three sides, namely, the north, south, and west, by planks of shittim wood, covered with golden plates, with bases of brass, each ten cubits in height, and a cubit and a half in breadth; in number forty-eight: but so far irregularly disposed, that twenty of them were on the north, twenty on the south, and only eight on the west side; all let into one another by two tenons above and two below, and the whole compacted by two bases or cross bars along the entire length, joined by mortices. Each had five golden rings, through which were passed poles covered with gold. The east side was open, concealed only by a rich curtain: this was considered the entrance. The roof was composed of a square frame of planks or boards, resting on their bases, overspread with different kinds of coverings. The first on the inside was of fine linen, embroidered in various colours of hyacinth, purple, scarlet, and crimson: over this were coverings of goats' hair, neatly interwoven: the last consisted of sheep and badgers' skins, dyed of an azure blue or red, adapted to secure the whole from the inclemency of the seasons. These curtains were only on the sides and behind: there were none in front. The tabernacle had no window; the admission of the ordinary light being less adapted to grandeur and religious effect than artificial illumination.


[Tabernacle.]

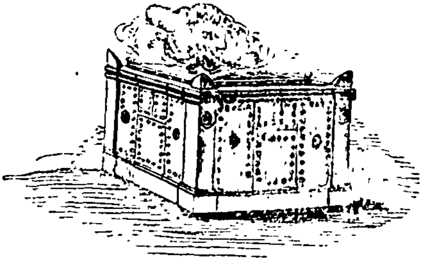
Sides.

Roof.

The court of the tabernacle.

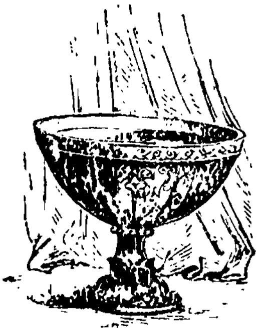
An oblong court of a hundred cubits in length, and fifty in breadth, surrounded the tabernacle. This enclosure was encompassed by sixty pillars covered with silver plates, with capitals of silver and bases of brass; ten of them stood towards the west, ten towards the east, twenty towards the north, and twenty towards the south, at a distance from each other of five cubits. These pillars were hung with curtains of twined linen thread, resembling net-work, which enclosed the tabernacle on all sides, with the exception of the entrance of the court, where a curtain still more splendid in its embroidery was disposed, twenty cubits wide, to correspond with the door-way, and sustained by four silver plaited pillars, included in the sixty named above, with capitals and bases of brass.

FURNITURE OF THE TABERNACLE.—It was in the court, and opposite the entrance, that the altar[1] of burnt offerings was to be seen, five cubits long, five wide, and three high, placed on a base of stone work, and covered, within and without, with plates of brass. At the four corners were four projecting brass plated appendages, emphatically denominated the *horns* of the altar; from each of which a grate, made of brass, was suspended, fastened with four rings and four chains. On these the wood and the sacrifice were burnt, while a pan was placed below to receive the ashes. The brazen laver was a circular vessel, formed of the polished brass which served for looking-glasses. (Exod. xxxviii. 8.) It stood between the altar and tabernacle, a little to the south, and was used by the priests to wash their hands before they officiated. The general pattern of it was probably followed in the much larger one made for the temple afterwards, and called the *molten* or *brazen sea*, which was made use of by the priests for washing their feet when they were to offer sacrifice or enter the temple.



[The altar of Burnt-Offerings.]

The brazen laver.



[The brazen Laver.]

"We may here observe, that, from the obligation of the priests to wash their feet before entering the tabernacle, and for other reasons, it has been inferred that they officiated with bare feet. It is also observed, that in the enumeration of the articles of the priestly dress, sandals are not mentioned, neither does Josephus, in his account, speak of them: we believe ourselves that the priests did officiate barefoot, knowing that it was a common mark of respect in the East to uncover the feet. The Orientals throw off their slippers on all those occasions when we should take off our hats; and not only is this form of showing respect exhibited in religious observances, but in the common intercourse of life. As to the Jews it is impossible to say, unless by inference, what they did in the tabernacle; but it seems fair to conclude that they did the same as afterwards in the Temple; and that they there officiated barefoot we have the concurrent testimony of various writers."[1]

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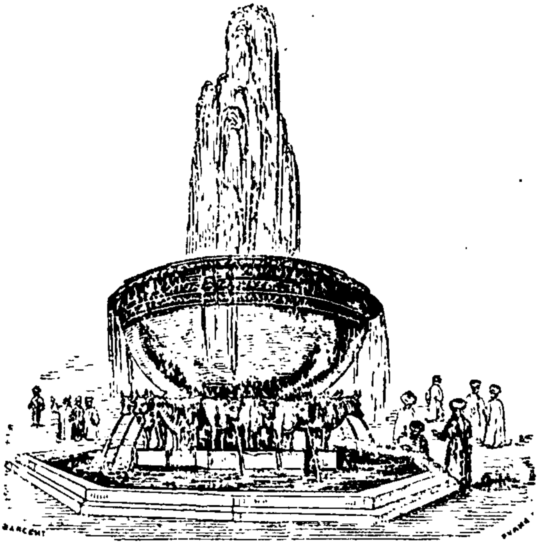
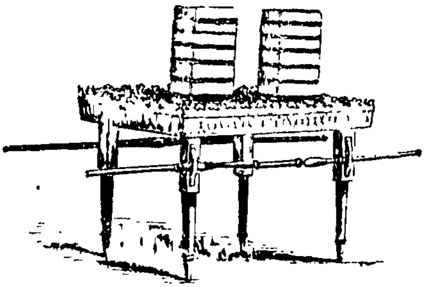
[1] See article *Altar*.



[Supposed form of the Brazen Sea.]

The holy table.

On the north side of the holy place was a table of shittim or cedar wood, overlaid with gold, two cubits in length, one in breadth, and one and a half in height. It was edged with a bordering of gold, and had a golden crown in the middle: at each end six loaves were piled up, called the shew bread, to represent the twelve



[The Table of Shew-bread.]

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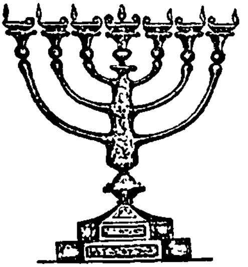
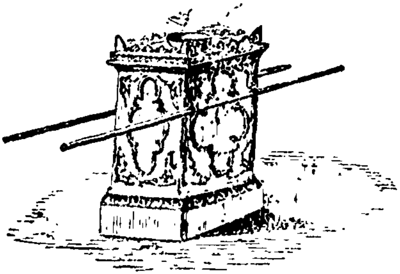
[1] Pictorial Bible.

tribes. This bread could be eaten by none but the priests, and was changed on every sabbath day. Opposite this table, to the south, stood the golden candlestick, having seven branches, besides the middle, equally distant, and each ornamented with six flowers in the form of lilies, with knobs to the same amount, resembling apples, and bowls like almond shells disposed alternately. Each branch had a golden lamp, which was regularly kindled at night, and extinguished in the morning. The altar of incense occupied the middle spot between the table and the candlestick. It was only two cubits high, and one in length, and one in breadth: over it was a crown of gold, and it was covered with the same precious metal. The incense presented each morning and evening here was of a particular composition; the officiating priest carrying a smoking censer full of fire, which he took from the altar of burnt offerings, and having placed it on this altar of incense, withdrew. Besides these there were several other brazen vessels, which need not be particularly enumerated.

The candlestick.


[Candlestick.]

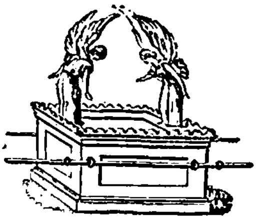
Altar of incense.


[Altar of Incense.]

The sanctum sanctorum, or *most holy place*, was highly distinguished for the ark, or the mercy-seat, which was a chest, made of shittim wood, and overlaid with pure gold, both within and without. In length, it was two cubits and a half, a cubit and a half in breadth, and the same in height. The lid which covered it was entirely of pure gold. At the extremities were two cherubim, one at each end, composed of the same mass of pure gold with the lid itself. These were represented stretching their wings, and covering the mercy-seat on high, with their faces looking towards each other. Between the cherubim "the Lord was said to dwell, for there was vouchsafed the visible manifestation of the Deity, commonly known by the name of *Schechinah.* It is a popular opinion that this Schechinah was a mere miraculous light, but one resting on no warrant either of

The cherubim.

Scripture or Rabbinic tradition. By Schechinah the rabbies certainly meant *a person*, and the comparison of Levit. xvi. 2, "I will appear in the cloud upon the mercy seat," with the vision (Zech. iii. 1) which Zechariah saw of the high priest serving before the angel of the Lord, and of both with the similar appearances so frequently recorded in the law and the prophets, leads to the conclusion that the high priest also beheld the Lord revealed in human form."[1]


[Ark of the Covenant.]

Form of the cherubim.

The cherubim are often mentioned in Scripture, and innumerable disputes have arisen respecting them among the learned, who have accommodated the derivation of the word Cherub (as of many others) to the particular rendering which they wished to assign to it. By some it has been traced to כי רביא, *as a child*; by others to רבב, *abundance of knowledge;* or lastly, to רבה, *to grow strong*. The Jewish Rabbies for the most part adopted the first notion, and described the Cherubim as winged boys, in which conception they have been followed by modern painters and sculptors, from Raphael and Michael Angelo down to the veriest dauber and chipper who has been employed for a village altar-piece or tomb-stone. From Holy Writ we learn that Cherubim were employed as the sentinels of Paradise when Adam was expelled from it (Gen. iii. 24). Moses was instructed to place Cherubim on the Ark of the Covenant. They were to cover the mercy-seat, looking towards one another, with their wings extended on both sides (Exod. xxv. 19). Hence, as the Schechinah was wont to rest upon the mercy-seat, God is described by the Psalmist as dwelling between the Cherubim (lxxxii. 2); and in more than one instance the sacred historian represents the Almighty as communing with his people from the same spot (Exod. xxv. 22; Numb. vii. 80). It must be owned that this description is not very particular, nor is it sufficient to enable us positively to decide upon the forms represented. The account of the Cherubim with which Solomon adorned his Temple (1 Kings, vi. 23), is not more precise, so that it is no wonder that the Cherubim of Ezekiel (i. 2; x. 14) differ widely from this first notion. They are composed of the face of a man, the wings of an eagle, the mane of a lion, and the feet of an ox. Such is the form in which Grotius, Bochart, and Spencer, are inclined to invest the Cherubim; and hence some of the commentators strenuously contend for the last of the three derivations, which implies *strength*, *sc.* of an *ox*.

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[1] Rev. Dr. M'Caul.

Josephus (Ant. iii. 6), contents himself with saying that the Cherubim were creatures whose exact figure was unknown to mankind; and here the question might safely be allowed to rest: nevertheless, much crude speculation has been hazarded on a subject into which Holy Writ, by its silence, appears scarcely to invite research, and from the investigation of which no profitable knowledge can ever result. Spencer has treated the subject with his customary learning, and little can be added to the matter which the reader will find in his third book *de legibus Hebræorum, diss.* 5; but other writers have indulged in the most wild and mystical reveries, and have fancifully traced the deepest mysteries of religion in the emblematical images of the mercy-seat. In closing these brief remarks on the form of the Cherubim, we may state that whatever might have been their exact form and figure, which is rendered doubtful by the different statements of the historical and prophetic writers already quoted, they seem to have been emblematical of angels.[1] The ark being a representation of the throne of God, the Cherubim attended, like courtiers, on their sovereign's person. Their faces being opposite each other was illustrative of the general idea conveyed in Scripture of the celestial service, in which the blessed respond to each other in perpetual strains of melody and praise. Their outstretched wings evidently indicate the promptitude and activity of their movements as ministering

Figurative characters of the ark.

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[1] "In the middle ages Theologians professed a far more intimate acquaintance with the spiritual world than is pretended to at present; and the several degrees in the heavenly polity were assigned with as much confidence as those in the court of an earthly monarch. With these doctors the second derivation appears to have been most in favour; and Heywood, who drew his learning from them, has stated in his *Hierarchie of the blessed Angells, Tractate* iv. *the Dominations* that

The Cherubim denote to us the *Fulnesse*
Of absolute *Knowledge* free from human dulnesse.

"According to this authority they form the second class of the first Ternion of Angels. One of them is placed over and governs each of the seven heavens; for the air generally is under the dominion of the Cherubim. The names of these chiefs and their separate provinces are these: the *Primum Mobile* belongs to *Metraon*; the *Starry Heavens* to *Ophaniel*; the *Sun* to *Varcan*; the *Moon* to *Arcan*; *Mars* to *Lamach*; *Mercury* to *Madan*; *Jupiter* to *Guth*; *Venus* to *Jurabatres*; *Saturn* to *Maion.*

——— And all these in the height they enjoy,
Have power inferior spirits to employ.

"The discoveries of more recent astronomers have created a necessity for the employment of a still greater number of celestial delegates; but the days are gone by in which this refined trifling, which almost borders on profaneness, will venture to determine on the Cherubic Viceroys who bear sway in *Vesta, Juno, Ceres, Pallas*, or the *Georgium Sidus.*"—*Smedley.*

spirits; and their eyes, fixed upon the ark, point out the reverential eagerness with which it is characteristic of them to investigate the mysteries of redemption. Maimonides ingeniously remarks, that God commanded Moses to make two Cherubim, for the purpose of inculcating into the minds of men, the doctrine of the existence of the angels: "If there had been," says he, "but one cherub placed upon the ark, the Israelites would have been tempted to conceive a great error: for they might have supposed that this was the image of God, who was to be worshipped under this particular form. They might also have imagined that there only existed one angel. But the command for the formation of two Cherubim, coupled with the declaration 'The Lord our God is one Lord,' put the matter beyond all question. It proves there are angels, but only one God; and precludes the belief of their being Gods, since there is but one God who created the Cherubim." Saurin has a beautiful passage with reference to the angels prying into the mysteries of our religion, and in allusion to this disposal of them on the ark, which we feel strongly tempted to introduce. "Les chèrubins avoient leurs regards fixez sûr l'arche. Cela marquoit l'admiration que les anges ont pour ces mystères dont l'arche ètoit la figure. S. Pierre fait allusion à cette circonstance, lors qu'il dit dans le chap. i. de sa première Epître Catholique que *les Anges se courbent pour regarder jusques aux fonds des Mystères de l'Evangile.* C'est une belle idée de la religion Chrétienne. Les anges sont élevez au comble du bonheur et de la gloire. Ils contemplent Dieu face à face, et puisent ainsi la lumière et la vérité dans leur source. Ils voyent sa magnificence dans cette gloire èclatante qu'il fait briller à leurs yeux. Ils voyent sa bonté dans ces graces dont il les comble. Ils voyent sa justice dans les supplices qu'il inflige aux anges rebèlles. Ils voyent sa sagesse dans la conduite de cet univers. En un mot tout ce qui est capable de remplir l'esprit, et de satisfaire la cœur, est proposé à ces bienheureuses intelligences. Cependant au milieu de tant d'objets ravissans, au milieu de tant de félicité et de tant de gloire, les anges veulent être témoins de nos mystères. Ils trouvent Dieu plus grand sur la terre, dans ces exploits inouîs qu'il fit pour notre salut, que dans la pompe céleste qui l'environne; et oubliant, pour ainsi dire, ce qui fait le bonheur de l'eglise qui triomphe, ils viennent chercher parmi nous dans l'eglise militante de quoi nourrir leur admiration"—*i. e.*, "The cherubim had their eyes fixed upon the ark, which shows the admiration and reverence of the angels for those mysteries typified by the ark. St. Peter alludes to this circumstance when he says, in the first chapter of his first epistle, *which things the angels desire to look into.*

Opinion of Maimonides.

Saurin's remarks.

Peter's observations.

This suggests a fine idea of the Christian religion. The angels are exalted to the summit of blessedness and glory, beholding God face to face, and thus draw light and truth from their fountain. They behold his magnificence in the glory that beams on their eyes. They see his goodness in the blessings with which he loads them. They witness his justice in the punishment he inflicts upon the rebel angels. They contemplate his wisdom in the general superintendence of the universe. Everything, in a word, capable of filling the mind, and of gratifying the heart, is presented to these happy spirits. But in the midst of these attractions, in the midst of all this felicity and glory, the angels desire to witness the mysteries of our religion. They find that God is even greater on earth in those astonishing exploits which he performed for our salvation, than amidst the celestial pomp that encircles him; and forgetting, so to speak, the blessedness of the church triumphant, they come down into the church militant, to search among us for objects to engage their admiration."[1]

Contents of the ark.

As to the contents of the ark, it has generally been supposed to have been appropriated to the law, or tables of the covenant, and St. Paul seems to imply it contained also the golden pot that had manna, and Aaron's rod that budded (Heb. ix. 4). Some, however, have interpreted the expression to signify *near*, not *in*, or *within* the ark. It has been said, that it is most probable, since Moses only mentions the volume of the law, that, in the times of Moses and of Solomon this only was deposited in the ark, but that Aaron's rod and the golden pot of manna were afterwards introduced. But in support of the interpretation of the Apostolic phraseology, as indicating only their being placed *near* the ark, it has been stated—1. That the same word *Mitzad* is used where it is said that the Philistines sent back the ark with an offering of jewels of gold, put in a coffer *by the side of it*, where it is certain the word must be understood of the outside, not of the inside; 2. The ark was not large enough to hold the volume of the whole law of Moses, with the other things placed in it; 3. The design of laying up the original volume of the law in the temple was, that it might be reserved as the authentic copy by which all others were to be corrected, and consequently it must be so placed that access might be had to it on all occasions requiring it, which could not have been done, if it had been put within the ark, and shut up there by the cover of the mercy-seat over it, which was not to be removed; 4. When Hilkiah, the high priest, in the time of Josiah, found the copy of the law in the temple, nothing is said of the ark, nor is it there mentioned as taken from thence, but as found elsewhere in the temple.[1]

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[1] Saurin, Disc. Hist. 54.

Encampments of Israel about the tabernacle.

Speaking of the tabernacle in general, Calmet observes, "This tent was, as it were, the dwelling of the God of Israel, who was considered as residing in the midst of the camp. Round about it were encamped the tribes, Judah, Zebulun, and Issachar to the east; Ephraim, Benjamin, and Manasseh to the west; Dan, Asher, and Naphtali to the north; Reuben, Simeon, and Gad to the south. The tribe of Levi being entirely employed in sacred service, were placed all round the tabernacle: Moses and Aaron were to the east; the family of Gershon, west; that of Merari, north; and that of Kohath, south."

It may be further remarked, that the heathen nations regarded their temples as the houses of their gods, taking the hint, no doubt, from the Jewish tabernacle.[2] Hence *ædes deorum* is their most usual term for a temple, or place of religious solemnity.[3]

Whether the tabernacle was an imitation of Egyptian worship.

A question of considerable interest has been often agitated among theologians and critics; namely, whether the tabernacle, with its ark and other sacred vessels, were constructed in imitation of the Egyptian and other idolatrous worship; the affirmative of which is particularly, and with much zeal, maintained by Spencer,[4] who represents the Deity as condescending to imitate in some degree the system of worship paid to false gods, but with such alterations as tended to correct and purify the superstitions of his people, and thus to check at the proper point their lamentable propensity to idolatry. We shall abridge his arguments, and enumerate some reasons by which they may be confuted.

Spencer's arguments respecting the ark.

Spencer begins by alleging that it was a custom among the Egyptians, and other ancient nations, to convey the images of their gods in tents, or portative temples, either to do them honour or to secure their perpetual presence. This he demonstrates by the teraphim of Laban, the testimony of Apuleus, a passage from Virgil, and other citations: but especially the words of Amos (chap. v. 26, compared with Acts, vii. 42, &c.) "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves." Here he quotes a

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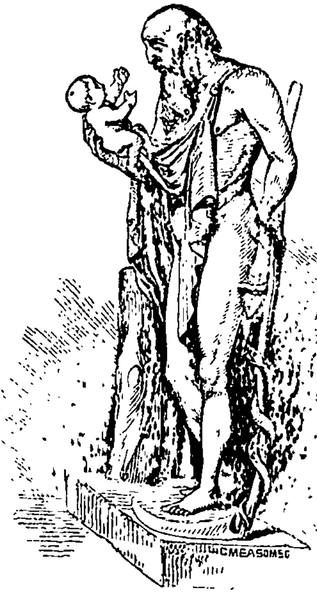
[1] Prideaux's Connections, part i. b. 3.

[2] A Tabernacle of the Congregation, as here described, though not always in the same place, is supposed to have continued until the building of Solomon's Temple. Winer, *Bibl. Realwörterbuch in voc.* Reland, *Antiquitates*, i. 4, 5. Lundii *Levitisches Priesterthum*, book i. chap. i.–xxvii.

[3] Comp. Livii Hist. lib. 2, c. 5, with many others.

[4] De Leg. Heb. Ritual. Diss. i. lib. 3.

Moloch. variety of opinions in illustration of the term tabernacle, as signifying a tent, or coffer, or receptacle of the god: and institutes critical examinations of the word Moloch, and the star of Remphan or Chiun, which was adored by the Israelites: a piece of idolatry borrowed from the Egyptians. Remphan he affirms to be the same with Saturn, adding, "that as the Israelites dwelt in the desert, driven out of Egypt, strangers and pilgrims divested of all things; free indeed, but preferring the bondage they had undergone to the kind of liberty they now enjoyed, they judged it for their interest to attach themselves in a more particular manner to the service of Saturn, the god of the poor, and of those wandering people who had no settled habitation." In support of this idea of Saturn, he cites from Plautus (*In Pænulo*)—



[Saturn.]

> Et hospitalis tessera Saturni imago (hanc fero)
> Inter nos: esto finis, &c.

And again—

> Hospitium tesseræ meæ cujus imago
> Chijun (*aut Saturnus*) est,
> Quæso indica, ut miserearis me.

His comment is, that Hanno (the person speaking here), carrying the image of Saturn, produced it as entitling to the rights of hospitality; because this god was considered as the protector of strangers.

Form of the ark. All his proofs with regard to the tabernacle in general Spencer applies to the ark in particular. With regard to its *form*, he affirms, that what are termed cists or coffers were of great importance in the pagan religion, being used to preserve what were deemed the most sacred things belonging to their worship, and were carried in public processions by officers appointed to the service. With regard to its *design*, the **Design.** resemblance to the pagan cists is obvious, as they were employed to impress the people with an idea of the mysteries contained in them. The very same term and titles are adopted in both cases, as ark of God, ark of the covenant, ark of the testimony; and that of Serapis was called "ark of the Lord." The materials too, both among the Israelites and the idolatrous nations, **Materials.** were costly and precious: hence Minutius Felix said, that the common people worshipped the images of the false gods, on account of the art with which they were made, and the splendour of the gold, silver, and ivory, with which they were adorned. Spencer further intimates, that the differences observable between the Gentile and Israelitish arks establish the fact of the imitation; whereas the ark of the latter contained the most sacred symbols of religion, that of the former enclosed the most impure. The ark of Israel was to be carried by persons of the **Conveyance.** sacerdotal family only—the ark of the nations was sometimes borne also by women;—the former was carried about with solemn ceremonies, those of the latter were childish and absurd —the former had cherubim, the latter no images but within— Israel had only the ark, the pagan nations had many. It is further alleged in support of the general argument, that the ark of Israel was conveyed by the command of David on a cart, and the pagan arks were carried about in a similar manner; and the Philistines, with the view of conciliating the favour of the God of Israel, placed the ark upon a *new cart*. The ark of **Ornaments of Pagan cists.** Israel had a crown or golden border; which was precisely the case with the others. Euripides describes an ark crowned with flowers. Pliny asserts that in ancient times none but the gods wore crowns.[1] The same learned writer pursues a similar argument with reference to the *cherubim*, intimating that these **Cherubim** hieroglyphics were in use previous to the Mosaic period. Most of the statues or images of the Egyptians, he remarks, were of gold, in which they corresponded with the Israelitish cherubim: and the resemblance between the two people is discernible in several particulars: the turning of their eyes in worship to these images—consulting these statues, or in the case of the Israelites, the true God dwelling between the cherubim and the diversified figures of these hieroglyphics, and especially the forms of different animals which they assumed. So extraordinary a representation as the cherubim, he thinks, would not have been introduced into worship but for the prevalence of some general custom. The *name* he considers as similar to apis, an ox or a cow, and the known

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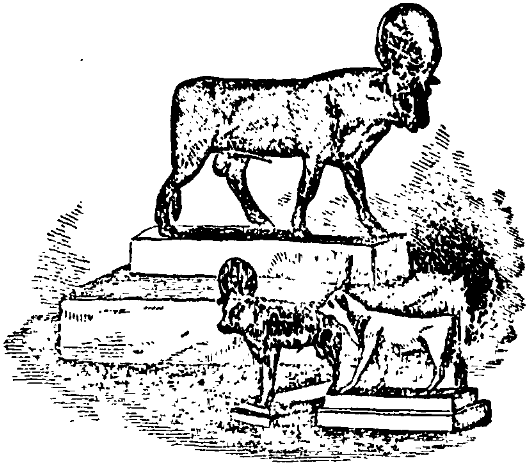
[1] Lib. xvi. c. 4C.

Apis.

attachment of the Israelites for the images of that animal he believes to have arisen from what they saw in Egypt.



[Bronzes of the Egyptian God Apis.]

These subjects Spencer further pursues with reference to the mysteries included in them; sustaining his argument by numerous citations from Philo, and Justin Martyr, and others. He then views the cherubim in relation to the temple, where they were afterwards placed, producing several ancient testimonies to show that the Sabeans were the first who devoted houses to the gods; from which he infers that the tabernacle and its ceremonies were derived from that people. In both the tabernacle and temple, an apartment accessible only to the High Priest was constructed, which Lucian says was the practice of the pagans. Other points of resemblance here are noticed; and as the cherubim were deemed the place where the deity dwelt, and the chariot on which he rode, the idolatrous nations of antiquity maintained the same notion, who believed they could, by certain ceremonies, bring down their deities into their statues and images. These, with some other considerations not necessary to be enumerated at present, constitute the substance of the celebrated work of Spencer, which suggests, it must be admitted, some difficulties, but capable of a tolerably easy solution.

Place of the ark.

Answers to Spencer.

It is worthy of observation, that in all the citations of our learned author, there is not a single writer of equal antiquity with Moses—who was surely the person best qualified to ascertain the origin of sacred edifices, religious rites and ceremonies, and modes of worship. But his history does not afford any circumstantial evidence by which to determine the origin of the Egyptian worship, and that of other ancient idolatrous nations: so that the assumption that the ceremonies observed among the Israelites were in imitation of those of other countries, is entirely gratuitous and unsupported. Among the idolatrous services, however, of which the Jewish legislator has furnished an incidental account, nothing is reported of a court, of a holy place, of a most holy place, or even of an ark, properly so called. It has been deemed highly questionable whether Amos, in the passage quoted from that prophet, referred to the idolatry committed in the wilderness, or, as seems most likely, to that of his own times; for it is strange, if there did actually exist among the ancient Israelites tabernacles dedicated to Moloch, the sacred historian should never mention or refer to them; especially as he treated every instance of idolatry with the utmost rigour, and denounced it in the severest terms. The account of Egyptian idolatry given by Spencer differs, moreover, from that of several other authors of distinction, who affirm that the Egyptians offered nothing but simple herbs to their gods, and sacrificed no animals: and that they believed in the opposing doctrine of the transmigration of souls. Should it even be admitted, that among the almost incalculable variety of observances practised in different nations, some particular resemblances might be detected, this is far from proving them to have been direct and designed imitations. Let a person, as Saurin well states it, compare the manner in which God is worshipped at Ispahan and at Rome, and he will discover some similarity between them; but who will venture to maintain that Rome has mimicked Ispahan, or that Ispahan has mimicked Rome? Some three or four hundred years hence, a critic, arguing like Spencer, and comparing these various modes of worship, would be quite as much justified in representing that the religion of the Roman Catholics is an imitation of that of the Persians, or that the religion of the Persians is an imitation of that of the Catholics. The moment you suppose a religion, you think of sacred places, of external ceremonies, of emblems, and of symbols. Such establishments owe their origin to the very nature of things, and not to the particular genius of the people. Spencer compares some things which evidently have no resemblance, and which his zeal has unwittingly forced into the service of his argument: and a palpable sophism pervades all his dissertations, which is, that in order to show that a custom owes its origin to a particular nation, which is not doubted, he proves that this custom was received at a certain time by this nation,—which may be true enough, but it avails

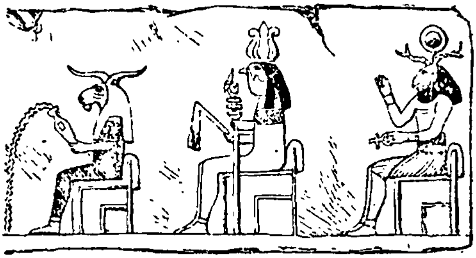
Quotation from Amos.

Egyptian offerings.

Spencer's illogical arguments.

Shape of Egyptian statues.

nothing to his purpose. For instance, he cites numerous authorities to prove that the statues of the Egyptians were made in the shape of various animals, and resembled the cherubim of the ark, but he does not adduce a single instance or authority to demonstrate that the Egyptians were the *first* who made use of such images. Finally, and solemnly, it is most evident, notwithstanding the ingenious arguments, or rather sophistries, of Spencer, to evince the contrary, that the introduction of idolatrous rites into the worship of the true God, so far from tending to extirpate, would have been the most direct and most certain method of establishing and perpetuating idolatry. The transfer of Egyptian ceremonies of worship into the religion of the tabernacle, would have been the means of impressing the Israelites with a veneration for their worship. They would have seen a system of worship consecrated by revival or adoption ; and though it might have been with something of a purer form, or with corrections and modifications, still sanctified in its great essentials and principles, by use, impressed by an all-commanding authority, attractive by its superior antiquity, and losing even the most objectionable cast of its features by familiarity. Nay, it must have degraded the whole of their religion as a mere *imitation*, grafted upon the inventions of other nations. The only idea, therefore, suited to the dignity of Jehovah, is, what is manifest enough to the impartial observer, in every institution of the Mosaic economy, that the whole was a system, new, original, glorious (though in an inferior degree to that which was destined to supersede it) and divine.



[Egyptian Gods.—Rosselini.]

The Mosaic economy original.

CHAPTER VI.

THE TEMPLE OF SOLOMON, WITH A VIEW OF THE JEWISH WORSHIP.

Although chronological order might seem to require the topographical and historical details of the next section to be introduced in this place, the natural connection between the tabernacle erected in the wilderness, and the temple by which it was succeeded, sufficiently justifies the arrangement we have adopted, especially as both the one and the other intimately and equally concern the great subject of religion.

Construction of the temple.

We have already, in another article,[1] alluded to some remarkable circumstances in the construction of the temple of Solomon; and to these we shall now add a somewhat more detailed delineation. The temple was built upon a ground plot of six hundred cubits square. It was inclosed within a wall of six cubits in height, and six in breadth, and contained several distinct buildings, surrounded with cloisters, and supported by pillars of marble. **Court of the Gentiles.** Here was the court of the Gentiles, of the width of fifty cubits, adorned in a similar manner, which was separated from the court of the Israelites by a wall of five hundred cubits square. The court was a hundred cubits, paved with variously-coloured marble. It had four gates, one at each quarter, to each of which was an ascent of seven steps. **Court of the priests.** The separation of this court from the court of the priests was accomplished by a wall of two hundred cubits square, the court of the priests being a hundred cubits, surrounded with cloisters, and apartments where they lived. This court had only three gates, each with eight steps: there was no gate to the west. All these courts were unenclosed at the top, but the cloisters afforded a sufficient shelter. **Court of the Israelites.** Opposite to the gate of the priest's court, in the court of the Israelites, was placed a throne for the king, to furnish him with accommodation whenever he came to the temple. **Furniture of the priests' court.** The court of the priests contained the altar of burnt-offerings, with ten brazen lavers and a sea of brass, supported by twelve oxen. On the west side of the altar of burnt-offerings was an ascent of twelve steps to the temple, properly so called, which was formed of the *porch*, the *sanctuary*, and the

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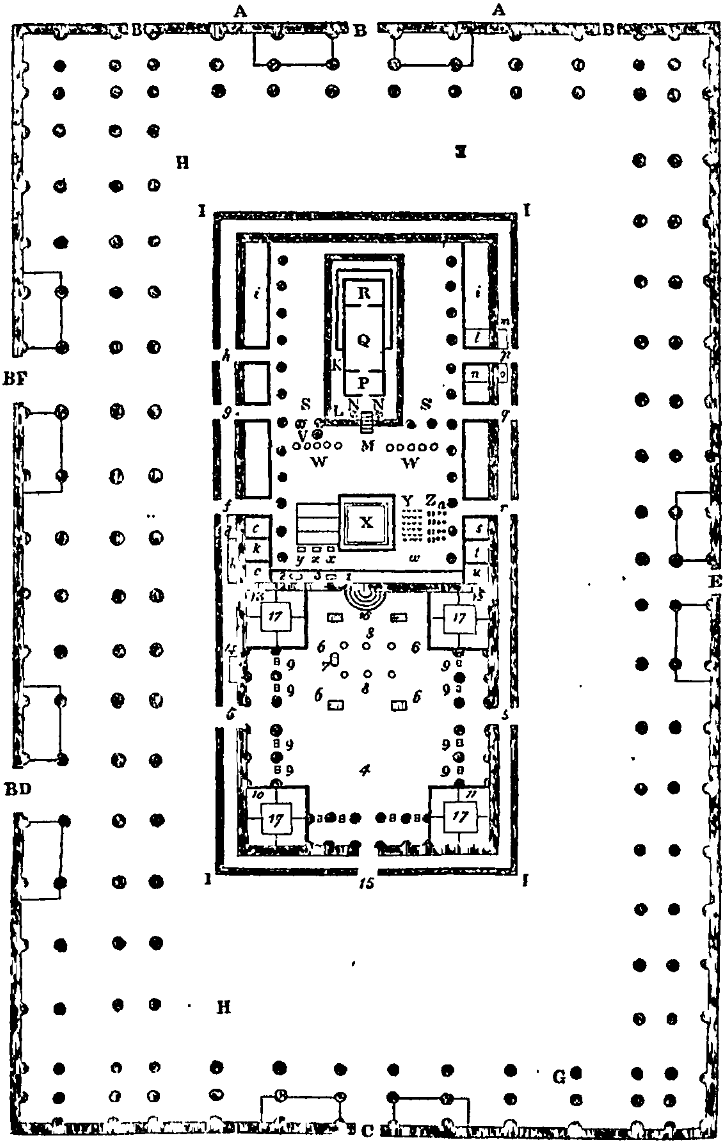
[1] Chapter on the Israelitish Monarchy in the Sacred History.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[Temple of Solomon.]

Description of Engraving.—(See preceding page.)

A	The outer wall.
B	The gates in the outer wall.
C	The gate Shushan, which is called the gate of the king (1 Chron. ix. 18).
B D	Gate of Huldah.
E	Another gate of the same name.
B F	The gate Tedi.
G	Solomon's porch (John, x. 23).
H	Court of the Gentiles.
I	The enclosure, or outer verge of the court, within which none but Jews might come, called the outer court, or court of the women.
K	The temple itself.
L	The foundation of the temple.
M	The flight of steps to the temple.
N	The columns called Jachin and Boaz.
P	The vestibule, or porch of the temple.
Q	The holy place.
R	The most holy place.
S	A court on each side of the temple, which separated the people from the court of the priests.
V	The brazen laver.
W	Ten brazen vessels, five on each side (1 Kings, vii. 38, 39), where the sacrifices were washed before they were brought to the altar.
X	The great altar of burnt-offerings.
Y	Twenty-four rings, to which the animals were fastened that were designed for sacrifice.
Z	Eight marble tables, on which the slain animals were laid to be prepared for the altar.
a	Eight small marble columns, on which the slain animals were suspended.
b	Gazith, the room or court where the great Sanhedrim, or Jewish court, held its sessions.
c	Another part of the same court, where the priests' courses were distributed by lot.
d	The place where was distributed all the wood required for the use of the temple.
e	The court or chamber of the wheels, where the water for the officers of the temple to drink was drawn up by means of a wheel.
f	The gate of burnt-offering, through which the wood was brought.
g	The gate of firstlings, through which the firstlings were brought to be offered up.
h	The water gate.
i	Barriers to prevent the overlooking of the temple.
k	The kitchen, in which that portion of the sacrifices which was designed for the priests was prepared for their use.
l	The court of the lambs, where eight lambs were kept for the daily sacrifice.
m	The court of fire, where fire was constantly preserved.
n	The court of show-bread, where the show-bread was prepared in the evening before the Sabbath.
o	The court in which was distributed oil or wine for the sacrifices.
p	The fire-gate, leading to the place where the guards of the priests were, and where was a fire for the priests' use.
q	The gate of sacrifices, through which the sacrifices were carried into the inner court.
r	The gate of the singers, near to the singing Levites.
s	The washing gate, where the sacrifices were washed preparatory to being taken to the altar.
t	Parbar, or court gate, where the skins of animals were taken off and salted.
u	The chamber of salt.
w	The court of the priests, twenty-five feet wide, and two hundred and sixty long.
x	Two tables, one of silver and the other of marble, near the altar of burnt-offering, containing ninety-three golden vessels.
y	Ash vessels, designed to receive the ashes of the consumed sacrifices.
z	A cistern of water.

[*continued.*

Houses around the temple.

Laury's remarks

holy of holies. The porch was twelve cubits in length, and twenty in breadth, having at the entrance the two celebrated pillars, Jachin and Boaz. The width of the gate was fourteen feet. The sanctuary, or nave, was forty cubits in length, and twenty in breadth. In this part stood the altar of incense, and here was the table of shew bread. It had ten golden candlesticks. The holy of holies was a square of twenty cubits, having the ark of the covenant, in which were deposited the two tables of stone, graven with the ten commandments and with four cherubim. Josephus states, that about the temple and against the walls, thirty small houses or cells were constructed, which served the purpose of so many buttresses, as well as ornaments; for there were three stories of these cells, one above another, the second being narrower than the first, and the third than the second, so that their roofs and balustrades, being within each other, made three different terraces, on which a person might walk round the temple. These little houses were ceiled, and their walls wainscotted with cedar, and embellished with carving and fretwork overlaid with gold. Laury[1] observes, that the temple itself, strictly so called, had two stories, of which the upper was raised quite above these little houses and their roofs; for their roofs reached no higher than the top of the first story. The second story, which had no building adjoining to its side, made a large room over the sanctuary and the holy of holies, of equal dimensions with them; and it is no improbable opinion, that this was the upper cham-

Description of Engraving—*continued.*

1 The court of the Israelites.
2 The throne of Solomon (2 Chron. vi. 13).
3 The place where the half-shekel tax was received (Ex. xxx. 13).
4 The outer court of the women.
5 The gate of Nicanor, called the higher gate (2 Kings, xv. 35), and the new gate (Jerem. xxxvi. 10.)
6 A court for the feast of tabernacles.
7 Pulpit of the high priest, from which a part of the law was read at the feast of propitiation.
8 The great golden candlestick.
9 Places between the columns for receiving gifts.
10 The court of the Nazarites.
11 The court of wood, where wood was selected for the burnt-offerings.
12 The court where the lepers showed themselves to the priests before offering their sacrifices.
13 The court where oil and wine were deposited for the daily sacrifices and for the lamps (Exod. xxvii. 20).
14 Synagogue where the law was explained on the Sabbath and feast days.
15 The beautiful gate of the temple.
16 The flight of steps on which the Levites stood and sung the fifteen psalms, from cxx. to cxxxiv. inclusive, at the feast of tabernacles.
17 Openings for the passage of smoke.

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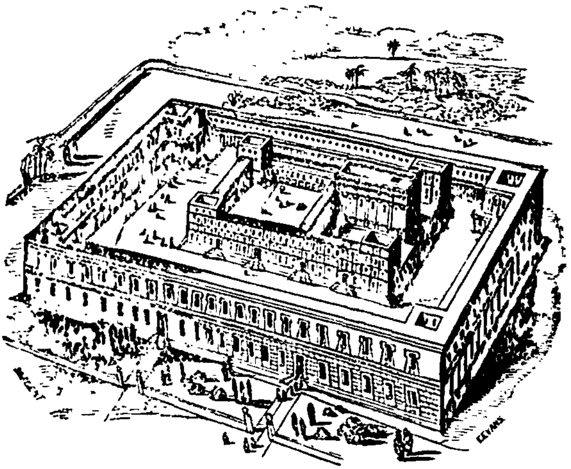
[1] De Tabern. lib. i. c. 4.

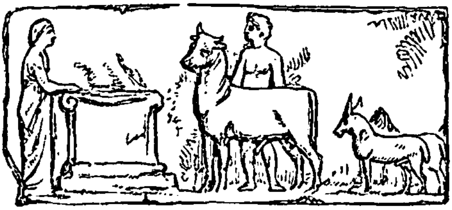
ber in which the Holy Ghost was pleased to descend upon the apostles in a visible manner. This upper room was appropriated to the pious laity, as a place for them to come and pay their devotions; and therefore it seems very likely that the apostles were here, with other devout persons, while the temple was full of Jews of all nations, who were come to celebrate the feast of the Pentecost, and that the persons below, hearing the noise which was occasioned by the shaking of the place, ran up to see the cause of it, and, to their great surprise, found the apostles distinguished from the other Jews about them, both by "the cloven tongues which sat upon each of them," and by the several different languages which they spake.



[Supposed Form of the First Temple.]

Foundation of the temple. The foundation of the temple was begun at the bottom of the mount, to render it more secure; so that the sides were three hundred and thirty-three cubits, or six hundred and eight feet, in height, before they were raised to the level of the temple; and this afforded a most magnificent prospect to the city. The stones of this foundation, says Josephus, were not only of the largest size, but hard and firm enough to endure all weathers, and be proof against the worm. Besides this, they were so morticed into one another, and so wedged into the rock, that the strength and curiosity of the basis was not less admirable than the intended superstructure, and the one was every way answerable to the other.

Sacred vessels. The sacred vessels of gold and silver were so numerous, that they brought back five thousand four hundred, even at their return from the captivity, which were deposited in treasuries. There were also "holy chambers" (Ezek. xliv. 19) for the sacerdotal habits, and store-houses, in which the offerings for the support of the priests and Levites, widows and orphans, were preserved. Other places were appropriated to wine and oil for the libations, salt for the sacrifices, and materials for the shew bread. There were, besides, eating-rooms for the priests and guards of the Levites, lodgings for the musicians, and other rooms for different purposes, especially a hall for the council of seventy elders.

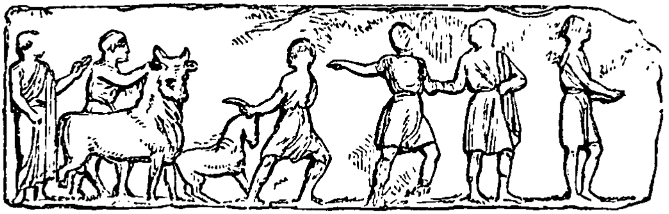


[Sacrifice. From the Xanthian Marbles.]

Sacrifices.
Passover.
Pentecost.
Tabernacles

Sacrifices were enjoined upon every solemn festival, of which some accounts have been given in previous chapters, but to the principal of which it may be proper in this place to make a brief and connected reference. On the first day of the great festival of Passover was to be offered a burnt sacrifice of two young bullocks, one ram, and seven lambs of the first year, with some other offerings of an inferior description: on the second day, besides the usual sacrifices, a sheaf of the first fruit of that year's harvest; and previous to the offering of the first sheaf, no corn was to be eaten. The first and last days were observed as sabbaths, with the sole exception that victuals might be dressed on the first day. The sacrifices appointed at the opening of the feast of Pentecost were, two loaves of the first ripe wheat, seven lambs of the first year, one young bullock, two rams for a burnt-offering, and the usual meat and drink offerings: a kid for a sin-offering, and two lambs for a peace-offering. The sacrifices peculiar to the feast of Tabernacles were, on the first day, thirteen bullocks, two rams, and fourteen lambs of a year old, all without blemish, and offered in a burnt-offering, with the customary meat and drink offerings, formed of a certain quantity of flour mingled with oil and wine; a kid for a sin-offering, in the name of all Israel; and the usual morning and evening sacrifices. On the second day they offered twelve bullocks, two rams, and fourteen lambs, with flour and wine, and a kid, as before. The same offerings were continued on the five succeeding days, excepting that the number diminished by one bullock every day. On the last day, which was the most solemn, they only presented one bullock, one ram, and seven lambs, besides a goat for a sin-offering, and the usual and voluntary sacrifices. The first fruits of things of later growth were now brought, which were occasionally so plentiful, that it became necessary to extend the period of observing the feast to one more day. Particular sacrifices were also prescribed for other festivals, as the feast of the Trumpets and of the New Moon. **Other festivals.**

Besides the presentations just mentioned, were some others; as the *daily* sacrifice, when four lambs were offered, two in the morning, and two in the evening: all of the first year, and without blemish. Wine and flour mixed with oil, were also presented for a meat and a drink offering. This was termed a *continual sacrifice*, as nothing was allowed to interrupt its regularity. **Daily sacrifice.** The *peace-offerings* were to be voluntary, there being no obligation but of a general nature. **Peace-offerings.** The victim was to be brought to the door of the tabernacle, when the votary laid his hands upon it, and killed it: the priest immediately taking some of the blood, and sprinkling it upon the altar and round about, poured the remainder upon the ground. The fat, the kidneys, and the rump, if a sheep or lamb, were then burnt upon the altar; the breast and shoulders belonged to the priest, and the rest to the owner, who was allowed to dress and eat it. These offerings were either votal, supplicatory, or eucharistical. The *meat and drink-offerings* accompanied the burnt-offerings of every festival, the daily and all sacrifices made with fire, and consisted of a certain proportion of wine, oil, and fine flour, to every beast that was sacrificed. **Meat-offerings.** The *offerings for cleansing* were on various accounts. **Offerings for cleansing.** The person who committed a trespass knowingly or ignorantly, was to bring his offering to the door of the tabernacle. It was to be a bullock, or goat, for a priest; a goat, sheep, kid, or lamb, for a layman. Should it happen that the individual was too poor to afford either, he was permitted to bring a couple of pigeons, or turtle-doves, or a small quantity of flour. The person having then laid his hand upon the victim's head, confessing his sin, offered it up, and the priest taking up some of the blood with his fingers, and applying it to the horns of the altar of burnt-offerings, poured forth the remainder at the foot. Then he took the fat of the caul, kidneys, and rump, and burnt it upon the altar, praying for the offerer, and pronouncing his forgiveness. The flesh of this victim belonged wholly to the priest. Another ceremony was added for legal impurities, such as touching anything unclean, &c. namely, the ashes of the red heifer, reserved for the purpose. The high priest was to be careful that it was without



[Sacrifice. From the Xanthian Marbles.]

spot or blemish, and had never been yoked. It was carried out of the camp, and there killed, when he made a sevenfold aspersion of the blood with his fingers towards the sanctuary; it was then thrown into a large fire with its skin, entrails, and a bundle of cedar wood, hyssop, and scarlet, and burnt to ashes; which ashes being laid up for use, all the persons who assisted in the service were unclean until the evening. A person who contracted such pollution as to make him unclean seven days, was to be sprinkled with water, into which some of these ashes had been thrown on the third and seventh day. If not sprinkled on the third day, he was not considered clean till the tenth. Besides these, were some other offerings for cleansing in particular cases,—such as two pigeons to be presented by a woman after child-birth, or of flour and oil, if unable to bring a lamb: and two sparrows by the leper after his cure. In these cases, one of the birds was a substitute for a lamb, for a burnt-offering, and the other for a sin-offering; wherein the priest sprinkled the blood upon the person or house, seven
First-fruits. times. The *offerings of the first fruits* were required not only of the nation at large, on the great festivals before mentioned, but of every individual who had fields, orchards, and vineyards. The time and quantity are not precisely stated. When the person coming to offer arrived at the court of the priests, the Levites sang the thirtieth psalm, when the votary confessed in these words: "I do this day make a public acknowledgment before the Lord your God, that I am entered into the good land, which he sware unto our fathers that he would give us." At the time the priest assisted him to take the basket from his shoulders, and he closed his confession, while it was yet suspended, in the words prescribed by Moses, "A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few," &c. The basket was then placed by the side of the altar, and he offered the burnt-offering and peace-offering: then proceeded to feast with his acquaintances
First-born. on his share of the peace and meat offerings. The *offerings of the first-born*, related to the first-born of men, of cattle, and of

the fruits of the earth. Of the former, they were redeemed at the age of thirty, for five shekels, when they were presented to the priest, and the mother offered the sacrifice of her purification. The first-born of clean animals could not be redeemed, but were brought to the tabernacle, or temple, and killed, the blood being poured forth at the foot of the altar, the fat[1] burnt on it, and the flesh given to the priest. If it had any natural defect, it could not be sacrificed. If it were an unclean beast, it might be redeemed, or with five shekels, or its neck might be broken by the owner. With regard to vegetable products, the fruit of the new planted tree was not to be gathered during the first three years: on the fourth, its productions were the Lord's, and they belonged to the priests, from whom, however, the owner might redeem it at a proper price. Afterwards it was wholly for his own use. There were four species of *tythes*;— those belonging to the tribe of Levi, which all attached to that tribe might eat, men and women, clean and unclean;—the tenths of these tythes, assigned to the priests;—a second tenth, which a layman was required to appropriate, or exchange it for an equivalent in money, with an addition of a fifth part above the value, which was to be brought to Jerusalem to make a feast with for his friends, and the priests, and Levites; and a tythe to be reserved every year, and consumed in feasts at home, to which the Levites, the poor, the fatherless, the widows, and the strangers, were to be expressly invited. **Tythes.**

There is one solemnity which has already been introduced to notice, but the mention of which we cannot with propriety omit in this place—it is *the day of atonement* or *expiation*. It was a day of fasting, humiliation, and confession, and was instituted principally to expiate the sins of the nation for the preceding year. This solemnity commenced on the evening of the ninth day of the seventh month, and continued till the ensuing evening; an interval wherein the people of Israel scrupulously, and under pain of excommunication, abstained from every description both of labour and of pleasure, and held a solemn convocation to offer a peculiar sacrifice by fire for their transgressions. On this day only throughout the year, the high priest entered into the holy of holies; for which service he prepared himself by various previous abstinences, and wore a particular kind of dress. As soon as he entered, it was his business to present a young bullock for a sin-offering, and a ram for a burnt-offering, on his own account and for his whole family, confessing their and his own sins. He then received from the heads of the **Day of expiation.**

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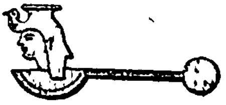
[1] By a change in the Masoretical reading, the word used for *fat* signifies *milk*; hence many (including Josephus and Grotius) are of opinion that milk was also offered by Abel and by the Patriarchs. See article *Libation*.

Lots cast to discover the scape-goat.

Confessions over the scape-goat.

The scape-goat set free.

assembly two kids for a sin-offering, and a ram for a burnt-offering, for the whole congregation. Two goats being placed before the tabernacle, the high priest cast lots to determine which should be sacrificed and which dismissed; and to the latter the term of *scape-goat* was applied. Taking his censer in one hand, and a quantity of fine incense in the other, to fill the place with the smoke so as to conceal the mercy-seat, he proceeded into the holy of holies; and having placed the censer on the altar, he withdrew and dipped his finger in the blood of the bullock which had been offered, and sprinkled it towards the mercy-seat seven times eastward. He then killed the goat for a sin-offering on account of the people, and sprinkled the mercy-seat with its blood; by which aspersions the tabernacle was purified from all the stain incurred by standing amongst a guilty people. The goat which had escaped was now brought to the high priest, when, laying his hands upon its head, he confessed both his own sins and those of the people, and immediately afterwards delivered up the scape-goat to a person appointed to take it and set it adrift in a desert place. These ceremonies being completed, the high priest thoroughly washed himself, and having put on the ephod, mitre, breast-plate, and the other priestly garments, offered a burnt-offering of a ram for himself, and another for the people. The assistants, together with the man who had carried away the scape-goat, were deemed unclean till they had bathed and washed themselves. On this same day, the high priest gave the solemn blessing prescribed by Moses, and pronounced the mysterious name of Jehovah. When he withdrew from the most holy place, he walked backwards, keeping his face towards the mercy-seat, and bending towards the earth. All the rest of the day was occupied in prayers and self-denying services. The conclusion of the public solemnity was announced by sound of trumpet, when the people dressed themselves in clean or white linen, and sat down to meat.


[Censer.]

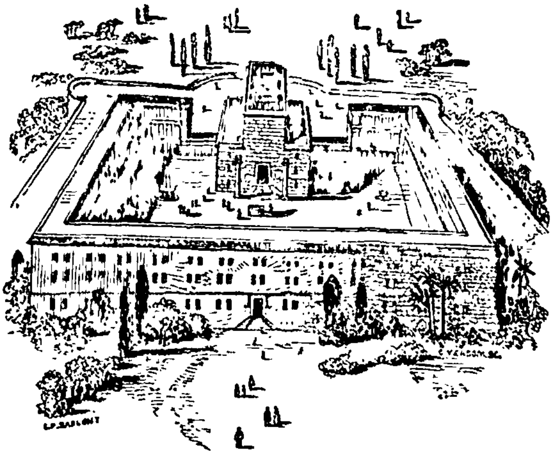
The second temple.

Inferior to the first.

On the return of the Jews from their captivity, the foundation of a second temple was laid, under the direction of Zerubbabel. The work, however, was suspended for fifteen years soon after its commencement; for which delay God reproved the people by the prophets Haggai and Zechariah. It was then renewed and finished, B.C. 515. When the foundations were laid, the old men who had seen the temple of Solomon, are said to have wept profusely at seeing the inferior glory of this edifice; for there was no cloud of glory, no fire from heaven to kindle the sacrifice upon the altar, no Shekinah to blaze forth in the most holy place between the cherubim. The Jews say there was the absence of five important things—the Ark, the Urim and Thummim, the fire from heaven, the Shekinah, and the spirit of prophecy. There was, however, an inward glory, that far surpassed the outward; the presence of him who was "God manifest in the flesh," and who, instead of costly magnificence, bestowed spiritual blessings.

Rebuilding of the second temple.

The second temple was rebuilt by Herod, called the Great, who, to pacify a nation disgusted with his cruelties, demolished the building of Zerubbabel in order to erect a more splendid structure. They were reluctant at this avowed intention from feelings of suspicion, but the costly preparations for the edifice removed their scruples; and it was begun seventeen years before the coming of Christ, but not completed till long afterwards. It was the third building erected on Mount Moriah for the worship of God; but as the temple which was built after the captivity had not been destroyed by enemies like the first, and had been taken down by the Jews themselves, to be reconstructed in a more beautiful form, both these were spoken of as forming successively the second temple.



[Supposed Form of the Second Temple.]

CHAPTER VII.

THE JEWISH SYNAGOGUES.

Opinions respecting the origin of synagogues.

It is the opinion of Spencer, Vitringa, Reland, and of the learned in general, that the institution of synagogues for worship originated in the reading of the law publicly after the collection of its volumes by Ezra, and that, consequently, there were no such places of solemn assembly previous to the Babylonish captivity. Some of the Jews themselves have expressed a conviction that this is the fact, and the Scriptures give no intimation of their existence antecedently to that time. We are aware, however, that one of the first Hebraists of the present day, the Rev. Dr. M'Caul, inclines to the opinion of an earlier origin than that generally adopted. We quote his words:—"The existence of such places before the Babylonish captivity has been much disputed; and most writers, arguing from the silence of the Old Testament, incline to the opinion that they originated in Babylon, and that after the restoration similar oratories were opened in the land of Israel; and hence some infer that the 74th Psalm, which says in the eighth verse, 'They have burned up all the Synagogues of God in the land,' was written in the post-Babylonian times. The argument from silence is, however, far from conclusive. The translation of מוֹעֲדֵי as Synagogues, in the verse just cited, might fairly lead to a similar translation in some other passages which were confessedly written before the captivity; and the circumstances, character, and necessities of the Israelites, the great body of whom were far removed from the temple, prove indisputably that in their towns and villages they must have had some locality where they assembled on their sabbaths, new moons, and other solemn days, for the purpose of receiving instruction in the law, and for public prayer. That locality, however different from subsequent arrangements, was the origin of the Synagogue. How such assemblies were conducted before the captivity it is now impossible to say."

The Jews who returned from the Babylonish captivity having become aware of the great importance of such a measure, and perceiving that many of their calamities arose from the transgressions of the people, which often resulted from their ignorance of the sacred code, it was adopted as a rule that a synagogue should be erected in every place where ten persons of sufficient age and leisure could be found to attend. This was the number which they deemed requisite to constitute a congregation, and to no fewer was the law to be publicly read. These synagogues were eventually multiplied to a great extent, so that one or more was to be found in every town in Judea.

Difference between the temple and the synagogues.

It has been justly observed, that there was this remarkable difference between the tabernacle or temple, and the synagogues which were erected in succeeding times: in the latter, God was merely worshipped; in the temple he was not only worshipped, but resided in an extraordinary manner.[1]

The services performed in the synagogue.

The services of the synagogue were orderly and impressive. Of these the *prayers* formed an essential part, and these are prescribed in their liturgies. Originally they were few in number; but devotion perhaps at first, and superstition afterwards, contributed to increase them, till at length formality and tediousness were the principal concomitants of their worship. The Shemoneh Eshreh, or eighteen prayers, said to have been introduced by Ezra and the great synagogue, are considered as the most solemn part of their devotional service. To these a nineteenth was added in a later age, with a particular view to christians whom it is intended to designate and denounce. Prideaux has given a translation of these prayers, which we shall insert as an interesting piece of antiquity:—

Prayers.

Adoration.

"1. Blessed be thou, O Lord our God, the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, the Great God, powerful and tremendous, the High God, bountifully dispensing benefits, the Creator and Possessor of the Universe, who rememberest the good deeds of our fathers, and in thy love sendest a Redeemer to those who are descended from them, for thy name sake, O King, our Helper, our Saviour, and our Shield. Blessed art thou, O Lord, who art the Shield of Abraham.

Ascription of praise to God for his power.

"2. Thou, O Lord, art powerful for ever. Thou raisest the dead to life, and art mighty to save; thou sendest down the dew, stillest the winds, and makest the rain to come down upon the earth, and sustainest with thy beneficence all that live therein; and of thy abundant mercy makest the dead again to live. Thou helpest up those that fall; thou curest the sick; thou loosest them that are bound, and makest good thy word of truth to those that sleep in the dust. Who is to be compared to thee, O thou Lord of might? and who is like unto thee, O our King, who killest and makest alive, and makest salvation to spring up as the herb out of the field? Thou art faithful to make the dead to rise again to life. Blessed art thou, O Lord, who raisest the dead again to life.

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[1] Outram, De Sacrificiis, cap. iii.

His holiness. "3. Thou art holy, and thy name is holy, and thy saints do praise thee every day. Selah. For a great King and an Holy art thou, O God. Blessed art thou, O Lord God most Holy.

His mercy. "4. Thou of thy mercy givest knowledge unto men, and teachest them understanding; give graciously unto us knowledge, wisdom, and understanding. Blessed art thou, O Lord, who graciously givest knowledge unto men.

Prayer for repentance. "5. Bring us back, O our father, to the observance of thy law, and make us to adhere to thy precepts; and do thou, O our King, draw us near to thy worship, and convert us unto thee by perfect repentance in thy presence. Blessed art thou, O Lord, who vouchsafest to receive us by repentance.

Pardon. "6. Be thou merciful unto us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed against thee. For thou art a God, good, and ready to pardon. Blessed art thou, O Lord most gracious, who multipliest thy mercies in the forgiveness of sins.

Redemption "7. Look, we beseech thee, upon our afflictions. Be thou on our side in all our contentions, and plead thou our cause in all our litigations, and make haste to redeem us with a perfect redemption for thy name's sake. For thou art our God, our King, and a strong Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

Restoration. "8. Heal us, O Lord our God, and we shall be healed. Save us, and we shall be saved. For thou art our praise. Bring unto us sound health, and a perfect remedy for all our infirmities, and for all our griefs, and for all our wounds. For thou art a God who healest and art merciful. Blessed art thou, O Lord our God, who curest the diseases of thy people Israel.

Fruitful seasons. "9. Bless us, O Lord our God, in every work of our hands, and bless unto us the seasons of the year, and give us the dew and the rain to be a blessing unto us upon the face of all our land, and satiate the world with thy blessings, and send down moisture upon every part of the earth that is habitable. Blessed art thou, O Lord, who givest thy blessing to the years.

Liberty. "10. Convocate us together by the sound of the great trumpet, to the enjoyment of our liberty, and lift up thy ensign to call together all of the captivity, from the four quarters of the earth into our own land. Blessed art thou, O Lord, who gatherest together the exiles of the people of Israel.

Justice. "11. Restore unto us our Judges as at the first, and our counsellors as at the beginning, and remove far from us affliction and trouble, and do thou only reign over us in benignity, and in mercy, and in righteousness, and in justice. Blessed art thou, O Lord our King, who lovest righteousness and justice.

Overthrow of heresy.

"12. Let there be no hope to them who apostatise from the true religion; and let heretics, how many soever they be, all perish as in a moment; and let the kingdom of pride be speedily rooted out, and broken in our days. Blessed art thou, O Lord our God, who destroyest the wicked, and bringest down the proud.

Prosperity of the just.

"13. Upon the pious and the just, and upon the proselytes of justice, and upon the remnant of thy people of the house of Israel, let thy mercies be moved, O Lord our God, and give a good reward unto all who faithfully put their trust in thy name, and grant us our portion with them, and for ever let us not be ashamed; for we put our trust in thee. Blessed art thou, O Lord, who art the support and confidence of the just.

Jerusalem.

"14. Dwell thou in the midst of Jerusalem thy city, as thou hast promised, build it with a building to last for ever, and do this speedily, even in our days. Blessed art thou, O Lord, who buildest Jerusalem.

The line of David.

"15. Make the offspring of David thy servant speedily to grow up, and flourish, and let our horn be exalted in thy salvation; for we hope for thy salvation every day. Blessed art thou, O Lord, who makest the horn of our salvation to flourish.

Forgiveness.

"16. Hear our voice, O Lord our God, most merciful Father, pardon and have mercy upon us, and accept of our prayers, with mercy and favour, and send us not away empty from thy presence, O our King. For thou hearest with mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Restoration of temple worship.

"17. Be thou well pleased, O Lord our God, with thy people Israel, and have regard unto their prayers: restore thy worship to the inner part of thy house, and make haste with favour and love to accept of the burnt sacrifices of Israel, and their prayers; and let the worship of Israel, thy people, be continually well pleasing unto thee. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

Thanks for mercies.

"18. We will give thanks unto thee with praise; for thou art the Lord our God, the God of our fathers for ever and ever. Thou art our Rock, and the Rock of our life, the shield of our salvation. To all generations will we give thanks unto thee, and declare thy praise, because of our life, which is always in thy hands, and because of our souls, which are ever depending upon thee, and because of thy signs, which are every day with us, and because of thy wonders, and marvellous loving-kindnesses, which are morning and evening and night continually before us. Thou art good, for thy mercies are not consumed; thou art merciful, for thy loving-kindnesses fail not. For ever we hope in thee. And for all these mercies be thy name, O

King, blessed and exalted, and lifted up on high for ever and ever, and let all that live give thanks unto thee. Selah. And let them in truth and sincerity praise thy name, O God of our salvation, and our help. Selah. Blessed art thou, O Lord, whose name is good, and whom it is fitting always to give thanks unto.

Summary prayers.

"19. Give peace, beneficence, and benediction, grace, benignity, and mercy unto us, and to Israel thy people. Bless us, O our Father, even all of us together as one man, with the light of thy countenance. For in the light of thy countenance hast thou given unto us, O Lord our God, the law of life, and love, and benignity, and righteousness, and blessing, and mercy, and life, and peace. And let it seem good in thine eyes to bless thy people Israel with thy peace at all times, and in every moment. Blessed art thou, O Lord, who blessest thy people Israel with peace. Amen."

When and by whom used.

The preceding petitions were directed to be offered by every person of age, of either sex, and of every condition in life, in the morning, afternoon, and evening of every day, either in public or private. "Jews are required," says Dr. M'Caul, "to attend the service of the Synagogue twice every day, because 'the prayers of individuals are not always heard, but the prayer of the church is always accepted. The individual who does not join in the public worship of the congregation is called a bad neighbour.' The numbers and times of the Synagogue services were appointed so as to answer to the sacrifices in the temple: two every day, one answering to the daily morning, the other to the daily evening sacrifice; and for those seasons in which additional sacrifices were commanded, additional prayers are also appointed in the Synagogue service. The prayers themselves, some of which are ascribed to Ezra and his contemporaries, and many of which are certainly very ancient, are well worthy of attention, not only because some are truly excellent, but because they are an authoritative exhibition of modern Judaism."[1]

The above prayers were, and still are, indeed, considered only as the basis of prayer in general; not intended to supersede, but rather to regulate the drift of other petitions which the worshipper might think proper to superadd, and which occasioned, in process of time, so great an accumulation as to render the synagogue services wearisome. Long and formal prayers can never atone for the absence of a genuine ardent feeling.

Reading the Scriptures in the synagogue.

Another important part of the worship consisted in the solemn reading of the Scriptures. Portions of the law and the prophets were regularly selected for this purpose, and publicly pronounced for the instruction of the people. What is called the Kiriath Shema formed also a part of the public reading; that is to say, three portions of Scripture were selected. The first from the commencement of the fourth verse of the sixth chapter of Deuteronomy, to the conclusion of the ninth verse; the second from the beginning of the thirteenth verse of the eleventh chapter of Deuteronomy, to the close of the twenty-first verse; and the third from the beginning of the thirty-seventh verse of the fifteenth chapter of Numbers, to the end of the chapter. The law is read regularly on the sabbath-day, and on Monday and Thursday, and in the course of the year it is read through entirely. This reading is accompanied with prayers and benedictions, and is regarded as next in importance and solemnity to the nineteen prayers already cited. It is to be practised twice every day, or morning and evening, by the males of free condition; women and servants being exempted from all obligation to this duty.

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[1] See Article Modern Judaism.

Expounding the Scriptures.

In addition to the exercises of devotion, the word of God was publicly expounded in the synagogues, and the people addressed them in set and serious discourses. Exposition was particularly attended to at the time when the Scriptures were read; and preaching, after the reading of the law and the prophets was concluded. The posture assumed during the reading of the Scriptures was that of standing, it being deemed most reverential; the reader might not even lean, but an exception was made for the book of Esther, the reader of which might sit if he pleased. In discoursing from the suggestions of their own minds they sat.

Times of synagogue service.

The synagogues were regularly opened for public service three days in a week, besides on the fasts and festivals, and three times on the appointed days; that is, morning, noon, and night. Monday, Thursday, and Saturday were the days in question; the last of which was the sabbath. They affirm the following reason for this appropriation of time: that, as the Israelites were in great distress on travelling three days in the wilderness without a supply of water, they ought not to remain during three successive days without the hearing of the law, which they consider to be prefigured by water. The manner of attending to this part of the service is thus described by Prideaux:—

Plan of reading the Scriptures.

"The whole law, or five books of Moses, being divided into as many sections or lessons as there are weeks in their year (as hath been before shown), on Monday they began with that which was proper for that week, and read it half way through, and on Thursday proceeded to read the remainder; and on Saturday, which was their solemn sabbath, they did read all over again, from the beginning to the end of the said lesson or section; and this both morning and evening. On the week days they did read it only in the morning, but on the sabbath they did read it in the evening as well as in the morning, for the sake of labourers and artificers, who could not leave their work to attend the synagogues on the week days, that so all might hear twice every week the whole section or lesson of that week read unto them. And when the reading of the Prophets was added to that of the law, they observed the same order in it. As the synagogue service was to be on three days every week for the sake of their hearing the law, so it was to be thrice on those days for the sake of their prayers. For it was a constant rule among them, that all were to pray unto God three times every day; that is, in the morning at the time of the morning sacrifice, and in the evening at the time of the evening sacrifice, and at the beginning of the night, because till then the evening sacrifice was still left burning upon the altar. It is certain that it was anciently among God's people the steady practice of good and religious persons to offer up their prayers to God thrice every day. This we find David, and this we find Daniel did. For the former says,[1] 'Evening, morning, and at noon will I pray.' And the latter tells us, that, notwithstanding the king's decree to the contrary, 'he kneeled upon his knees three times a day, and prayed, and gave thanks unto his God, as he did aforetime.' By which it is plainly implied that he did not only at that time thus pray, but that it was always his constant custom so to do. They having had no synagogues till after the Babylonish captivity, till then they had not any set forms of their prayers, neither had they any solemn assemblies for their praying to God at all, except at the temple only. That was always the house of prayer; so Isaiah, and so from him our Saviour, calls it, and to this use Solomon consecrated it, and there the times of prayer were fixed to the times of the morning and evening sacrifice, and the ordinary time of the former was at nine in the morning, and of the latter at three in the afternoon; but on extraordinary days, as sabbaths, festivals, and fasts, there being additional sacrifices, additions were also made to the times of offering them, and both the morning and the evening service did then begin sooner than on other days. As soon as they did begin, the stationary men were present in the court of Israel, to offer up their prayers for the whole congregation of Israel, and other devout persons, who voluntarily attended, were without in the court, called the court of the women praying for themselves. But neither of these had any public

Times of prayer.

Origin of set forms of prayer.

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[1] Psal. liv. 17.

forms to pray by, nor any public ministers to officiate to them herein, but all prayed in private by themselves, and all according to their own private conceptions."

Mode of worship in the synagogues.

There was a considerable diversity between the mode of conducting the worship of the tabernacle and the temple, and that of the synagogue. The ministration was not, as in the former cases, limited to one particular order or tribe, but every one was admitted to the performance of this duty who qualified himself by learning its requirements. There were, however, persons appointed to minister in every separate synagogue, who were solemnly designated to their office by the imposition of hands.

Elders or rulers.

These were elders or rulers of the synagogue (Ἀρχισυνάγωγοι); one of these was the minister of the synagogue, whose office it was to present public prayers for the whole congregation; who, as the representative and messenger of the rest, was denominated Sheliach Zibbor, or angel of the church. This distinguished individual did not always officiate personally; others of sufficient age and gravity were sometimes allowed to occupy his place, and for the time acquired his appellation.

Deacons.

The deacons possessed the next rank to the Sheliach Zibbor. Their name in Hebrew (Chazanim) signifies *overseers*. They were also ministers, and, besides, had the charge of the sacred books of the Scriptures, and of the public liturgies, and of all the vessels belonging to the service of the synagogue, under the general superintendence of the chief ministers. They also overlooked the rulers of the synagogue when they read the book of the law and the prophets, correcting them if they committed any mistakes, and receiving the book from their hands when the reading was concluded. As there was no fixed minister anciently, the rulers of the synagogue, when the time for public reading arrived, called out to some one to officiate: a priest first, and then a Levite, if such were present, and then any other Israelite, till the number seven was completed. Hence every section of the law was divided into seven parts, each reader having his assigned proportion.

The interpreter.

The *interpreter* held the next official rank to the chazenim. His duty consisted in interpreting the lessons into Chaldee, as they were read to the congregation in Hebrew. The benedictions were pronounced by priests, or, if none were present in the congregation, the Sheliach Zibbor took that office.[1]

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[1] "Where there is a regular Synagogue, the office of reader is permanent, and has a salary attached to it, varying according to the means and liberality of the congregation, and the qualifications of the reader, of which the chief are a good voice and skill in chanting. This officer is called שליח הצבור, *messenger of the congregation* (with which some have compared ἄγγελος τῆς ἐκκλησίας, Rev. ii.), and now more usually חזן, *inspector*. This office

Pulpit.

With regard to the general arrangements in the synagogues, there was a pulpit or desk in the middle, whence the book of the law was solemnly read, and where the preacher stood to address the multitude. "Wherever," says Maimonides, "there are ten Israelites, they are bound to fit up a house in which to assemble for prayer at the proper times, and this place is called the Synagogue. The inhabitants are to compel one another to build for themselves a Synagogue, and to purchase a book of the Law, the Prophets, and the Hagiographa. The Synagogue is to be built in an elevated part of the city, and to be carried up so high as to out-top all the other buildings. In it is to be built a sanctuary, in which the book of the law is to be preserved. In the centre must be placed a raised reading desk, *βῆμα*, into which the reader is to ascend, so that all may hear. The order in which the congregation is to sit is this. The elders sit with their faces to the people, and their backs to the sanctuary, and all the people are to sit in rows with their faces all turned towards the elders, and towards the ark, in which the law is deposited." At the most elevated part, towards the east, and opposite the door, was the chest or press containing the book of the law, carefully preserved in fine embroidered cloth. The women sat alone in a gallery which was enclosed with lattices, whence they could see and join the worship without themselves being at all exposed to view.

Chest.

Women's gallery.

Synagogues were lofty.

The synagogues were commonly erected within the walls of the cities. As the Jews imbibed an opinion that it was dishonourable to God to have his house inferior, or even only equal to that of any private individual, they were usually (according to the direction quoted above) more lofty in their construction than any ordinary building. In distinction from the proseuchæ or places of prayer, they were roofed in and covered; thus resembling those places of solemn religious assembly which have since obtained among all civilized nations.

Synagogues are accounted holy; and, therefore, no one is allowed to eat, drink, sleep, or transact any worldly business therein. But still they are not so holy as the Beth Hammedrash, or House of Study, where the rabbies learn and teach Talmud, as a Synagogue may be turned into a Beth Hammedrash, but it is unlawful to turn a Beth Hammedrash into a Synagogue.

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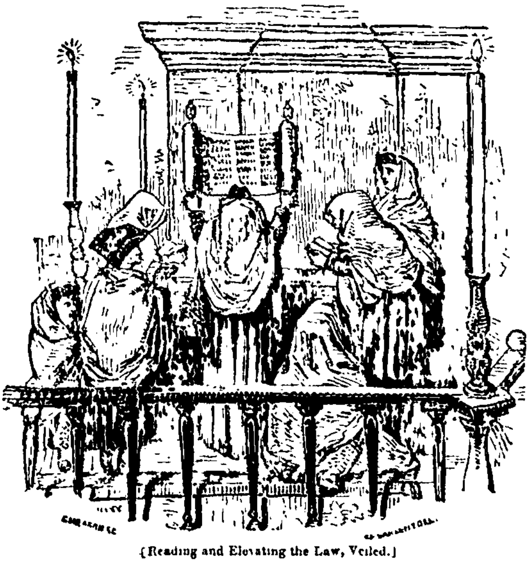
is not be confounded with that of Priest, Levite, or Rabbi. The families of the Priests and Levites are still known, but they have no claim to the ministry of the Synagogue. The Rabbi is a doctor of Jewish canon law; but it is only in small congregations that the offices of rabbi and reader are filled by the same person. Neither can be looked upon as clerical; for since the dispersion the Jews have had no clergy, and have for centuries lost the form of ordination or laying on of hands, whereby candidates were formerly admitted to the degree of rabbi."—*Rev. Dr. M'Caul.*

The moral advantages of the synagogues.

It is notorious that the Jews, subsequently to the Babylonish captivity, were to a remarkable degree hostile to every species of idolatry, although previous to that event they were extremely addicted to it. If the general opinion be correct, that the public reading of the law was regularly observed after that captivity, and not before, this circumstance is sufficiently explained; since nothing can have so great a tendency to enlighten the mind, and preserve it from the corrupting influence of error, as familiarity with the word of God; and this, by improving the faith, will gradually ameliorate the moral condition of a people. When the temple of Jerusalem or the cities of the Levites alone were the appointed places of public worship, religion was either wholly neglected, or negligently performed; but when synagogues became dispersed in every corner of the land, they were the means of diffusing truth, and exciting a proper feeling, stimulating to holy service and leavening into a pious mass, the community of Israel.



[Reading and Elevating the Law, Veiled.]

CHAPTER VIII.

THE SABBATHS OF THE ISRAELITES.

SECTION I.—THE SABBATH.

The weekly sabbath.

Gen. ii. 1—3.

ONE of the most remarkable circumstances in the history of the world is the institution of a Sabbath, or day of general *rest*, as the word signifies. Upon the mention of it the mind is instantaneously carried back to the creation, at the close of which we have this remarkable record:—"Thus, the heavens and the earth were finished, and all the host of them. And on the seventh day God ended the work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." By this act of the divine prerogative it is to be understood that the Deity promised to confer peculiar favours on that day, and to render it an instrumental means of promoting human happiness when it should be observed in after times, and that he required it to be set apart to holy uses, especially to the commemoration of his creative acts. The record of this fact in the writings of Moses, and the traditionary knowledge of it diffused amongst the nations, in all probability led to the arrangement of time into weeks, and to the regularity of religious seasons of worship in many parts of the world.

Object of the sabbath as a rest.

The institution itself partook of the benevolence of God. It can only be in the use of a phraseology accommodated to the conceptions of man, who sees all things as "through a glass darkly," that the Creator can be said to have rested from his works, for the spirituality of the Divine essence forbids the imputation of weariness as the result of Omnipotent exertion. But for the purpose of stamping peculiar authority upon such a day, and turning to a good and great account what would be naturally, amidst our infirmities, the *idea* suggesting itself after any successions of labour, periods of repose were appointed to man's feeble powers, and subjects of delightful contemplation to his intellectual and moral faculties. The representation was suggestive of what we need, and what is both pleasant and profitable. Neither body nor mind can be always on the stretch. Necessity is laid upon us; and that necessity, by the wise use of the privileged opportunity, is made a blessing. A Sabbath, therefore, such as that which first occurred, gives the sublime idea of a universe at rest.

Agreement of Jewish and Christian writers about a sabbath.

Both Jewish and Christian writers have always entertained similar notions; for, in fact, when the revelation of a Sabbath is made, it is clearly found to correspond with natural religion. Thus Rabbi Moses ben Maimon says (More Nevochim. iii. 43), "the design of the Sabbath is, that the seventh part of man's life should be spent in ease and rest, both to preserve and confirm the memory and faith of the creation of the world." And Linus, quoted by Eusebius, writes

Ἑϐδόμη εἰν ἀγαθοῖς, καὶ ἑϐδόμη ἐστὶ γενέθλη.
Ἑϐδόμη ἐν πρώτοισι, καὶ ἑϐδόμη ἐστὶ τελείη.

"The seventh day is the day of the world's nativity, or the feast of its birth; it is the chief and most perfect of days."

It may be supposed that the appointment of a particular day for rest, and for special religious exercises, was not requisite for man in his primitive state, because then he held intimate communion with his Maker every day and hour. But it must be recollected that the perfection of his nature did not exempt him from the duty of keeping the garden and tilling the ground; and it is not necessary to imagine—and, indeed, under the circumstances it cannot be thought—that labour should be unattended by weariness, for infirmities of body may very well consist with the highest degrees of moral perfection. And with such a frame as man possessed, produced from the dust of the earth, the alternations of fatigue and repose might be conducive to an enhanced degree of enjoyment on the whole. The sweetness of rest can only be experienced by him who has known the oppression of toil. So sings our illustrious poet. Eve addresses Adam—

"—— Well may we labour still to dress
This garden, still to tend plant, herb, and flower,
Our pleasant task enjoined."

Adam replies:—

"Yet not so strictly hath our Lord imposed
Labour, as to debar us when we need
Refreshment, whether food, or talk between
Food of the mind, or this sweet intercourse
Of looks and smiles:
For not to irksome toil, but to delight
He made us, and delight to reason join'd.
. . . . . . But if much converse, perhaps
Thee satiate, to short absence I could yield
For solitude is sometimes best society,
And short retirement urges sweet return."
Paradise Lost, book ix.

Whether the sabbath was observed by the patriarchs.

It has been maintained by some writers that the Sabbath was not observed by the patriarchs, and they allege as a proof of this, that a passage in the Book of Exodus appears to imply that it was unknown previously to the command respecting the manna. "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe: and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field. Six days shall ye gather it, but on the seventh day, which is the sabbath, in it there shall be none" (Exod. xvi. 23—26). We may put it, however, to every impartial inquirer, whether this statement does not look rather like the enforcement of an established rule than the introduction of an original law. It is not improbable that the Israelites, during the period of their hard bondage in Egypt, had been partially unobservant of some of their institutions, and particularly of this day; and if so, the language of this passage is perfectly intelligible. Jeremy Taylor has remarked, "The Jews say that Enoch and Noah, Abraham and Jacob, kept a festival to God, a memorial of the creation. If so, yet we find no rest observed by them, nor any intermission of their journeys; but it is reasonable to believe that by some portions of their time they did specially serve God, as well as by some actions of their life and some portions of their estate; and to this it is not improbable that Moses did relate, when, to the words in Deuteronomy, 'Remember to keep the day of the Sabbath to sanctify it,' he added, '*ὅν τρόπον ἐνετείλατό σοι Κύριος ὁ Θεός σου*'—'according as the Lord thy God had commanded thee'—meaning at the beginning of the world; but in this part of the precept there was nothing of rest, but much of holiness and proper sanctification."[1]

Jeremy Taylor's remarks.

The sabbath, then, might have been observed as a season of extraordinary devotion, though not as a day of such strict abstinence from all labour as was afterwards demanded.

Reasons why Moses might not have mentioned the Sabbath.

But there are considerations which may satisfactorily account for the silence of Moses on this subject, although the weekly sabbath was observed. His account of the ancient patriarchs is exceedingly brief, so as often to dispose of years and even lives in a single sentence. If the silence of the historian is to

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[1] Taylor's Works, Vol. xii. 8vo., The Rule of Conscience.

Did the patriarchs observe a sabbath?

determine the question, we must suppose that the patriarchs had no stated time whatever for the worship of God, which few would think probable; and we must suppose that the Jews observed no sabbath from the time of Moses to David, since in the history there is no record of that fact; and we must, on the same ground, presume that there were no sacrifices between the birth of Seth and the Deluge, that is, during a period of fifteen hundred years.

"Besides," it has been judiciously remarked, "there are some reasons, from the short history of the patriarchs, to believe they did observe it,—particularly in the history of Noah, where we read of his sending the dove out of the ark at the end of seven days, and again at the end of other seven days.[1] This seems to intimate that Noah measured his time by weeks of seven days each, and that the seventh day was a day of some peculiar solemnity. And some have thought that Cain and Abel's offering their sacrifice in process of time[2] (or, as the original is, *at the end of the days*) is a more early intimation of the observation of the sabbath. But what seems to put this matter beyond doubt is the history of the first falling of the manna upon the Israelites, above a month before the giving of the law. We are told that 'on the sixth day the Israelites had gathered twice as much bread as they had done on each preceding day."[3] This astonished the people very much, as it was done without design, till Moses explained the reason of this miracle in those very remarkable words, 'This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord.' Now we know not when the Lord had said this but at the creation. It is added, when some of the people went out to gather on the sabbath, the Lord said, "How long refuse ye to keep my commandments and laws? See, for that the Lord hath given you the sabbath, therefore shall ye not go out of your place on that day.' Moses, you see, talks to them of the sabbath as of an institution *well known among them*, and God describes it as one of the commands of the law he had already given them. So that here was a standing miracle, during their abode in the wilderness, to confirm the divine institution and authority of the sabbath, as the manna never fell on that day."[4]

Paley's opinions.

Paley, however, expresses a different opinion. It is but right to quote his words, and leave the intelligent reader to judge for himself, after weighing the opposing statements. "If," says he, "the sabbath had been instituted at the time of the creation, as the words in Genesis may seem at first sight to

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[1] Gen. viii. 12. [2] Gen. iv. 3. [3] Exod. xvi. 22.

[4] Job Orton's Discourses on the Religious Observance of the Lord's Day.

Paley's opinions.

import; and if it had been observed all along from that time to the departure of the Jews out of Egypt—a period of about two thousand five hundred years—it appears unaccountable that no mention of it, no occasion of even the obscurest allusion to it, should occur, either in the general history of the world before the call of Abraham,—which contains, we admit, only a few memoirs of its early ages, and those extremely abridged—or, which is more to be wondered at, in that of the lives of the first three Jewish patriarchs, which, in many parts of the account, is sufficiently circumstantial and domestic. Nor is there, in the passage above quoted from the sixteenth chapter of Exodus (Exod. xvi. 23-26), any intimation that the sabbath, when appointed to be observed, was only the revival of an ancient institution, which had been neglected, forgotten, or suspended; nor is any such neglect imputed, either to the inhabitants of the old world, or to any part of the family of Noah; nor, lastly, is any permission recorded to dispense with the institution during the captivity of the Jews in Egypt, or on any other public emergency."[1]

The same eminent writer proceeds to say—"The passage in the second chapter of Genesis, which creates the whole controversy upon the subject, is not inconsistent with this opinion; for, as the seventh day was created into a sabbath, on account of God's resting upon that day from the work of the creation, it was natural enough in the historian, when he had related the history of the creation, and of God's ceasing from it on the seventh day, to add, 'and God blessed the seventh day, and sanctified it, because that on it he had rested from all his work which God created and made;' although the blessing and sanctification, *i. e.* the religious distinction and appropriation, of that day were not actually made till many ages afterwards. The words do not assert that God *then* 'blessed' and 'sanctified' the seventh day, but that he blessed and sanctified it *for that reason;* and if any ask why the sabbath, or sanctification of the seventh day, was *then* mentioned, if it was not *then* appointed, the answer is at hand: the order of connexion, and not of time, introduced the mention of the sabbath, in the history of the subject which it was ordained to commemorate."

Answers to Paley.

To this statement there appear, in our view, some strong objections. One arises from the analogy of the history itself. In reviewing the account given by Moses of the creation, at the close of each day's operation it is said, "And God saw that it was good." The same idea is evidently involved in the term "blessed;" in fact, it is to be regarded, in great part at least, as a diversification of the phrase. It will scarcely be questioned that in the former instances the connexion was immediate; no lapse of ages can be supposed in contemplation of similar appointments. If, therefore, the same kind of connexional phraseology be employed in the benediction of the seventh day, as in other days, why is immediateness admitted in the one case, and the interposition of many centuries supposed in the other?

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[1] Paley's Moral Philosophy, Bk. v. chap. vii.

Again, it is not presumed by the objector that the blessing and sanctification were at different periods; such a presumption being manifestly contrary to the history. It will not be alleged that God blessed it at the time of his rest from the works of creation, which was the reason of the benediction, and that it is meant to be represented that He sanctified it several ages afterwards. But if it were sanctified as well as pronounced blessed, it was sanctified, that is, set apart for some special purpose, namely, religious celebration and worship. Now, though all other days were blessed or pronounced good, that is, the works done in them, no other was sanctified.

We might reason also, *à priori*, that if worship and praise were specially appointed on the seventh day, as a celebration of the wonders of creative power and wisdom, the recurrence of that day would naturally suggest the repetition of devout and adoring exercises on the part of intelligent beings, who would moreover regard such a sanctification as possessing a character of authority and enforcement.

Besides, if that were the reason in after-times why God blessed and sanctified the seventh day—namely, that he then rested from all his works—the reason would seem to exist in still stronger force for such an appropriation *at that time;* so that the order of time was quite as powerful a consideration as the order of connexion. Moreover, it would be reasonable to expect that while blessings were pronounced at the time on other days, some phrase or word would have been interposed to show that though the blessing and sanctification were the same, the reference as to fact and appointment belonged to a distant hereafter.

Still further, it seems to savour too much of the refinement of criticism, or a plausible plea to sustain an argument, to give such an explanation as that of Paley; especially when it is recollected that the Bible is a plain book, and this part of it a plain history of successive facts, which, in ninety-nine instances out of a hundred, would be understood by the generality of readers to give a statement here such as it is indeed commonly understood. Nor is it very easy to comprehend why a reference should be made to the purposes for which this seventh day was hereafter to be consecrated, if at the time nothing of its supposed future character as a law was then to be established.

Ezek. xx. 10—12; Neh. ix. 12. Our author refers to a passage in Ezekiel, and another in Nehemiah, as corroborative of his sentiments. He relies for this particularly on the phrase "I gave them my sabbaths." But surely this may quite as well, and even much more naturally, signify, "I gave, that is, appointed, the Israelites in the wilderness, as "a sign between me and them," which is the thing expressed, the sabbaths which I had from the earliest period instituted, as that I then for the first time commanded their observance: or it may mean "I gave them these with new and peculiar sanctions." And this interpretation leads to some remarks on the *Mosaic or Jewish sabbath.* We propose to take the following views of it; namely, its institution as a law in Israel, the severities with which it was enforced, the traces of its traditionary influence amongst heathen nations, and its abolition as a Jewish institute.

1. *The Institution of the Jewish Sabbath.*

Mosaic sabbath instituted. Whether a sabbath was, as we have argued, appointed for continual observance, or not, it is certain that such an institution was marked with peculiar circumstances, and invested with peculiar sanctions, when enforced upon the Israelites.

The sabbath holds a conspicuous place among the ten commandments which were issued from Mount Sinai, and miraculously engraved on tables of stone. Their peculiar importance was also intimated by the command to lay them up in the ark, having been written with the finger of God, and proclaimed with extraordinary solemnity.

The sabbath the fourth commandment. Exod. xx. 8. Deut. v. 12. Barrow's remarks. The fourth commandment is given in these words: "Remember the sabbath day, to keep it holy," or, as cited in the Book of Deuteronomy, "Keep the sabbath day, to sanctify it, as the Lord thy God hath commanded thee." This language is explicit and undeniable. "The decalogue," says Dr. Barrow, "is, in several places of Scripture, called a covenant with the Jewish people; and the observation of this law is likewise so called in a particular and special manner. It is expressed to have been appointed as a sign or characteristical note, whereby their peculiar relation to God might be discerned, and they distinguished from all other people. As *circumcision* was a seal of the covenant made with Abraham and his posterity, so keeping the sabbath did obsignate the covenant made with the children of Israel after their delivery out of Egypt: 'The children of Israel shall keep the sabbath throughout their generations for a perpetual covenant; it is a sign between me and the children of Israel for ever.' 'And I gave them' (saith God in Ezekiel) 'my statutes, and shewed them my judgments, which, if a man do, he shall live in them; moreover,

Exod. xxxi. 16.

Ezek. xx. 11, 12, 20.

I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord, who sanctifies them:' and 'Thou camest down from Mount Sinai,' say the Levites in Nehemiah, 'and spakest with them from heaven, Neh. ix. 13, 14. and gavest them right judgments and true laws, good statutes and commandments; and madest known unto them the holy sabbaths:' where 'making known to them the sabbaths,' as also otherwise 'giving them the sabbath,' are expressions (together with the special ends of the sabbath's appointment, which are mentioned in those places) confirming the judgment of the ancient Christians, Justin M. Irenæus, Tertullian,[1] &c., who refer the first institution of the sabbath to Moses, affirming (that which, indeed, the history, by its total silence concerning the sabbath before him, sufficiently doth seem to confirm) that the patriarchs were not obliged thereto, nor did practise it.[2]

"And we may observe, that the law concerning the sabbath is mentioned and insisted upon separately from the body of their laws as being in nature different from the rest, and enacted upon a special design, as from the forecited passages appeareth, and further may appear from considering how the condition of proselytes (those of the stricter sort, called *proselytes of righteousness*) is described in Isaiah. 'The sons of the strangers,' Is. lvi. 6. saith God in that prophet, 'that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer;' where, to undertake the observance of the sabbath, and to lay hold of the Jewish covenant, are signified to be coincident, or especially coherent."[3]

The sabbath a positive law.

Theologians have adopted a distinction between moral and positive laws, or those which are founded in the reason of the thing commanded, and are of universal obligation, and those which arise simply from the sovereign will of the legislators; and to this latter description the law of the sabbath is referred. In this respect it is considered to differ from all the other precepts of the decalogue, which are founded in natural obligation and reason. It is true that two circumstances are referred to in the Mosaic code as worthy of commemoration in the observance of the sabbath, and distinctly connected with it, namely, the Divine rest at the creation, and the deliverance of the people of Israel from Egyptian bondage. "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it." In the fifth chapter of Deuteronomy, after citing the same words, another reason is added for the sabbatic rest. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

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[1] The passages referred to are the following:—

"Καὶ γαρ μὴ Σαββατίσαντες δι προωνομασμένοι πάντες δίκαιοι τῳ Θεῳ ἐυηρέστησαν," &c.—Just. p. 236.

"'Απὸ 'Αβραάμ ἄρξατο περιτομὴ, καὶ ἀπο Μωσέως Σάββατον, καὶ θυσίαι, κα προσφοσαι," &c. 261.

"Abraham sine circumcisione et sine observatione sabbatorum credidit Deo, &c. Iren. iv. 30.—Tertul. Adv. Jud. ii. 4.

[2] It will be observed, that this sentiment, in which Dr. Barrow seems to agree with Dr. Paley, has been before noticed. It is just the kind of question which is calculated to engage distinguished theologians on both sides.

[3] Barrow's Expos. of the Decalogue.

Deut. v. 15.

Exod. xx. 8—11.

Now, although the keeping of a sabbath commemorative of the stupendous operations of Omnipotence at the creation, and in addition to this, that such a day should be appointed for the solemn celebration of the deliverance of Israel out of Egypt, or in general for recalling to mind the special interferences of Providence, and that the authorised repose should extend its balmy wing over the inferior creatures, may be consonant with reason, though, in fact, it could not have been anticipated before the actual promulgation of the law; yet on observance of *the sabbath*, the seventh day is quite apart from these considerations, and was entirely optional with the Supreme Legislator. Why a *seventh* day in particular should be assigned as the day of rest, does not appear in the nature of things, any more than an eighth or ninth, or any other. This belonged to the will of the Great Institutor, and did not imply any primary or natural convenience, but only, as God rested from all his works on that day, it implies a fitness of the determination as containing, to use Barrow's expression, "somewhat of profitable significancy, that such a correspondency in circumstance of time, and manner of practice, might admonish us concerning the substance of our duty, or a principal part thereof, particularly designed in the sanction of this law."

Yet partly moral.

It is just, however, to remark, that the distinction between positive or natural and moral duties was not nicely observed in the usages of language in the earlier times, and that both classes of obligation are mentioned together sometimes without discrimination. The appointment of the sabbath, therefore, for rest and worship may be regarded in some measure as a moral command arising from the order of things, and the natural relation of creatures to God. "Nor are these two things at all inconsistent; for there are other duties which are acknowledged to belong to the order and law of nature, and are of a moral kind, though it would be very hard for every man to have found them out by mere reason; and therefore they were kindly revealed and prescribed to man at first, and that in a way of correspondence with some transactions of God in his creation of the world. So the law of monogamy, or taking but one wife, is argued by the prophet Malachi, because 'God made but one woman for one man at first' (Mal. ii. 14, 15). So the preeminence or headship of the man above the woman, the institution of marriage, and the various suitable duties required on both sides, are laid on this fact, namely, because God made man before he made the woman; because he 'made the woman for the man, and formed the woman out of the flesh and bone of the man' (see Gen. ii. 23, 24; 1 Cor. xi. 3, 8, 9; 1 Tim. ii. 12, 13; Matt. xix. 5): and yet all these things seem to be moral and perpetual. And then why may not the sabbath be so too, which being hard to be found out by the light of reason, was revealed and prescribed to man in the same manner as these? In short, a set time for Divine worship seems to be a natural duty, or moral law: that it should be one day in seven is revealed and positive, yet in some sense moral and perpetual also: and that it should be the *seventh* day from the beginning of God's creation is merely positive, and therefore not perpetual."[1]

2. *Severities by which the Law of the Sabbath was enforced.*

Severe enforcements of the sabbath.

The strict and primary idea of the sabbath seems to convey to the mind the notion of a privilege to be enjoyed, rather than a law to be obeyed. It was a rest: a season of repose for the body and the mind; of desistance from ordinary engagements and cares, and an employment of the faculties in the service of God. Rest and employment, or exertion, are not here opposite ideas; because the rest of the mind does not consist in absolute inactivity, which would be, in fact, inconsistent with its very nature, but in that delightful use of the faculties which consists in the contemplation and worship of the deity. Indeed, the future state of blessedness is represented both as a rest and a state of holy occupation, uniting these two into one compound idea, upon the principle that the highest pleasure of the soul must be found in the right employment of all its powers. So that while there "remaineth a *rest* for the people of God," that rest will be displayed in the fact that "there his servants shall *serve* him."

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[1] Dr. Watts's Holiness of Times, Places, and People, Disc. i.

But privilege may be also duty, and duty must be enforced by law. If we forget our privileges, we forget our duties; and authority itself is required to urge our pursuit even of our own happiness, in seeking the means of intercourse with our Maker, and walking in the paths of obedience.

It is necessary, also, to recollect that, during the theocracy, God assumed a legislative character as the God of Israel, and was more especially, or, as we may say, personally present with that people by a variety of miraculous and glorious appearances, than with any other then or in after times. The greatness of his character, and the special revelation of himself to them as Jehovah, demanded that authority should be blended with every privilege, and that, in fact, to neglect what in itself must be deemed as a privilege, was a criminal undervaluation of his goodness; and that to appreciate his goodness was as real a duty as to obey his law. It is, moreover, to be considered, in appreciating the severities which were attached to the law in question, that the comparative barbarism and rebellious spirit of that age, and of the chosen people, rendered necessary a course of proceedings to establish the sovereignty of God in all that related to observances and worship, which a more elevated state of society might render needless, and a more spiritual dispensation supersede.

The primary interdictions attached to it. Exod. and Deut.

The primary interdictions attached to the law of Sabbath as announced on Mount Sinai were, "In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou."

Other sanctions.

As the sabbath was a special part of the covenant of Sinai, which was national and political, it possessed a judaical, or ceremonial holiness, which was enforced by peculiar sanctions. On that day the ordinary supply of the manna had been withheld in the wilderness. On the sixth day they were to gather twice as much as on other days, as none was granted on the seventh (Exod. xvi. 22). The double sacrifice of lambs was required on that day—"on the sabbath day, two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof; this is the burnt-offering of every sabbath, *beside* the continual burnt-offering and his drink-offering" (Exod. xxviii. 9, 10). Not only was a most rigorous abstinence from all the ordinary

Exod. xvi. 22.

Exod. xxviii. 9, 10.

affairs of life enjoined, but even the making of fires and dressing of victuals—"Ye shall kindle no fires throughout your habitations on the sabbath day" (Exod. xxxv. 3). "To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe" (Exod. xvi. 23). Neither walking nor travelling were allowed beyond a very short distance, called, in the Acts of the Apostles, a sabbath day's journey. "Abide ye every man in his place, let no man go out of his place on the seventh day" (Exod. xvi. 29). No burdens whatever were to be borne—"Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day as I commanded your fathers" (Jerem. xvii. 21, 22).

Exod. xxxv. 3.

Exod. xvi. 23.

Exod. xvi. 29.

Jerem. xvii. 21, 22.

The punishment of the profanation of the sabbath with death is repeatedly threatened; and a remarkable execution of this threat is recorded in the Book of Numbers (xv. 32—36)—"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

Numb. xv. 32—36.

Criminality of the man that gathered sticks on the sabbath.

To some it might seem as if the gathering of sticks on the sabbath did not possess that character of flagitiousness which would demand so heavy a punishment, and that in fact it was a trivial offence. But it must be recollected that as the object was doubtless to kindle a fire for culinary purposes, it was a direct and daring violation of the law, which it was important, on several accounts, should be most strictly observed. According to the constitution of the Israelitish community, it was a public transgression, and could not but be a matter of general notoriety; so that had this been allowed to pass with impunity, the Divine veracity might have been questioned, and an example of the most detrimental and dangerous kind have been set. To connive at this, would have been to encourage all other violations. And then the nature of the sabbath is to be taken into the account. It is represented as a *sign* between God and the Jewish people for ever, a perpetual covenant, and given as one of the commands issued from Sinai with extraordinary marks of solemnity and authority. By observing this law, they were to testify their belief in Jehovah as the Creator, and to profess themselves his worshippers and servants, in distinction from the idolatrous and atheistical nations around them. And it is to be observed that the prophets who afterwards became the great reformers of Israel, inveighed against the profanation of the sabbath in the same manner as they did against other immoralities, putting it upon a level with idolatry, adultery, swearing, and murder.

James, ii. 10. An argument also may be adduced from the language of the apostle James (ii. 10) in the New Testament: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; for he that said Do not commit adultery, said also Do not kill. Now if thou commit no adultery, yet if thou kill, thou art a transgressor of the law." The selection of two of these commandments shows that the whole law to which he refers is the ten commandments. He might have mentioned, therefore, the third and fourth, for the same reason that he introduced the sixth and seventh, and said, If a man commit no murder or adultery, yet swears profanely, or breaks the sabbath, he is guilty of all: the law loses its credit, and the lawgiver is despised.

3. *The Traditionary Influence of the Appointment of a Sabbath among the Heathen Nations.*

The sabbath among the heathen. Through what channels of communication the idea of a weekly rest may have been sent, so as to produce an almost universal observance of it among the earliest nations, it is impossible now to ascertain. Their practice, however, did not originate entirely, or in all instances, from the law of Moses, because many of them could not have derived it from him, though others unquestionably did. It may well be supposed that previously to the written record the knowledge of the wonderful facts of the creation might have been orally transmitted, though in a very imperfect and indistinct manner, and that particularly the usual divisions of time would tend to perpetuate and extend these traditions. Moreover, we can scarcely suppose the wide-spread tradition of a sabbath could have existed unless it had been transmitted from the antediluvian ages through Noah and his family.

Both Josephus and Philo affirm the fact in question. The former says that scarcely any nation, Greek or barbarian, existed that did not in some measure acknowledge or conform to a seventh day's rest from labour;[1] and Philo declares that the sabbath was not a festival peculiar to any nation or country, but common to all, and kept as a kind of birth-day of the world.[2]

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[1] Contr. Appion. lib. ii. ad fin.

[2] De Opific. Mundi.

Hesiod, Homer, and Callimachus; apply the epithet of holy or sacred to the seventh day—"Εβδομον ἱερον ἠμερα," -the seventh day is holy." Theophilus of Antioch calls it "the day which all mankind celebrate." Porphyry says, "the Phœnicians consecrated one day in seven as holy." Linus says, "a seventh day is observed among saints or holy people." Lucian says, "The seventh day is given to schoolboys as a holy day." Tibullus says, "The seventh day, which is kept holy by the Jews, is also a festival of the Roman women." Eusebius states that "almost all the philosophers and poets acknowledge the seventh day as holy."[1] "Something like this," say the authors of the Universal History, "may also be gathered from that absurd account which some authors, particularly Tacitus and Plutarch, give of the Jews observing it in imitation of the heathens, who consecrated that day to Saturn, according to the former,[2] or to Bacchus, according to the latter,[3] who adds, that he was also named Sabbos, because they used frequently to shout out the word Sabboi at his festival.

Sunday.

The seventh day, or sabbath (or at least a day appropriated to worship) obtained at a very early period another designation, namely, Sunday, which is suggestive, and points to the idolatries of distant ages. When the Anglo-Saxons settled in Britain, as is well known, the objects of their adoration were proclaimed in the names of the days of the week, as Sunnan dæg, or the Sun's day, Monan dæg, or the Moon's day, and so of the rest. When these names were primarily introduced is buried in the depths of antiquity. No doubt they were imported by the Saxons, and incorporated into the notations of time from the Scandinavian nations; and these again deduced them from a still remoter people.

The earliest worship of mankind was that of the sun, moon, and stars, which the ignorant mind soon transformed into gods; and though at first their religion was a pure theism, having neither temples nor altars, it soon assumed a more definite form, and was enshrined in a more local magnificence. Set times and places were appointed, to which the multitudes might resort; and the weeks, and seventh days, and sacrifices, which tradition reported, became seasons and services attached to particular deities. Among these we may imagine the sun and moon, from their peculiar glory and beauty, received the first appropriations.

One of the great works of Babylon was the temple of Belus, having a prodigious tower in the centre, and surpassing in

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[1] See Euseb. Prep. lib. xiii. c. 12; Clem. Alex. Stromat. lib. v. &c.

[2] Hist. lib. v.

[3] Sympos. lib. iv.; Univ. Hist. Vol. iii. p. 14 (M).

Sun-worship of Assyrians and Persians.

height the largest pyramid in Egypt.[1] Here the idolatry of the sun appears to have been specially practised, though the term Baal was afterwards applied to many other divinities, as a kind of generic term: it was, in fact, some modification of a name which was that of the great god amongst nearly all nations speaking cognate dialects of the Semitic or Syro-Arabian language. As the supreme deity he was identified with the sun, the greatest divine manifestation in the Sabæan system.[2] The Persians worshipped the sun, particularly the rising sun, dedicating a magnificent chariot to him, and sometimes sacrificing oxen. There is a remarkable passage in the book of Job which has evident reference to sun-worship: "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand" (the ancient mode of expressing worship)—Job, xxxi. 26, 27. The adoration of the sun led to a particular veneration for fire, and they entrusted to the magi the care of what they termed the sacred fire. The idolatry of the East was divided into two parts or sects: that of the magi, who detested images, and maintained the worship of the sun and fire; and that of the Sabæans, who originated in Chaldea, where astronomy was so greatly cultivated, and, the idea being entertained that the several planets were inhabited by so many intelligences, they erected statues and images to them as deities, under the names of Jupiter, Saturn, Mars, Apollo, Mercury, Venus, and Diana.

4. *The Perpetuity of the Sabbath.*

Perpetuity of the sabbath.

Some have maintained that the Jewish sabbath—that is, that the sabbath, as such—has been wholly abolished, and that, released from those obligations, no other, strictly speaking, has been formally established, although the commemorative services of the New Testament may be on many grounds expedient. It has been regarded, therefore, as purely a Jewish law; but in this reasoning its moral character is entirely forgotten, and its positive nature as an institution of the seventh day exclusively considered. The appointment, however, of a sabbath, and the fixing the obligation to one particular day, are plainly distinguishable. Whatever be the day, the moral duty may still remain, and does remain, as it should seem, under every economy, from the beginning. That the sabbath, therefore, is part of the moral law, and, as such, of primary, universal, and perpetual obligation, is shown by the following reasons:—

Part of the moral law, as shown by several reasons.

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[1] Herod. lib. i. cap. 181; Diod. lib. ii.; Strabo, lib. xvi.

[2] Comp. Layard's Nineveh, vol. ii. p. 450, note.

It is united in the decalogue with all the other commands which are of perpetual obligation, and was given with the same extraordinary sanctions. It appears plainly, from the solemn manner in which these precepts were delivered, that the Divine Being intended to distinguish them from every other part of the Mosaic law, and thus to distinguish all alike. "This command was written by the finger of God on one of the two tables of stone originally prepared by himself, and destined to contain nothing but this and the other precepts of the decalogue. It was afterwards written again by the same hand, after these tables were broken, on one of two similar tables prepared by Moses. A table of stone and a pillar of stone were in ancient times direct symbols of the perpetuity of whatever was engraved on them. This very natural symbol God was pleased to adopt in the present case, to show the perpetual obligation of these commands. The remainder of the law given by Moses was all written in a book, and was here intentionally and entirely distinguished, as to its importance, from the decalogue. The tables of stone on which these commands were written were *fashioned by the hand of God himself.* This also forms a peculiar article of distinction between the decalogue and the rest of the Jewish law. Nothing but the decalogue ever received such an honour as this. It was written on one of these tables *by the finger of God.* This also is a distinction peculiar to the decalogue.

"When Moses, in his zeal to destroy the idolatry of the Israelites, had broken the two tables of stone fashioned and written upon in this manner, God directed him to make two other tables of stone, like the first. On these he was pleased to write the same commands a *second time.* In this act he has taught us that he was pleased to become a second time the recorder of these precepts with his own hand, rather than that the entire distinction between these precepts and others should be obliterated."[1]

Purposes of the sabbath universally applicable.

The great purposes for which the sabbath was instituted are not of an exclusive or simply Jewish character. All mankind are under an equal and universal obligation to commemorate the perfections of God as displayed in the works of creation; and to do this in the best possible manner, and in conformity with the will of God, is a moral duty. That a particular time should be devoted to this purpose expressly, seems essential, in order that persons should unite together for this end, and the appointment of that particular time or day must belong to God.

If it were intended to abolish a command given with such solemnity, it were to be expected that such a design should be notified in a manner equally intelligible and certain; but nothing of this kind is found in Scripture. When Christ abolished the ceremonial and civil laws of the Jews, and taught the true moral system which had been established, and when the Apostles explained and enforced it afterwards, no hint is given of the abrogation of this precept, but it is left altogether untouched.

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[1] Dwight's Theology, vol. iv. 8vo.

Its original institution shows its perpetuity.

The perpetuity of the sabbath is deducible from its original institution. At that period only the first parents of our race were in being, and in instituting it for them it was instituted for all or for none of their posterity. The Jews were no more connected with Adam than the Gentiles. The reason, too, assigned for it as a rest is applicable equally to all mankind as to any one people or nation.

Is. lvi. 6—8.

Dr. Dwight, already quoted, argues the perpetuity of the sabbath from the fifty-sixth chapter of Isaiah, sixth, seventh, and eighth verses: "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants; every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be acceptable on my altar: for my house shall be called, An house of prayer for all people. The Lord God who gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides those that are gathered unto him." When the house of God, then, shall become a house of prayer for all people, and the outcasts of Israel and others shall be gathered to Christ, the sabbath shall continue a divine institution, and the Gentiles shall be accepted and blessed in keeping it. But the house of God was never, in any sense, called "An house of prayer for all people" till after the commencement of the gospel dispensation—namely, till the house of God was found where two or three met together in the name of Christ, and mankind were to worship neither in Jerusalem nor in the mountain of Samaria, but wherever they worshipped in spirit and truth. The sabbath could not have been thus observed, and men could not have been thus blessed in observing it, unless at the time of its observance it had remained an institution of God.

Ps. cxviii. 19—26.

The perpetuity of the sabbath is also argued from the hundred and eighteenth psalm, the nineteenth and following verses: "Open to me the gates of righteousness; I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused, is become the head-stone of the corner. This is the Lord's doing, and it is marvellous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it. Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity! Blessed be he that cometh in the name of the Lord. We bless you out of the house of the Lord." This psalm is by St. Peter referred to Christ, who is the "head-stone of the corner" rejected by the Jewish builders. It is evident the day which the Lord had made is not to be taken literally, because He made every day, but as referring to a day peculiarly consecrated to himself, and devoted to his worship, and the day on which Christ arose from the dead, and was thus constituted the head-stone of the corner: that is, it was the sabbath; and, consequently, the sabbath as existing after Christ's resurrection, the sabbath of the new or Christian dispensation, to continue to the end of time.

Another passage seems confirmatory of the same views, occurring in the first chapter of the Revelations, at the tenth verse: "I was in the spirit on the Lord's day." This had become the general designation of the sabbath at that time. The Apostle so names it, under the influence of inspiration, and, therefore, with the Divine approval. It was consequently, in fact, the appointment of the Lord. The Spirit of truth could not have sanctioned this designation of the day, unless it had been the proper one. Its sabbatic character was universally recognised by the first Christians, and its authority has ever since that period been recognised by the great body of the Christian church. Rev. i. 10.

If, then, the sabbath be of perpetual obligation; if its existence is commensurate with all time, forming a part of all the divine economies, although stamped with a peculiar character under one whose legal and ceremonial sanctions were for a season, and for special purposes, marked with extraordinary severity; if it be founded deep in the Divine councils, and be a recognised element in the whole scheme of God's moral government of the world;—it claims the solemn observance of all creatures, and an infringement upon those claims must involve a fearful responsibility.

5. *The Change of Day.*

Change of the day.

The sabbath itself, and the day on which it is to be celebrated, are distinct ideas. The substance of it might remain, although the time of its observance might be altered; so that it may be a perpetual institution, while for some special and important reasons the first appointed day was changed. Of course, any change must be of divine, and not of human appointment.

We have already referred to the emphatic manner in which the day of Christ's resurrection is referred to, as the day which the Lord made or peculiarly constituted as the day on which the church should be filled with gladness and devoted to worship. If the new creation, or the redemption of the world by Christ, be, as it is represented, in some respects even a greater work than the old or first creation of the material world, there is in the nature of the thing a reason why that day should be held as a sabbath *now*, rather than that which was made for the celebration of a less glorious event; or rather, perhaps we should say, why the different reasons should be amalgamated in one observance, and the more recent day be substituted, and constituted *the* day, as of still superior importance. A day of rest would thus be immortal on the earth; while the first, instead of the seventh, would become the stated expression of its design.

Christ intimated the change of day. Matt. ix. 14—15.

In the ninth chapter of Matthew's gospel, and at the fourteenth verse, there seems to be an intimation by the Saviour himself, of the contemplated change of day. "Then came to him the disciples of John, saying, Why do we, and the Pharisees, fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn so long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast." And he then proceeds to point out the unsuitableness of the two cases supposed; namely, fasting and sorrow when the bridegroom is present, and joy when the bridegroom has departed. On the Friday he was taken from them, and lay in the sepulchre during the whole of Saturday. On the first day of the week he was restored. The Saturday, therefore, or the seventh day, was the appropriate season of fasting and mourning. Then his enemies prevailed, and he was removed. The cross and the grave demanded their tears. But the first day beheld his glorious resurrection. It was therefore a day of gladness—a true festival of the church, and thus accordant in its nature with the sabbath, as a day of rest and joy. But as the seventh day, in consequence of the interment of Christ, had become now a proper day of mourning, and therefore inappropriate as a festival, so the first day had become a proper day of rejoicing and triumph, as being marked by the return of the heavenly bridegroom to his sorrowing disciples. And so it was emphatically a sabbath. This idea seems clearly to pervade the passage in question.

Apostolic practice.

The practice of the apostles furnished an example, and their words on some occasions carried the force of a precept, for the observance of the first day of the week as the sabbath. Apostolic example was decisive, because it was impossible they should habitually violate the command of God, by introducing institutions of their own, instead of his, into the church, and particularly one of so important a character. Paul, who received his gospel immediately from Christ, observed the first day of the week as a religious season; as did Peter, and his followers. As they assembled for the purposes of worship on that day, the churches of Galatia and Corinth were directed to lay by some pecuniary supply on that day for the poor saints at Jerusalem. St. John, as we have intimated already, called it the Lord's day, showing whence the authority was derived, and to whom the day was devoted.

Earliest testimonies coincident.

In accordance with this were the earliest testimonies. Ignatius, a companion of the apostles, says, "Let us no more sabbatize," that is, keep the Jewish sabbath, "but let us keep the Lord's day, on which our *Life* arose." Justin Martyr remarks, "On the day called Sunday, is an assembly of all who live in the city or country, and the memoirs of the apostles, and the writings of the prophets are read." He assigns as the reason, "that it was the day on which the creation of the world began, and on which Christ arose from the dead." Irenæus, the disciple of Polycarp, says, "On the Lord's day, every one of us christians keep the sabbath; meditating in the law (that is, the Scriptures), and rejoicing in the works of God." Dionysius of Corinth, contemporary with Irenæus, in a letter to the church of Rome, states, "To-day we celebrate the Lord's day, when we read your epistle to us." Tertullian mentions the Lord's day as a christian solemnity; and Petavius says, "but one Lord's day was observed in the earliest times of the church." He states also that the Council of Laodicea, which was held in the fourth century, forbade christians resting from their labour on the seventh day, saying, "christians ought not to Judaize."

6. *The Typical Character of the Sabbath as a Rest.*

The typical character of the sabbath.
Heb. iv. 3—10.

On this subject there is a remarkable passage in the Epistle to the Hebrews. "We which have believed do enter into rest, as he said, As I have sworn in my wrath if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. Again, he limiteth a certain day, saying, in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus (Joshua) had given them rest, then would he not afterward have spoken of another day. There remaineth, therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works as God did from his."

The Mosaic dispensation was full of typical representations both in respect to persons and things; and while these types for a season seemed to cast a shadow over the most glorious purposes of heaven, though affording some glimpses of them, they caused those purposes to shine forth in apparently greater splendour and majesty when they came to be distinctly revealed; as objects in nature seem to assume more magnificence and brightness when the morning mists have disappeared. The benign character of the christian sabbath thus becomes still more marked and illustrious when contrasted with that which was distinctively Jewish. But the Jewish, in connection with the original sabbath, possesses a deep interest from its emblematic and prefigurative nature.

A type of Canaan.

In this point of view, the land of Canaan, or rather the repose of the people when God gave them rest from all their enemies round about, and expelled for them the Amorites, the Perizzites, the Hittites, and other nations, that they might possess it, had in it the character of a prefigured sabbath. It was the rest of the Covenant, and that to which their attention was specially and often called as the illustrious proof of the divine favour towards them; for in regard both to the promise itself, and the manner in which they were continually directed in their way to it, "God had not dealt so with any nation."

"This entering, this going in, is an allusion taken both in general from the entrance that a man makes into his land or house to take possession of it: and in particular, unto the entrance of those Israelites who were not rebellious or disobedient into the land of Canaan."[1]

Typical of the evangelical rest or gospel.

The intimation that *believers* enter into rest, that is, a present rest, refers to the participation of evangelical privileges through faith, which impart holy delight or rest to the soul. The entrance into Canaan was an emblem of this, and an illustration of the promise to the faithful in Christ Jesus of their possessing rest in the gospel; a rest of conscience, the pardon of sin, and peace with God. There is, then, under the gospel, a promise of entering into the rest of God remaining to believers, and they actually enter into this rest by mixing the promise of it with faith. "As God wrought in the creation of all, so Christ, who

[1] Dr. Owen.

is God, wrought in the setting up of this new church-state, and on the finishing of it entered into his rest." . . . . . . Hence arises a "rest for the people of God, or believers to enter into." To prove this is his main design, and he doth it invincibly from the testimony of the psalmist. It remains that there must be a new day of rest suited and accommodated to this new church state. And this new day must arise from the rest that the Lord Christ entered into, when he had finished the work whereby that new church-state was founded. This is the Sabbath-keeping, which the apostle concludes that he had evinced from his former discourse, v. 9.

"And concerning this day we may observe—1. That it has this in common with the former days, that it is a Sabbatism, or one day in seven; for this portion of time to be dedicated unto rest, having its foundation in the light and law of nature, was equally to pass through all estates of the church. 2. That although both the former states of the church had one and the same day, though varied as to some ends of it in the latter institution, now the day itself is changed; because it now respects as its foundation a work quite of another nature from that to which the day which went before related. And therefore is the day now changed, which before could not be so. 3. That the observance of it is suited unto the spiritual state of the church under the gospel, delivered from the bondage frame of spirit wherewith it was observed under the law. These are the rests the apostle here discourseth of, or a threefold rest under a a threefold state of the church; as, if any of these be left out of our consideration, the whole structure of the discourse is loosened and dissolved."[1]

A type of heaven.

The sabbath is typical of the everlasting rest of heaven. All its duties and services are emphatically so, especially when taken in connection with the retirement which it prescribes from the business and cares of the world. There is something exceedingly impressive and imposing in the circumstances of the day as observed by christians. Then the mart of traffic is closed, the common concerns of life suspended, and the silent street proclaims that man is gone to the worship of his Maker. The tide of life seems to flow with a stilly calm, and reflects from its surface the hues of heaven. And what is it but the resemblance of that state, and, in the right observance of it, a foretaste of its enjoyments? There will be perfect repose: conscience, passion, all existence will be at rest; that is, at rest from sin, sorrow, and every kind of molestation; a rest in God, the chief and infinite good; a rest in his works and ways,—the rest of absolute and eternal consecration.

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[1] Dr. Owen.

It would be easy, in conclusion, to expatiate on the moral effects of the sabbath, and to show in what respects it is eminently calculated to advance the interests of society, and has proved the means of human progress; but we forbear, with only one additional word: Write barbarism and moral ruin upon that country, wherever it may be, that has no sabbath!

SECTION II.—THE SABBATIC YEAR.

Still more to impress the minds of his people with the great truth, that their time, as well as their property, was not their own, and to carry out still more completely the ceremonial scheme, God set apart every *seventh year*, also, in addition to the *days* that have been already noticed, to be, in some measure, sacred and free from the labours of other years. It was not required, indeed, that it should be all kept after the manner of a sabbath, or solemn festival, by a continual attendance upon religious duties. We hear of no extraordinary public sacrifices appointed for it, and the people seem to have been left to occupy the time in a worldly or religious way, according to their own choice, about as much as in ordinary years. The land, however, enjoyed a complete rest: the fields were not allowed to be tilled, nor the vineyards to be dressed; and whatever they yielded without culture, was required to be regarded as common, for all to make use of as they needed, without being reaped or gathered (Lev. xxv. 2—7; Ex. xxiii. 11). The inquiry might naturally suggest itself, how the nation could be secure from the distress and poverty of famine, in the observance of such an institution; but God himself silenced fear on this account: "If ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase; Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit, until the ninth year." (Lev. xxv. 20—22.) As no produce was gathered from the soil, it was made a law, also, that no debts should be collected during the Sabbatical year; and it was, at the same time, solemnly enjoined, that no person should be moved by this consideration, to refuse lending to such as were in want, when it was at hand. The year was called, on this account, *the year of release*. Some have entertained the opinion, that this *release* required not merely that debts should be required to *lie over*, without being exacted, till the eighth year, but that they should be altogether *cancelled* and never again called for: which, however, as it seems not easy in itself to be received, so it cannot be positively established from the language of the law (Deut. xv. 1—11). The Sabbatical year, we must believe, had its beginning with Tishri, the first month of the civil year, when the produce of the land was all gathered in, and before the time of sowing for another crop.

SECTION III.—THE YEAR OF JUBILEE.

Jubilee was held every seventh sabbatical year, that is, at the end of every forty-nine years, or the fiftieth current year (Levit. xxv. 8—10). Concerning the etymology of the Hebrew word, rendered *jubilee* in most modern versions of the Bible, learned men are not agreed; some deriving it from יובל, a ram's horn, this year being announced by the sound of trumpets in the form of *ram's horns*: while Calmet and others derive it from יבל, in *hiphil*, from הביל, a verb signifying to recal, restore, or bring back, because estates, &c., which had been alienated, were then *restored* to their original owners. Such appears to have been the meaning of the words as understood by the LXX, who render יובל by ἄφεσις, a remission (Lev. xxv. 10); and by Josephus, who says that it signifies ἐλευθέρια, liberty.

Its privileges.

This festival commenced on the 10th day of the month Tisri, and was proclaimed by the sound of trumpets throughout the whole land on the evening of the day of atonement, and about the autumnal equinox; a season which was peculiarly well chosen, as the Hebrews would be the better disposed to forgive their brethren their debts when they had been imploring pardon of God for their own transgressions. It was distinguished by many eminent privileges. All debts were to be cancelled; all slaves or captives were to be released. Even those who had voluntarily relinquished their freedom at the expiration of their six years' service, and whose ears had been bored in token of their perpetual servitude, were to be liberated at the jubilee; for then liberty was to be proclaimed "throughout all the land unto *all* the inhabitants thereof" (Levit. xxv. 10). Further, in this year all estates which had been sold reverted to their original proprietors, or to the families to which they had originally belonged. This humane provision was made that no family should be totally ruined and devoted to perpetual poverty, because the family estate could not be alienated for a longer period than fifty years. The value and purchase-money of estates, therefore, diminished in proportion to the near approach of the jubilee (Levit. xxv. 15). From this privilege, however, houses in walled towns were excepted: these were to be redeemed within a year, otherwise they belonged to the purchaser notwithstanding the jubilee. (ver. 30.)

During this year the ground had it's rest and was not cultivated.[1]

The reason and design of the law of the jubilee was partly *Civil* and partly *Typical*.

It was *Civil*, or Political, in order to prevent the too great oppression of the poor, as well as their liability to perpetual slavery. By this means the rich were prevented from accumulating lands upon lands, and a kind of equality was preserved through all the families of Israel. Further, the distinction of tribes was preserved in respect both to their families and possessions; for this law rendered it necessary for them to keep genealogies of their families, in order that, on the return of the jubilee, they might be enabled to prove their right to the inheritance of their ancestors. By this means, too, it was certainly known from which tribe and family the Messiah was to descend. And it has been conjectured that a further Civil use of the jubilee might be, for the more easy computation of time; for as the Greeks computed by Olympiads, the Romans by *Lustra;* and Christians by centuries, it is probable that the Jews reckoned by Jubilees.

Reason and design of the Jewish jubilee.

There was also a *Typical* design and use of the jubilee, which is pointed out by the prophet Isaiah (chap. lxi. 1, 2); in which passage the acceptable year of the Lord, when "liberty" was proclaimed to the "captives," and "the opening of the prison to them that were bound," evidently refers to the jubilee; but, in a higher and prophetic sense, means the dispensation under the gospel, which proclaims spiritual liberty from the bondage of sin, and the liberty of returning to our forfeited celestial inheritance.[2]

Number of Jewish jubilees

The Jews reckon seventeen jubilees from their entrance into the land of Canaan to the captivity, after which the year of jubilee ceased to be observed. According to the computation of Josephus and Philo, they place the first in the fourteenth year after the miraculous passage of the Jordan by Joshua and the Israelites; but Archbishop Usher, Scaliger, Calvisius, Petavius, and other eminent chronologers, place it seven years earlier, viz. 1396 years before Christ. From the expression of our Saviour in Luke, iv. 18, 19, Dr. Hales conjectured that He commenced his public ministry during a year of jubilee.[3]

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[1] Michælis, Comm. on the Laws of Moses, vol. i. p. 376—386.

[2] Jennings, Jewish Antiquities, bk. iii. ch. x.

[3] Analysis of Chronology, vol. ii. bk. i. p. 279.

CHAPTER IX.

THE EARLY POSSESSORS OF CANAAN.

Political changes in Canaan.

At the period when the Israelites took possession of the land of Canaan, it was inhabited by several powerful nations, as the Amorites, the Perizzites, the Canaanites, the Hittites, the Hivites, the Jebusites, and the Girgashites. After the conquest it was divided by Joshua into twelve parts, corresponding with the twelve tribes of Israel, whose respective portions were determined by lot, with the exception of the tribe of Levi, which had no inheritance in the soil. The most remarkable change occurred, when the ten tribes were driven out and carried into captivity by the Assyrians. The Cutheans sent to possess their country, lived chiefly in the tribe of Ephraim and the half tribe of Manasseh. Judah continued in captivity seventy years; and the Greeks subsequently, of whom some were kings of Syria, reunited most of the country possessed by Israel to their crown, the tribe of Judah alone remaining after this dispersion.

To return to the Canaanitish nations. We propose furnishing the reader, under this division, with a very concise account of these and other tribes, who have been rendered conspicuous through some connection more remote or immediate with the Israelites, and the most important facts respecting whom we may here properly enough throw into the general stream of history.

SECTION I.—THE CANAANITES.

Origin of the Canaanites.

The eleven sons of Canaan, the son of Ham, originated and impressed their names upon several nations or tribes, which, however obscure their history, have acquired a certain degree of importance from the circumstance before mentioned of their coming in contact with the Israelites. These were the Hittites, the Jebusites, the Amorites, the Girgashites, the Hivites, the Sidonians, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites, of whom the five first inhabited the land of Canaan, which contained also the Perizzites, and what are properly termed the Canaanites. The many kings enumerated in the conquests of Joshua, belonged, doubtless, to one or other of these seven nations, besides, probably, others not particularly specified in that catalogue; all of whom are to be regarded not in the modern sense as comprehending the sovereignty of a large kingdom or empire, but rather of a city, town, or at most a petty district. Within the territory of the seven nations, may, without hesitation, be assigned the residence of those whose names are recorded in the Abrahamic covenant; namely, the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaimites, the Amorites, the Canaanites, the Girgashites, and the Jebusites.

Our information respecting the seven Canaanitish nations is extremely limited, amounting to little more than a knowledge of their origin.

Hittites. The HITTITES were the descendants of Heth. (Ptol. lib. v. c. 16, 17. Joseph. Antiq. lib. xiv. c. 2).

Jebusites. The JEBUSITES were so called from Jebus, the son of Canaan. They were of a warlike caste, and dwelt in Jerusalem and its vicinity till the time of David.

Amorites. The AMORITES derived their name from Amorrhæus, the fourth son of Canaan, and first peopled the mountains to the west of the Dead sea. They had, besides, establishments on the east of the same sea, between the brooks Jabbok and Arnon, from which fertile region they expelled the Ammonites and Moabites. During the sovereignty of Sihon and Og, Moses dispossessed them. The term *Amorite* is frequently used in the sacred writings as synonymous with Canaanite. They were of a gigantic stature; and their territory was ultimately apportioned, in part (on this side Jordan) to the tribes of Judah, and in part (beyond Jordan) to the tribes of Reuben and Gad.

Girgashites. The GIRGASHITES, or GERGESENES, resided beyond the sea of Tiberias. The traces only of their name are discoverable in the town or city of Gergesa.

Hivites. The HIVITES were descended from Hevæus, a son of Canaan, and dwelt "from Heserim unto Gaza" (Deut. ii. 23), and were dispossessed by the Caphtorim or Philistines. They also occupied Shechem, Gibeon, and other places. It is supposed by Bochart, that Cadmus, who took a Phœnician colony into Greece, was a Hivite. The metamorphosis of the companions of Cadmus into serpents is founded on the meaning of the term *Hivite*, which, in the Phœnician language, signifies *serpent*.

Sidonians. The SIDONIANS, the inhabitants of Sidon, derived their name from Sidon, the eldest son of Canaan, who founded their city. It is a place much celebrated for its trade and navigation. They worshipped Baal and Astarte.

Arkites. Of the ARKITES we, in fact, know nothing worth recording. The same may be said of the ARVADITES.

The SINITES, so called from the eighth son of Canaan, resided near Arce, in Mount Libanus. Strabo refers to the fortress of Sinnai. By Sinnæi the Arabic means the inhabitants of Tripolis, in Phœnicia. Sinites.

The ZEMARITES descended from the tenth son of Canaan, who are believed to have inhabited Simyra, a city of Phœnicia. The two Chaldee paraphrases and Jerome say, they dwelt at Emesa, in Syria. Zemarites.

The HAMATHITES originated in Hamath, a son of Canaan, and, according to Calmet, dwelt in the city of that name, on the river Orontes, in Syria. Josephus and others suppose Hamath to be the same with Epiphania. Hamathites.

The KENITES resided west of the Dead sea, and extended some distance into Arabia Petræa. In the time of Saul they were blended with the Amalekites. Kenites.

The KENIZZITES are supposed to have dwelt in the mountains south of Judæa. Kenizzites.

The KADMONITES lived beyond Jordan, east of Phœnicia, about Mount Libanus. The Kadmonites were Hivites. Kadmonites.

The PERIZZITES, or PHERESÆI, were the ancient inhabitants of Palestine, blended with the Canaanites; but had no fixed habitation, as their name, significant of wandering or dispersion, imports. Some of them inhabited each side of Jordan, in the mountains and the plains. Solomon subdued the remains of the Canaanites and Perizzites, which the Israelites had not exterminated, and made them tributary. Perizzites.

The REPHAIMITES are believed to have descended from Rephah or Rapha. They are celebrated as giants. They are mentioned in the time of Abraham, as beyond Jordan, at Ashtaroth Karnain. In Joshua's time some of their descendants were in the land of Canaan; and we afterwards hear of them at Gath, in the age of David. The valley of Rephaim, or Giants, is often mentioned in Scripture. In Greek it is called the valley of the Titans. It was near Jerusalem. Rephaimites.

All public business amongst these nations was transacted in popular assemblies, the kings universally consulting their people upon every important occasion. Of this we have several specimens in sacred history, which will be easily recollected. What were the particular laws of each petty district or sovereignty, cannot now be ascertained; but the kings, or rather chiefs, seem generally to have been independent of each other, unless at any time brought into a partial subjection by conquest or treaty. Government.

The Canaanites residing on the sea-coast, to whom, as well as to the whole country, the terms Phœnicians and Phœnicia have been applied, were merchants; while those who inhabited Occupations and Customs.

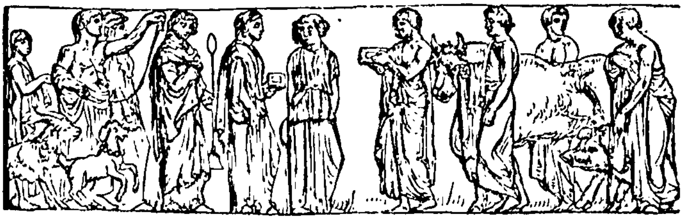
the interior devoted themselves more exclusively to agricultural employments, the tillage of the land, and the rearing of cattle. They were, however, all united in the common cause when required to engage in military operations, and showed considerable skill in the use of arms, and of warlike chariots. They seem to have paid particular attention to the defence and fortification of their towns; a care naturally resulting from their liability to internal dissensions and external attacks.

Religion.

During the early period of their political existence, and till the days of Abraham, they appear to have retained the true religion, of which we have a remarkable specimen in the brief account which the sacred historian furnishes of Melchisedek. That ruler, uniting, as was common in the patriarchal times, the princely and sacerdotal offices in his own person, is distinctly represented as "the priest of the most high God," which proves incontestably the prevalence of the religion of Israel to some considerable extent among families, and perhaps tribes, now buried from view amidst the obscurities of history. It is pleasing to catch, even though it be only a momentary glimpse of such families or individuals who give birth to the interesting reflection, that as

> Full many a gem of purest ray serene
> The dark unfathomed caves of ocean bear,
> Full many a flower is born to blush unseen,
> And waste its sweetness in the desert air—

so, truth has in every age of the world found an asylum from the general pursuit of persecution in many a human being unknown to fame or to history, and shed a cheering illumination in many a dark and unexplored recess of the wilderness. After the period in question, these nations degenerated, till they eventually incurred the displeasure of God to such a degree as to induce the adoption of measures for their expulsion, and the transference of their country to the more favoured nation of Israel. The narrative of Moses alludes to their altars, images, and groves, the public tokens of their idolatry, which he com-



[Sacrifice to Artemis, or the Moon.]

manded to be overthrown with a holy violence, while the people themselves were to be smitten, lest their superstition and crime should spread a pestilential influence around. They even sacrificed the fruit of their body to Moloch; and in their ordinary conduct rioted in all the excesses of uncleanness. Corrupt in doctrine, they were equally debased in character, and in abandoning the true religion, they parted with the sheet-anchor of their happiness and their safety, and became exposed to the dreadful storm of Almighty displeasure.

The Phœnicians.

It has been before stated that the Phœnicians were Canaanites by descent, and we now add, that these people divided from each other in consequence of their multiplication at an early period: a part moved northward, and another part southward into Egypt, where, after creating a separate kingdom under Mizraim, they were torn to pieces, and finally dispersed by internal commotions.

History of Canaan.

The first principal event in the history of the Canaanites, seems to be the incursion of Chedorlaomer, king of Elam, into the vale of Siddim, who compelled them to pay tribute for twelve years; after which they revolted, and became involved in another war, when Chedorlaomer again triumphed, and despoiled the country. In this conflict Lot was taken prisoner, and afterwards rescued by Abraham, as stated in the book of Genesis. After the period of the former transactions, Abraham was received among them with great courtesy, but a famine prevailing, he was compelled to retire into Egypt. He was, however, soon afterwards enabled to return, and found the Perizzite in the land: the whole of which was now made over by a divine grant to the patriarch.

The cities of the plain.

Prosperity, which has in all ages been the ruin of such myriads, spread, in a few years, its corrupting influence over the vale of Siddim, and by an extraordinary visitation of Providence, its four cities, of which Sodom was the principal, were overturned, and the fire-smitten region converted into the lake Asphaltites, or Dead sea. Zoar, or the city of Bela, alone escaped. Excepting the treaty of Abraham with the Hittites, for a burial place, recorded in the 23d chapter of Genesis, nothing material occurred till the reign of Hamor, in Shechem, which was at the distance of a hundred and twenty-eight years. Having sold a plot of ground to Jacob, that prince's son availed himself of the intercourse that had been established, to cultivate an acquaintance with his daughter Dinah, and to ruin her. Negociations having been subsequently entered into, through the intervention of Hamor, with a view to the young transgressors being married together, Jacob adopted the singular stratagem of inducing the king, his son, and all the citizens to

Treaty of Abraham.

Jacob's purchase and treaty.

be circumcised, with the hope of obtaining intermarriages; the danger of which led the patriarch to attack them when suffering from the operation, and cut them off to a man.

Israel repulsed.

Israel's first conquests.

Victories of Joshua.

Expulsion of the Canaanites.

Their final subjugation.

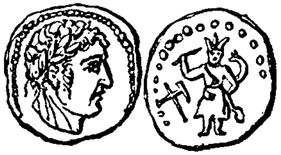
The future circumstances of their history may be rapidly told. Upon the approach of Moses to the promised land, the Canaanites being joined by the Amalekites, attacked and repulsed the Israelites, who attempted to enter their land contrary to a divine injunction. About the same time, Sihon, king of the Amorites, invaded Moab and Ammon, and dispossessed them of their settlements on the other side Jordan and the Dead sea. When Moses had a second time attained the south-eastern borders of Canaan, he was again attacked by Arad, who took many prisoners, but was at length utterly subdued. Sihon having rejected the application of Moses for a free passage, and even marched against him, was also wholly overthrown. Og, king of Bashan, the giant ruler of a large and wealthy district, upon endeavouring to stop Moses, lost his kingdom, which was transferred to Israel. Upon the entrance into the long promised land, the actions of Joshua and the Judges comprise the chief events of this period. Those who were vanquished and dispersed by Joshua, are supposed to have travelled towards Africa; and in their way are thought to have seized upon Lower Egypt, where they founded a monarchy of some continuance, but were at last driven into Africa. The history of the Canaanites is overspread with obscurity, from the time of the ruin of Jabin by Deborah and Barak; but it seems that they long continued in possession of certain portions of the country; for the Jebusites opposed David when he went to occupy the city of Jerusalem, which he assaulted and carried by storm. They were also attacked from other quarters, especially by the forces of Egypt, till in the reign of Solomon they were reduced to a state of absolute slavery. The Canaanites, properly so called, and comprised in the general name Phœnicians, continued to flourish on the sea coast, and acquired by their commerce and their ingenuity eminence among the nations.

Section II.—The Moabites.

Origin of the Moabites.

Moab, the son of Lot, by an incestuous connection with his eldest daughter, was the father of the Moabites, who possessed a small tract of country called after them Moabitis, or the land of Moab, a part of Cœlo-Syria, or, as some assert, of Arabia. This people practised circumcision, and were under a monarchical government. Their chief occupation seems to have been the cultivating and grazing of the land. The Israelites were forbidden to seek their gods, and to intermarry with them to the tenth generation, although a friendship seems to have subsisted between the two nations.

Religion. The Moabites were idolaters, as appears from the express testimony of Scripture, at least, *after* the time of Moses; *previously* they possessed the true religion, but corruptions gradually stole in, till they gained the entire ascendancy. They had two principal idols, Chemosh and Baal, or Baal-Peor, respecting which there exists a degree of uncertainty, some authors believing these to be only different names of the same god; but the contrary is the most probable. Peor was the name of a mountain, where the altars and groves of Baal were situated: the latter term signifies *lord*, and was the name of the sun. Vossius supposes Baal-Peor to have been the same with Bacchus, which seems countenanced by the fact of their worship being attended with obscene rites.


[Baal.]

Temples were erected to their idols in the cities, but they also sacrificed oxen and rams, and even human victims, in the open air, and on certain mountains appropriated to the performance of their religious ceremonies.

Emims. The Emims, a gigantic race, are considered as the original inhabitants of this territory, and were probably of the same origin with the Anakims and Rephaims, the descendants of Ham. At what precise period the Moabites disinherited these people, cannot be ascertained, but they became an easy prey after the incursions of Chedorlaomer. All their possessions, however, to the north of the river Arnon, were taken from them so early as the days of Moses, by Sihon, who totally vanquished the predecessor of Balak. This last prince was their ruler at the time when the Israelites encamped in their borders; and the Moabitish king, whose jealousy and apprehensions were excited, instead of attempting, by conciliatory measures, to gain their friendship, or at least to secure their neutrality, endeavoured in the surest method he could imagine, to effect their destruction. **Balak's artifices.** The artifice he employed was indeed worthy of the baseness of his design, and bespoke the meanness of his character. He had recourse to the arts of necromancy and divination, offering Balaam, the most noted enchanter of the time, "the rewards of divination and the wages of unrighteousness;" and beseeching him to use his utmost art against the objects of his jealousy and aversion. "Come," said he, "I pray thee, curse me this people, for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot, that he whom thou blessest, is blessed, and he whom thou cursest, is cursed."

Magicians and diviners.

It may serve to elucidate this request, to remark, that magic and divination were very extensively professed, and very generally credited in the remotest antiquity. Persons pretending to these occult sciences were deemed capable of both inflicting and curing diseases, and of performing wonderful miracles by means of the subservient demons, with whom they were believed to have formed an association. It was supposed that they could produce earthquakes, destroy armies, and control human destiny: in short, there is no excess of extravagance into which the superstition of mankind has not run, with regard to their mysterious agency; and in ancient times princes were accustomed to retain magicians about their persons, and generally to avail themselves of their incantations. The following is a form of curse which has been transmitted to us by Macrobius, and was made use of by the priest destined to the service, standing at the head of the army, and in the immediate presence of the principal officers. "Almighty father of gods and men, or if thou wouldst rather be addressed by the name of Jupiter, or if any other appellation be grateful to thine ear, pour out I conjure you upon this army the spirit of terror and dismay; deprive of the sight of their eyes all those who shall level their blows at us, our legions, or troops; spread darkness over our enemies, over their cities, over their fields, over their armies. Look upon them as a thing accursed; bring them under the hardest conditions that ever an enemy was constrained to undergo; as for me, to destruction I hereby devote them; my curse I pour upon them; and take this prince, these captains, this people to be witnesses of it."

Wizard's curse from Macrobius.

First embassy to Balaam.

To a service of this kind, the confederated princes, Moab and Midian, invited Balaam, anxious to extirpate a powerful nation, brought into their vicinity, instead of being contented to strengthen their own defences against any violence or encroachment. The wizard received the messengers with the utmost courtesy, and after providing for them every accommodation, professes to devote the night to mysterious consultation with the deity. A message from God, however, through some voice or vision, anticipated his inquiries by others respecting the deputation now lodged in his house, and by an interdiction against his purpose, on the most peremptory terms. Anxious to secure his wages, and, probably, to stimulate the applicants to more splendid offers, he makes a partial report, implying simply his disinclination to go. Upon this, a second embassy is dispatched, calculated to gratify his vanity by its splendour, and his avarice by its unlimited offers. For a moment he

Second embassy.

Balaam's departure.

God meets Balaam.

Balaam blesses Israel.

refuses, and we cherish the hope that superior principles have gained the ascendancy; but, behold, while his words are specious, his actions are contradictory, for he tampers with temptation by receiving them into his house again, and giving them hopes of his obtaining a reversal of the decree. Balaam is now *permitted* to go—permitted in wrath; but in the folly and the wickedness of his spirit, he rises early to proceed on his journey, but is arrested in his course by a miraculous interference. The dumb ass speaks, and the mighty angel of a merciful, though insulted Providence, appears before him. With a heart, however, devoted to covetousness and vanity, he ventures, even after all, to proceed, and to use the emphatic language applied to Ephraim, he is "let alone." But no sooner does the base enchanter sit down amongst his princely employers, than he confounds their expectations by an extorted declaration, that "he had no power at all to say anything." After the festivity of the day, and the retirement of the night, Balaam is conducted to the high places of Baal, that he might see the utmost parts of the people, where, aiding the superstition of the Moabitish prince, instead of correcting it, he directs seven altars to be erected, and upon each a bullock and a ram to be sacrificed; thus endeavouring to sanction cursing and cruelty by the awful forms of religion. He directs Balak to stand by the sacrifice while he retires to a "high place" to watch for preternatural signs. It was here that "God *met him*," and sent him back downcast, mortified, sullen, crest-fallen, resistless—to pronounce what he dared not refuse to do—a blessing instead of a curse. His enchantments were ineffectual—his artifices vain—his divination overturned—his ambition and avarice for ever blasted, and the eager and expectant monarch, with emotions more easily imagined than described, hears from his reluctant lips, "How shall I defy whom the Lord hath not defied? for from the tops of the rocks I see him, and from the tops of the hills I behold him; so the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel?"

Balaam again disappoints Balak.

Balak, disappointed and mortified to the last degree, desires Balaam to proceed to another station, where the sacrifices are offered with the hope of changing the blessing into a curse. The impious wizard retires as before, but every foolish and wicked anticipation is in a moment extinguished. "Rise up and hear, hearken unto me, &c."[1]

We have entered at some length into this remarkable story, as not only forming the most striking incident in the history of Moab, but as being one of the most singular and instructive occurrences in the annals of the world.

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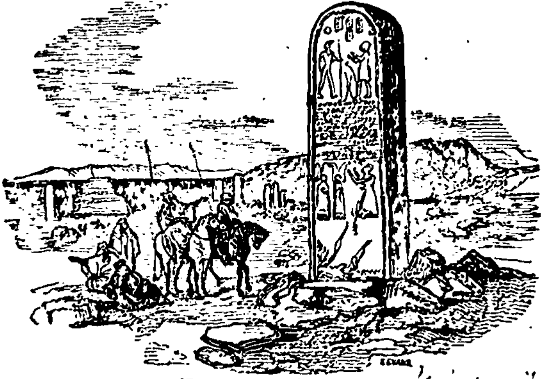
[1] Numb. xxiii. 18—24.

Israel oppressed by the Moabites.

The Moabites were the instruments of the second oppression of the Israelites, after their settlement in the promised land; for on the decease of Othniel, the chosen people having relapsed into idolatry, Eglon was raised up to inflict the proper punishment upon their apostacy. In conjunction with the Ammonites and Amalekites, he invaded Israel, and reduced it to subjection for eighteen years; from which they were only released by his assassination and the subsequent discomfiture of the Moabites by Ehud. At a later period, Saul carried on successful war against them, and afterwards David, being incited by a confederacy they had formed against him, defeated them in battle, put two-thirds of them to the sword, and reduced the rest to a tributary dependence and vassalage. They now became subject to Solomon and Rehoboam, till the revolt of the ten tribes, when they were tributaries to the Israelitish sovereigns, with inferior kings or chiefs of their own. Various petty wars were undertaken by them against the people whom they most disliked, and who had fastened the yoke upon their neck; and at certain periods they seem to have succeeded to a considerable extent, especially during the declension of the kingdom of Israel. The prophets mention several cities of the tribes of Reuben and Gad as in their possession, or the Ammonites their probable confederates. After the memorable overthrow of the army of Sennacherib, the Moabites frequently revolted, and were as frequently reduced, till they were finally subdued by Nebuchadnezzar, and ultimately merged in the greater empires.



[Ruins in Moab.—La Borde.]

Section III.—The Ammonites.

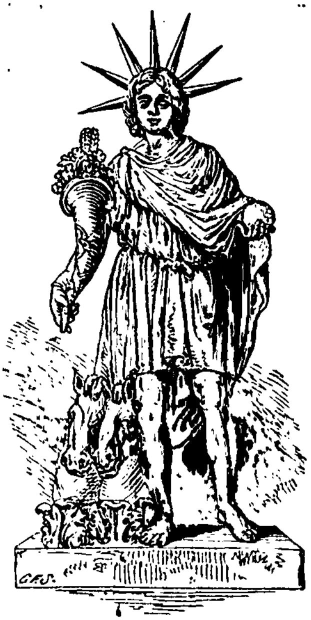
The incestuous connection of Lot with his younger daughter originated the Ammonites, as a similar intercourse with the

Origin of the Ammonites

eldest had produced the Moabites. Ammonitis (for such was the name they impressed upon the district which they inhabited) was situated on the northern side of the land of Moab, and taken possession of by them, after expelling a gigantic race, called. Zamzummims, who were the aboriginal inhabitants. Their government was kingly, and their occupations agricultural. They likewise practised circumcision. The conduct which Israel was required to observe with regard to them, resembled that which was commanded towards the Moabites. In both instances their prosperity was not to be molested, but they were not to be admitted into the congregation to the tenth generation.

Religion.

Like the other surrounding nations, they were idolaters, and their chief gods were Chemosh and Moloch, who have passed under so many names. The Ammonites, it has been supposed, were worshippers of the Sun.


[The Sun.—Visconti.]

We have just hinted at their expulsion of the giants who first possessed the country which they peopled, and whose subjugation was doubtless facilitated by the conquests of Chedorlaomer. The date of these transactions is now lost in irremediable uncertainty; not so their overthrow in the days of Moses. Sihon, king of the Amorites, dispossessed and drove them to the more mountainous parts. They are known to have united with Eglon, and shared his successful achievements against the Israelites. About one hundred and fifty years afterwards they contended with the same people single handed, with the view of recovering, by a sudden incursion, their ancient territory, and succeeded so as to keep the people in subjection eighteen years. Three of the tribes, Judah, Benjamin, and Ephraim, were now sorely pressed by the victorious enemy. They applied to God, and, assembling at Mizpeh, sent an expostulatory message. The Moabitish king, however, persisted, after a second communication, in claiming the territory from which his countrymen had been driven, forgetting, as too often conquerors do, their own original mode of obtaining an *untitled* possession. Conflict ensued, and the Ammonites lost twenty cities and their claim beyond the Jordan.

Saul's victories over the Ammonites.

Another war was excited, and upon the same principles, in the days of Saul; at first with such success on the part of Nahash, king of Moab, that he besieged the city of Jabesh, and spread universal consternation on every side. The terror of the inhabitants only exasperated his cruelty, and he proposed, as the term of his desistance, that every individual should lose his right eye, and thus carry a stigma to his grave. They requested seven days to seek for a deliverer, which was granted, with the satisfaction on the part of the destroyer of a conscious or fancied security. At the expiration of this short interval Saul attacked the camp, and not only overthrew, but literally slaughtered the enemy, and terminated the war. Hanun, the successor of Nahash, having foolishly and ungenerously provoked David (who had sent to condole with him for the loss of his father, and congratulate him on his accession to the throne), by treating his ambassadors as spies, shaving half their beards, and cutting away part of their dress, so as to disfigure and expose them, gave occasion to a war which, in its disastrous progress and calamitous end, brought entire ruin upon his kingdom. Hanun was slain, in the assault upon his capital, which being taken, the inhabitants were treated with marked severity, being led out to a kind of execution horrible to name: they were harrowed, sawn asunder, hacked in pieces with axes, and passed through the brick-kilns. Other cities in his dominions which continued to resist, received a similar treatment.

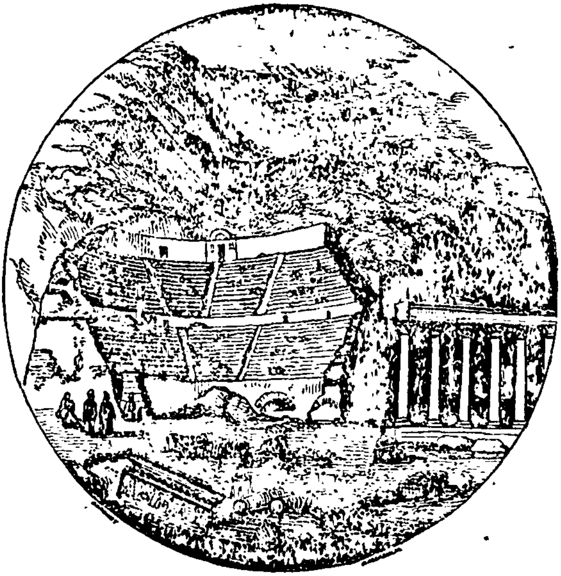
Hanun's rashness and punishment.

Jehoshaphat's victory.

Nothing further is heard of this people till the reign of Jehoshaphat, king of Judah, against whom they united with the Moabites and the inhabitants of Mount Seir. They afterwards became tributary to Uzziah, king of Judah, by right of conquest. In the next reign they rebelled, but were overthrown, and compelled by Jotham to pay a large contribution.

The Ammonites denounced.

Baalis was the last king of Ammon, who maintained a good understanding with Zedekiah, king of Jerusalem; but when destruction came upon him and his city, the Ammonites were so forward in their exultations as to incur a prophetic denunciation. Baalis, however, received the fugitive Jews into his protection, and sent one of them, named Ishmael, to go and slay Gedaliah, the Babylonian governor over the remnant of the Jews. This order he executed; but Baalis was soon attacked by the Babylonian general, who ravaged the country, and carried him and his people into captivity. They are afterwards mentioned as uniting with others to molest those who rebuilt the temple.



[Ruins of Ammon.—La Borde.]

Living quietly under the great monarchies, they at length became important, and fought with Judas Maccabeus, but were repeatedly worsted, and fell a prey to the Jews. They are, however, afterwards mentioned in the second century of the Christian era, but at last are lost amongst the Arabians.[1]

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[1] "Although Rabbah, the capital of Ammon, appears to have been several times wholly or partially destroyed in war, the successive conquerors, down to the Romans, appear to have rebuilt and improved the city, being sensible of the advantages of its situation, so that it very long maintained its rank as the local metropolis. It ultimately received the name of Philadelphia, from Ptolemy Philadelphus, by whom it was restored and fortified; but some of the ancient writers continued to call it by its Oriental name. Thus Polybius calls it Rabbatamana (Rabbath-ammon), and gives such an account of its siege by Antiochus, as shows its great strength. The Roman character of some of the existing remains shows that the place was improved and embellished while possessed by the Romans; but after their time it seems to have lost its consequence, although the date of its final desolation cannot be ascertained; but in the time of Jerome it still subsisted under the name of Philadelphia. The Orientals, however, preserve old names with remarkable tenacity; and the ruined city of the Ammonites is still called Ammon by the natives of the country."—*Dr. Kitto.*

SECTION IV.—THE MIDIANITES.

Origin and habits of the Midianites.

The name of this people is derived from the fourth son of Abraham by Keturah, who was called Midian, and was sent, like his brethren, into the east, to be removed from Isaac. The Midianites were a numerous race of shepherds and merchants, and of roving habits. They are represented as very much addicted to splendour of dress, and they clothed their camels with gold chains or collars round the neck. From the extensive traffic which they carried on, and from what is reported of their acquaintance with letters, they are supposed to have had a competent knowledge of the arts of writing and arithmetic, and the sciences of geography, geometry, and astronomy.

Religion.

Whatever might have been the original purity of their faith, such of them as lay contiguous to the Moabites evidently adopted their idolatrous creed and practices. They seem even to have surpassed that abominable people in their attempts to corrupt the Israelites during the period of the encampment in the plains of Moab: "And the Lord spake unto Moses, saying, vex the Midianites and smite them; for they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain the day of the plague for Peor's sake." (Numb. xxv. 16—18). Long after this northern district of Midian, however, became sunk in the grossest depravity, the southern parts retained, excepting in the single article of circumcision, the true religion, of which we have a specimen in Jethro, who is styled the priest of Midian. Their government was monarchical.

History of the Midianites.

The principal facts of their history are the following: The Midianites were in the earliest times blended with the Ishmaelites, and long afterwards with their posterity; and they were also amalgamated in so considerable a degree with the Moabites, that the Jewish legislator and historian almost viewed them as one. They were both united by the ties of consanguinity and the feeling of hatred to Israel. The Midianites were smitten in the Moabitish plains, in a conflict with Hadad the Horite. Mention is made of them as among the merchants who bargained for Joseph and took him away into Egypt. We have just alluded to Jethro, the Kenite, who dwelt among them in the south as their priest, and to whom Moses became allied by marrying Zipporah, his daughter, who also resided in his family till the period of his being miraculously called to be the deliverer of Israel. After the splendid successes of Moses in rescuing the chosen people of God from the Egyptian bondage, Jethro

Jethro.

went with his family to meet him in the wilderness, and was induced to join the party of his son-in-law, and adopt his faith. He also very much contributed by his wise advice to facilitate the administration of Moses in civil concerns. The descendants of Jethro are introduced in the Scripture narrative at a subsequent period, as uniting, under the name of Kenites, with the children of Judah in their march from Jericho into the wilderness of Judah; and upon the capture of Hebron, they were rewarded with a considerable possession. Heber, who killed Sisera, and thus put the finishing hand to the victory of Deborah and Barak, belonged to this family, in consideration of which they were separated by Saul from the Amalekites, whom he was commanded utterly to extirpate. At length they were carried into captivity, with the ten tribes of Israel, by the Assyrians. Jethro's descendants Judges, i. 6. Sisera.

It has been stated that the Midianites residing among the Moabites, or close upon their borders, inherited their spirit, and joined Balak in the consultation of Balaam. Their conduct brought an attack upon them from a detachment of Israelitish troops, amounting to 12,000, and their defeat was signalized by the destruction of their cities and fortifications, the dispersion of their cattle, the captivity of their women, and the removal of their riches in gold, silver, iron, and other metals, which fell to the conquering foe. This, however, was only a branch of the nation; and a century and a half afterwards we find them re-appearing with two kings, Zebah and Zalmunna, at their head, and warring against Israel in conjunction with the Amalekites and Arabians. Their success was great, and they hesitated not to profit by it to devastate the country during seven successive years (about B. C. 1245), and drive the Israelites into the mountains. In this critical emergency Gideon was raised up, who gave the final blow to their power, and slew the two hostile chiefs with his own hand. Notwithstanding this apparent annihilation of them a second time, they are spoken of at a distant period as industrious and opulent; but in the first century of the Christian era they became entirely blended with the Arabians. Midianites routed by Israel. B.C. 1245. Gideon.

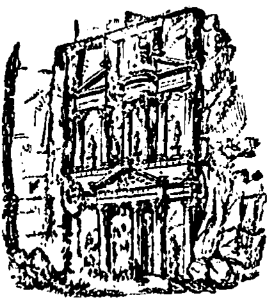
SECTION V.—THE EDOMITES.

The story of the twin brothers, Esau and Jacob, the sons of the patriarch Isaac, by Rebekah, is sufficiently familiar to every reader of the inspired records, and need not be given with any particularity of detail in this place. Esau was the father of the Edomites. After several vicissitudes and removals, at the age of a hundred and twenty years he Origin of the Edomites.

settled in the county of Seir, married, and adopted suitable measures for the permanent and peaceful residence of his posterity. The original inhabitants were the Horites, who were under the government of certain chieftains known by the appellation of dukes, to whom the sovereignty descended by hereditary succession. The government of the Edomites was at first of a similar nature, but afterwards became monarchical. There is some evidence of their having acquired an early proficiency in astronomy and other sciences, as well as arts. They appear at first to have been a warlike people, and addicted to commerce; but their subsequent degeneracy may justify the representation of Josephus, who describes them as a race of robbers and incendiaries. Little, however, can be learned respecting them with any certainty. In point of religion they soon became idolaters, although the knowledge of the true God descended in the family, in consequence of its connection with Isaac. Circumcision, the distinguishing criterion of an Israelite, was discontinued at no distant period from their origin; but they were eventually incorporated with the Jews by Hyrcanus, and, of course, re-adopted their religion.

Govern-ment.

Attainments and habits.



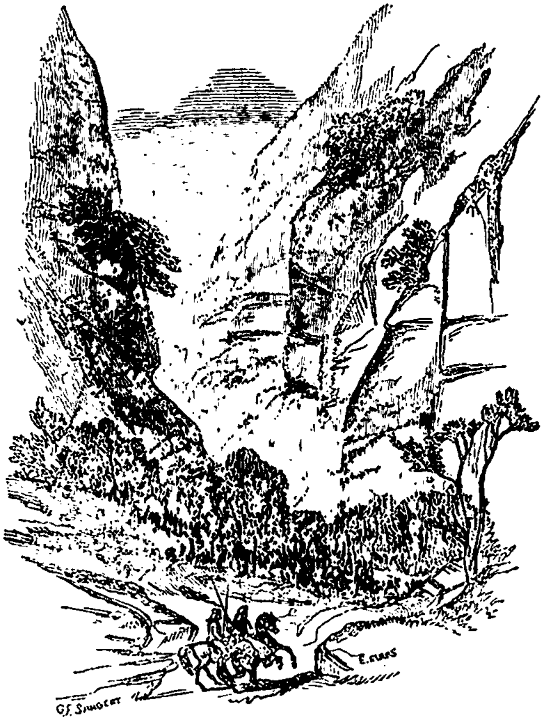
[Temple.—Petra.]

History of the Edomites.

Esau, the progenitor of the people in question, is said to have settled under one of the Horite kings, and assumed no higher distinction than the ordinary one of patriarch of his own family. But as a change occurred in the Horite form of government, by its being divided into petty districts and sovereignties, or dukedoms, it seems most probable, without being absolutely certain, that the numbers and opulence of the descendants of Esau, enabling them to acquire a predominant influence, and, perhaps, inducing them to foment the divisions which took place, they rose into a more extended power, and became lords of one part of the country, which henceforward took their name. In process of time, the seven dukes who retained possession of the land of Seir seem to have lost their dominion, by the superior power of the Edomites, who also expelled the Amelekites, and became sole rulers. When the Israelites went into the wilderness, there were eleven dukes of Edom, who united under one king, for the purpose of more effectually defending themselves against the attacks to which they erroneously believed themselves exposed from Moses, who had, however, received an interdiction on this head from God

Embassy of Moses to Edom.

himself. The king of Edom so far yielded to the suggestions of fear and jealousy, that when the Israelitish leader sent messengers to him to request a passage through his country, although he pleaded that they were brethren, and adverted to the miraculous guidance under which they were, as a nation, placed, yet positively refused the application, and warned them, in case of making the attempt, of the decisive hostility they were to expect. But although he marched his troops and assumed an attitude of defiance, he at length so far regarded their solicitations, or his own doubts, as to furnish them with what supplies his country afforded, upon payment being made



[Pass in Edom.]

Edomites in the time of David, &c.

The Edomites are henceforth buried in the obscurities of history, till the time of David, excepting that we have evidence of their extending their dominions and engaging considerably in mercantile transactions. After his victorious progress against the Syrians, Moabites, and Ammonites, David advanced against Idumea: eighteen thousand of them were destroyed in the valley of Salt, and the rest were either compelled to retire into distant countries, or to submit to the yoke of subjection. Many fled to the Philistines and Egyptians, whose strength they increased. Hadad, their young king, was courteously received by Pharaoh, who gave him the queen's sister in marriage; but a state of dependence did not accord with his lofty spirit, and he panted for an opportunity to recover his lost inheritance. Having, after some difficulty, persuaded the king of Egypt, he was allowed to return to Idumæa, and made several vain efforts to regain his dominions; but as the royal family of Syria afterwards bore his name, it is thought that he established himself in that country.

Sir Isaac Newton, in his Chronology, represents the dispersion in question as highly beneficial in its results to the nations among whom the Idumeans were scattered, as they carried with them arts and various knowledge wherever they were settled; and he supposes that Hadad and his followers were kindly received by the king of Egypt, because he foresaw the advantage in these respects which would accrue to his people. He believes that by means of the fugitives who repaired to the Philistines and the sea-ports, the inhabitants were improved in navigation and commerce. This idea is countenanced by ancient authorities. Herodotus[1] states that the Phœnicians came from the Red Sea, and Stephanus[2] says that Azotus was built by those who fled from the same locality. "The Phœnicians, therefore," observes Sir Isaac Newton, "came from the Red Sea in the days of Io and her brother Phormeus, king of Argos; and, by consequence, at that time when David conquered the Edomites, and made them fly every way from the Red Sea . . . And this flight gave occasion to the Philistines to call many places Erythra, in memory of their being Erythræans, or Edomites, and of their coming from the Erythræan Sea; for Erythra was the name of a city in Ionia; of another in Lybia; of another in Locris; of another in Bœotia; of another in Cyprus; of another in Ætolia; of another in Asia, near Chius; and Erythric Acra was a promontory in Libya, and Erythreum a promontory in Crete; and Erythros a place near Tibur; and Erythni a city or country in Paphlagonia; and the name Erythea, or Erythræ, was given to the island of Gades, peopled by Phœnicians. . . . . Edom, Erythra, and Phœnicia, are names of the same signification, the words denoting a *red colour*, which makes it probable that the Erythreans who fled from David settled in great numbers in Phœnicia, that is, in all the sea-coasts of Syria, from Egypt to

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[1] Lib. i. c. 1.; lib. vii. c. 89.

[2] In vocem Ἄζωτ.

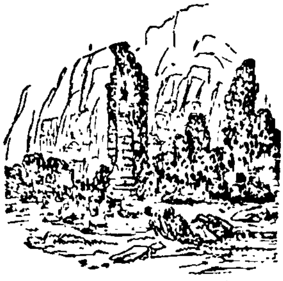
Zidon; and, by calling themselves Phœnicians in the language of Syria, instead of Erythreans, gave the name of Phœnicia to all that sea-coast, and to that only."

Jehoshaphat defeats them.

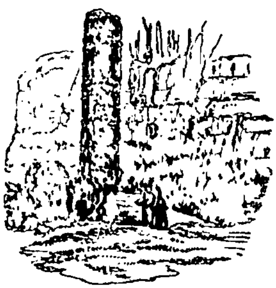
The Edomites again independent.

They are denounced.

The kingdom of Edom continued, till the reign of Jehoshaphat, to be governed by the viceroys of the kings of Judah. They united with the Moabites and Ammonites in an attempt to surprise that monarch, but suffered immensely from the confusion which arose, when the two chief parties in this conspiracy fell upon each other. In the reign of Jehoram, however, the Edomites assassinated the Jewish viceroy, and placed a ruler of their own choice in his situation. Jehoram marched against them, and was surrounded; but they were ultimately defeated, with great slaughter, and forced back into their entrenchments. Still they succeeded in their main purpose, and shook off the galling yoke of servitude; but we have no information either of their leader on this occasion, or of his successors. They suffered a disastrous defeat afterwards from Amaziah, the king of Judah, who slew ten thousand in the valley of Salt, and took an equal number of prisoners, and threw them down the precipices in the vicinity of Selah or Petra, their capital, which he carried by storm. The Edomites also engaged in an unsuccessful war with the Moabites, and became subject to the king of Babylon. At the period when the Jews were carried captive into that country, the malignant detestation of the Edomites was evinced in destroying such of them as attempted to escape, and in burning the remains of the temple. They would, had they been able, have levelled the entire city with the ground; and they slaughtered all the Israelites who unfortunately fell into their hands, uttering the most violent blasphemy against the God of Israel. The prophets were commissioned to retaliate upon this impiety, by predicting the desolation of their land, and the returning prosperity of that of their enemies. Soon afterwards they accordingly became dispersed, in consequence of the prevalence of intestine commotions; a considerable part of them settling in Judæa, while the remainder were amalgamated with the

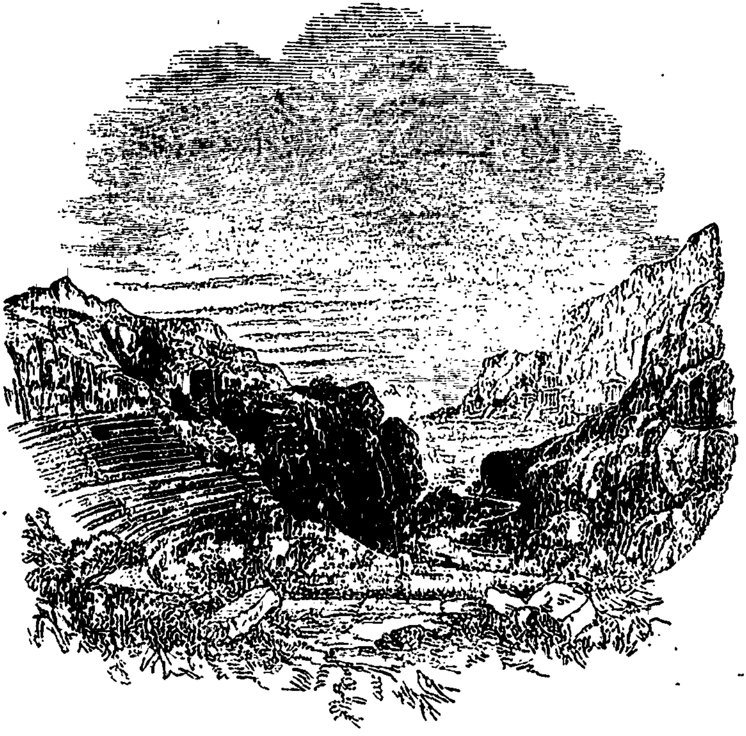


[Ruins of a Triumphal Arch at Petra.]



[Isolated Column.—Petra.]

Nebateans. The name of Idumæa was henceforth applied only to that part of the land which the refugees occupied, the lot of Simeon and Judah, the ancient kingdom now losing its distinctive appellation. After the time of Alexander they were under the dominion of the Selcucidæ, when their ancient and deep-rooted antipathy inducing them to war against the Jews, under the conduct of Gorgias. Their city was at length taken and sacked by Judas Maccabeus, who also reduced their strong holds, cut off 20,000 in various assaults, and penned up a residue of 9,000 in two strong towers. From hence many escaped by means of bribery; but this was at length detected by the general, and the castles forced. Their subsequent history is not very distinctly traceable. Their discontent and restlessness engaged them in numerous broils, till they were vanquished by Hyrcanus, who required them either to quit the country altogether, or embrace the Jewish religion. They chose the latter alternative, and submitted to circumcision.



[City of Petra.]

Judas Maccabeus subdues them.

They are circumcised

SECTION VI.—THE AMALEKITES.

Origin of the Amalekites.

The name of this people, as is obvious, is derived from Amalek, who was the son of Eliphaz, son of Isaac, by Timna, his concubine. The Arabians, however, deduce his genealogy much higher, and affirm that in ancient times the Amalekites possessed the country round Mecca, from which they were expelled by the Jorhamite king. Amalek was reckoned among the Edomite dukes, and succeeded Gatam. Of their early separation from the family of Edom we have no account; of their form of government all that we can gather is, that they were under kings; and of their religion, we are guided, chiefly by probable conjecture, in assigning to them the same idolatries which the Edomites practised, and an entire departure from the religion of their remote patriarchal ancestor.

Their history.

The Amalekites, after being expelled by the Edomites, seized upon the country, which, after them, was called Amalekitis, and seem to have made a remarkably rapid progress to the heights of power and splendour. They are well known in the Sacred History as the early and malignant enemies of the children of Israel in the wilderness. They attacked the rear of the Israelitish army in its march from Rephidim to Mount Horeb, but, though they had some temporary success, were ultimately defeated with great loss. They were afterwards engaged conjointly with the Canaanites in the attack upon Israel, which was a providential punishment for the disobedience of the chosen nation, in attempting to penetrate into the promised land, in violation of an express injunction from heaven. They united against the Israelites with Eglon, the king of Moab, and the Ammonites, and afterwards with the Midianites, and, in fact, used their utmost efforts to extirpate that people, against whom they cherished such an inveterate and unconquerable hostility, but who were destined to so wonderful a triumph and establishment.

They are conquered by Saul.

History now passes over in silence the story of their proceedings, till the age of Saul, who, contrary to the divine command, spared their comely, though tyrannic monarch, in a general massacre of his subjects. Samuel, however, hewed this king, Agag, in pieces "before the Lord." The feeble remains of the Amalekite army returning to their country, lived in peace till David obtained Ziklag for a refuge from his persecuting sovereign, and slaughtered them once more. Exasperated against their victorious neighbour and foe, they made a descent upon Ziklag, and consumed it, carrying off the women and the inhabitants. David, upon his return, hastened after them,

And by David,

and overtaking them in an hour of festivity, while celebrating their recent success, cut them off, four hundred only escaping upon the swift-footed dromedary. The finishing blow was inflicted upon them in the days of Hezekiah, by the Simeonites, who took possession of their country.

And by Hezekiah.

SECTION VII.—THE PHILISTINES.

Origin of the Philistines.

The origin of this extraordinary people is to be traced to Mizraim, the son of Ham, the son of Noah, in the two branches of the Casluhim and the Caphtorim. In the book of Deuteronomy they are mentioned by Moses as having expelled the Avites, even to Azzah or Gaza, where they settled.

Their government.

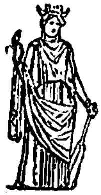
Their most ancient form of goverment was monarchical, their kings being distinguished by the common appellation of Abimelech; but so early as the time of Moses, the government became aristocratic under five lords, who, though acting in concert, appear to have been in a degree independent of each other. They were afterwards again under the dominion of kings, but in what manner this second change was accomplished cannot now be ascertained. These kings received the common appellation of Achish, as well as Abimelech, residing at first at Gath, afterwards at Ascalon, and finally at Gaza. This nation differed from the Israelites in regard to circumcision, and hence often incurred from them contemptuous epithets. Like the other nations, they gradually relapsed into gross idolatry and corruption of morals. Although they occupied a considerable inheritance in the promised land, they were never expelled, because they were not natives, but Egyptians, and to the former class only did the denunciations of expulsion refer.

Habits.

They were a warlike and an ambitious people, and so inveterately attached to their idolatrous worship, and so hostile to the Israelites, that the successes of their enemies did not dishearten or convert them. In consequence of the accession they received from the influx of the Edomitish fugitives in the time of David, before mentioned, they rose to great distinction, and acquired a high repute as merchants. They are said also to have been an ingenious people, and to them is ascribed the invention of the bow and arrow.

Religion.

That they were uncircumcised has been just stated; but during the period of their first kings they practised the Jewish rites; afterwards their idolatries were numerous. Each of their five cities is represented as having an idol of its own. At Gaza, Marna or Marnash was worshipped, which is said to have become afterward the Cretan Jupiter. Dagon was adored at Azotus, and he was their principal and most honoured divinity: to him was ascribed the invention of agriculture. Baalzebub was the god of Ekron. Derceto is believed, upon the authority of profane history, to have been the goddess of Ascalon, and, perhaps, Ashtaroth, or Astarte, of Gath. Their temples were large and spacious, and their religious services attended with great pomp. It was common to carry their gods about with them to the wars in which they were engaged, and to present them with the principal part of the spoils.


[Ashtaroth.]

History of the Philistines.

Abimelech.

Abimelech the second.

The Philistines came originally from Egypt, but at what period is not certain; and having dispossessed the Avites, or Avims, occupied a fertile and pleasant district. Their king, Abimelech, in the time of Abraham, had some transactions with that patriarch, particularly with reference to Sarah, which are related in the Scripture book of Genesis. The son of Abimelech, who retained his father's name, dwelt also at Gerar, and, like his father, was an excellent and conscientious prince. He had also transactions with Isaac, with reference to his wife Rebekah, of a nature very similar to those of his paternal predecessor with Abraham, which tend to show the high honour, hospitality, and chastity, that prevailed among that people. Isaac afterwards, having been exposed to some vexatious contentions and removals, was visited by Abimelech, in company with Abuzzath, and Phicol, the captain of his host, with a view of entering into a covenant of friendship, which was accordingly ratified, upon the simple condition of Isaac and his posterity using the Philistines and their posterity in the same manner as Abimelech and his people had used the patriarch and his family.

Change in their government.

Shamgar.

Samson.

Little or nothing is now heard during a long succession of years; but the form of the Philistine government seems to have undergone a change, and they cherished a decided and extreme aversion towards the Israelites. After the death of Joshua, the tribes of Simeon and Judah captured the three principal places of Gaza, Ascalon, and Ekron, but they were soon repossessed of them,—whether by treaty or seizure is unknown. Three hundred and twenty years after this period, we find the Israelites were in subjection to the Philistines till they were released by the heroism of Shamgar. In the time of Jephthah they again oppressed Israel, in conjunction with the Ammonites. A similar superiority was obtained during forty years, when Samson arose, and broke, by repeated victories, the yoke of servitude; when, at length, he pulled down the pillars of the house in which the Philistine lords were assembled, involving at one blow himself and them in destruction. The Israelites availed themselves of the consternation which was necessarily produced in the country, and marched immediately to Ebenezer, while the Philistines prepared for the anticipated conflict by encamping at Aphek. On this occasion the Israelites were worsted, and 4000 slain. The ark of God was conveyed to the Israelitish camp, which occasioned the chosen people great joy; but, in a second encounter, 30,000 Israelites were slain, the ark taken, and the two priests, Hophni and Phineas, the sons of Eli, slain. Carrying the ark in triumph to Ashdod, they placed it in the temple of Dagon, their chief idol; but Dagon fell before it, and, after being replaced, fell again, with his head, hands, and feet broken off. As these happened to lie upon the threshold, their priests avoided ever afterwards treading on the threshold. The country of the Philistines was now smitten with a terrible plague, and they resolved to detain the ark no longer, justly attributing this calamity to its continuance among them. They resolved, therefore, on its removal to Gath, where similar visitations of Providence afflicted the people; upon which it was sent to Ekron, whose inhabitants exclaimed that it was sent to destroy them. They accordingly consulted the lords of the Philistines with regard to the proper measures to be adopted for restoring the ark to its place. The ark was then sent into the country, where the fields were, in consequence, overrun with mice; and thus finding, that wherever it abode the country was visited with instant calamity, they followed the advice of their priests and divines, and dismissed it to the original possessors.

Victory of the Philistines.

Fall of Dagon.

The ark sent home.

Some years afterwards, when the Israelites assembled at Mizpeh, the Philistines, suspecting that the intention was to free themselves from bondage, marched towards them, and the terrified Israelites applied to Samuel to intercede with heaven on their behalf. A storm of thunder and lightning dispersed the Philistine army at the moment of their intended attack upon their enemies, of which Israel taking advantage, overthrew and pursued them with tremendous slaughter, and for a time broke the detested yoke of subjection. The Philistines, however, soon recovered themselves, and even attained to a greater power than before: they assembled a large force to fight with Jonathan, the son of Saul, who had surprised Geba, one of their fortresses, and ravaged the country from Michmash; but Jonathan, accompanied only with his armour-bearer, slew a number at their out-post, and Saul, availing himself of the confusion, discomfited and pursued them even to Aijalon. In a few years they renewed the conflict by pitching their hostile

Defeat at Mizpeh.

Jonathan's victory.

tents on a mountain opposite to one where the Israelites were encamped. It was on this occasion that the memorable encounter took place between David and the gigantic Goliath, at whose fall the Philistines fled in consternation, and were pursued with great slaughter to the gates of Gath and Ekron. They were afterwards again vanquished by David, when a considerable change was made in their government, the rule of the lords being merged into the more extended authority of a king. When David fled from Saul he was brought before this sovereign, whose name was Achish, but who dismissed him as insane; and afterwards the Philistines prevented Saul from seizing his persecuted subject in the wilderness of Maon, but they again retreated before Saul. At length they received David and his family into protection, assigning him a residence at Ziklag, and the Philistines deemed it better to suspend their resentments than hazard his return. But when Achish took him in his train against Saul, and promised him distinction in his service, the Philistine lords were offended, and insisted upon his dismissal. David accordingly returned to Ziklag, while Achish advanced against Saul with his Philistine army. A battle was fought in Mount Gilboa, in which Israel was completely defeated, and Saul and Jonathan slain, the former by his own weapon. The triumphant foe cut off Saul's head on the following day, and stripped him of his armour, which they dedicated in the temple of Astaroth. David was now crowned king in Hebron; but though the Philistines remained quiet during his contest with Ishbosheth, a son of Saul, they renewed their hostilities when they found that all Israel and Judah yielded to his sceptre. They were, however, most completely defeated, with the loss of their baggage and gods. To redeem the latter they again marched to battle, but were again defeated, and pursued with great slaughter to Gaza. Soon after this they were invaded by David, who captured Metheg-Ammah. A considerable period of quiet at length occurred, which was succeeded by another war with Israel, and in four different conflicts their gigantic leaders were slain, their strength exhausted, their spirits broken, and they became tributaries to David.

David and Goliath.

David at Ziklag.

Israel defeated by the Philistines.

David's victory over them.

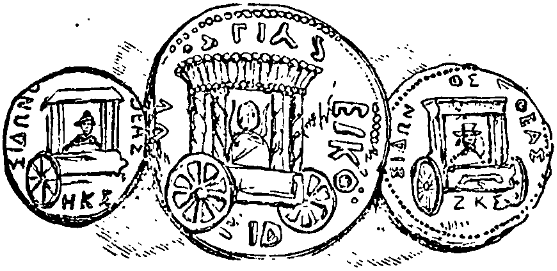
Several years after these transactions (B.C. 953) the Philistines were besieged in Gibbethon by Nadab, the Israelitish king, and the same city was again invested afterwards by Elah, king of Israel, to whom it was considered as belonging, though the Philistines seized and kept it, notwithstanding repeated efforts to regain possession. Though the Philistines courted the favour of Jehoshaphat, by paying him a voluntary tribute, they raised the standard of revolt against Jehoram, his son,

B. C. 953.

Alternations of prosperity and adversity.

rifled his palace, nearly annihilated his family, and secured a multitude of captives. They were at length, however, invaded by Uzziah, king of Judah, who dismantled some of their chief cities, and built others in their subjugated territory to overawe them. But in the reign of Ahaz they resumed their arms, and obtained a signal success, reducing a number of cities, and adding a considerable part of Judah to their territory. Soon afterwards Hezekiah abundantly retaliated, and overran all their country. They were also attacked by the Assyrians; Ashdod, their chief city, was taken, and the country converted into the seat of war between the Egyptians and Assyrians. Henceforward they became tributaries to the superior powers. The Egyptians seized Gaza and a large portion of their territory; and in the end they were, according to prophetic intimations, utterly annihilated.

They are annihilated.



[Idol Cars.]

CHAPTER X.

GEOGRAPHICAL AND TOPOGRAPHICAL ACCOUNT OF CANAAN.

Various names.
Canaan.
Palestine.
Judæa.
Land of Israel.
Land of promise.
Holy Land.

Circumstances have contributed to affix a great variety of names to the country in which the Israelites settled. Its most ancient, and, perhaps, even still, its most frequent appellation, is that of *Canaan*, Χαναὰν, כנען, derived from the grandson of Noah, of that name, whose posterity were its inhabitants. *Palestine* (Palæstina Παλαιστίνη, from פלשתיים, Φυλιστιείμ, Jud. xiii. 5, Philistiyim) is another title derived from the Philistines, whom the Greeks and the Romans called Palestines, who occupied that part of the land which bordered on the sea coasts, and were long the scourge of their Hebrew neighbours. After Canaan had been conquered by the Jews under Joshua, it was portioned out in twelve parts among eleven of the tribes descended from Jacob. From the tribe of Judah the most important of the twelve, which continued after the dispersion, and dwelt in the richest quarter, it obtained the epithet *Judæa*, after the period of the return from the Babylonish captivity. It has also been termed the *Land of Israel*, obviously from that people having subdued it, and the *Land of promise*, with reference to the remarkable promise of God to Abraham, which assigned this territory as in fee-simple to the descendants of that illustrious patriarch. It has derived the most honourable appellation of the *Holy land*, from its having become, by the instituted worship of God, his peculiar dwelling; and from its having been subsequently distinguished by the residence, actions, miracles, sufferings, and personal triumphs of the "holy child Jesus." Profane historians have blended it with the countries of Syria, Cœlo-Syria, Phœnicia, and other contiguous places, as forming in their estimation an insignificant portion of them, and it has been supposed, out of intentional contempt; but this, if it be indeed the fact, only evinces how ridiculous are the judgments, and how perverse the sentiments of mankind with regard to what is truly great and supremely honourable. The mighty scenes which have been transacted within the limits of the Holy Land country, are such as could derive no additional glory from any circumstance of an exterior nature, and would render even a barren wilderness, or a solitary rock, of more real consideration than the most extensive region upon the page of history.

The boundaries. The northern boundary of this celebrated country was formed by the mountains of Antilibanus, or the province of Phœnicia; on the south was Idumæa, having on the line of separation also a ridge of mountains; on the east, the lake Asphaltites, the river Jordan, the sea of Tiberias, and the Samochonite lake; on the west, the Mediterranean sea.[1] Extent. The extent has been variously computed, and if we reckon the utmost, it must appear comparatively small, when we recollect the descriptions we have of its population and natural opulence. These, however, are partly attributable to the care with which it was cultivated, and partly to the extraordinary blessing of Heaven upon its soil; for the general aspect of the country presents only barren hills with small intervening valleys. Palæstina, or Syria Palæstina, was sometimes considered by the ancients as a part of Phœnice, which extended from Orthosias, near the mouth of the Eleutherus, in lat. 34° 42′ N. to Pelusium, or rather Gaza, lat. 31° 26′ N. excluding the desert between Syria and Egypt, a distance of nearly 200 geographical miles, while Palestine Proper, which may be considered as reaching from Sidon, in lat. 33° 34′ N. to Gaza, is only 2° 8′, or 128 geographical miles in length, and not more than 105 geographical miles in its greatest breadth.

Fertility. Profane writers corroborate the Mosaic account of its fertility. Hecatæus, an author of the time of Ptolemy I. mentions it as an excellent and fruitful province, well peopled. Pliny celebrates the course of the river Jordan, the palm trees, and other productions.[2] Some ancient writers, however, as Strabo, for instance, and some modern travellers, have expressed an opposite opinion, and even poured contempt upon this land, as full of barren mountains and woods; but if this testimony may be considered as enhancing the almost miracle of its natural capacities to sustain a large population, it does not contradict the fact of its extraordinary fertility in particular places; and even some of the writers themselves, especially Jerome, while he descants upon its rocky character in general, and upon the frequency of the drought that prevails there, remarks also upon its productiveness. The Jewish legislator gives a detailed account of its fruits, and its oil, wine, and other produce: it is said to have exceeded all other countries. So rich was the soil, that it required no manure to force or to sustain its vigour. The corn was both excellent in quality, and abundant in quantity.

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[1] As defined by Moses (Gen. x. 19.) Canaan was a triangle, having Zidon for its apex, and the country from Gaza eastward to the valley of the Arabah, near Kadish-barnea, for the base. This includes the lost cities of the plain south of the Dead Sea.

[2] Hecat. ap. Joseph, cont. app. p. 1049. Pliny, lib. 5, cap. 14, 15. Compare also Tacit. Hist. lib. 15, cap. 6.

Roman division of Palestine.

Under the Roman domination Palestine was subdivided into six parts, three on the Western and as many on the Eastern side of the Jordan; the former being Galilæa, Samaria, and Judæa; the latter Ituræa, Peræa, and Moabitis. To the South and East of these was Idumæa, a mountainous, and, for the most part, desert country, long hostile, and at last only imperfectly subdued by the Jewish kings.[1] The Canaanites and their neighbours in Moab and Edom (Idumæa) were small, independent, pastoral communities, probably subject to a patriarchal monarchy. They seem to have successfully resisted the Israelites as long as they preserved that federal union by which they had previously maintained their independence; in some cases the Jews, in others the Canaanites, were driven into the mountains, while their adversaries occupied the valleys; but when the Jewish power was consolidated by the vigour and enterprise of David, the Philistines and other Canaanites to the West of the Jordan were on one hand humbled, if not reduced to a state of dependence, and the mountaineers to the East of that river, in Moab, Ammon, and Edom, were, on the other hand, either completely subdued, or so far disabled as never afterwards to become formidable to the Jews.

Moab, Edom, Idumæa.

The corresponding subdivisions of Palestine, at these different periods, under the Canaanites, Jews, and Romans, will be seen at once in the following table:—

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[1] Edom, the Idumæa of the Greeks and Romans, occupied all the habitable country between the Southern extremity of Judæa and the confines of Egypt and Arabia. Edom and Idumæa may be considered as identical; for it is very probable that Idûm was the ancient name subsequently pronounced Edom, and therefore thus expressed by the Masorites when they, in pointing the Hebrew text, endeavoured to preserve the pronunciation then prevalent.

CORRESPONDING DIVISIONS OF PALESTINE UNDER THE (1) CANAANITES, (2) ISRAELITES, (3) ROMANS.

WEST OF THE JORDAN.

1.		2.		3.
Hivites.		Asher.	Naphthali. Zebulun.	Galilæa.
Canaanites.	Perizzites. Girgashites. Jebusites.	Dan.	Issachar. Manasseh (half tribe.) Ephraim.	Samaria.
Amorites. Hittites.		Philistines.	Benjamin. Judah. Simeon.	Judæa.

EAST OF THE JORDAN.

1.	2.	3.	
Bashan.	Manasseh (half tribe.)	Ituræa.	Batanæa. Auranitis.
Ammonites.	Gad.	Perea.	Galaaditis. Ammonitis.
Moabites.	Reuben.	Moabitis.	

I. Galilee.

Galilee.

Galilee, the northernmost of the subdivisions established under the Asamonean kings, and continued under the Romans, received its name probably from its being on the confines; Galíl signifying, according to Kimkhí, on Joshua (xiii. 2), a "boundary." It extended from the southern border of Phœnice to the southern extremity of the Lake of Gennesareth, or Sea of Galilee.

Accho, 'Akkà, Ptolemais, or Acre.

Accho, or Ptolemais, the 'Akkà of the Arabs, the Acri of the modern Italians, and the Acre of English writers, was so near the confines as to be sometimes assigned to the territory of Tyre and sometimes to Galilee (Joseph. De Bell. Jud. iii. 4). It is a sea-port town, thirty miles below Tyre, and eight north of Mount Carmel. It was in the territory assigned to the tribe of Asher, the key of Syria, standing on an angular promontory jutting into the sea, and very strongly fortified. One of its northern districts was called Cabul (Kabúl) by Hiram, King of Tyre, to whom it was given by Solomon (1 Kings, ix. 13). Cæsarea Philippi was in the northern part of Galilee, near Mount Hermon. Anciently it was called Paneas (Πανεας), from a grotto sacred to Pan; a name now preserved in the modern appellation Bâniâs. It is embosomed among mountains, and it stands upon a platform, or terrace, an hundred feet above an extensive plain. The ancient city was surrounded by water, and defended on all sides by natural ravines, except on the east. At present the plain towards the north-west, west and south-west, is covered with columns, capitals, and foundations, bearing testimony to its ancient size and magnificence.[1]

Panium, or Paneum. Sources of the Jordan.

Near this place, *τὸ Πάνειον*, were the easternmost sources of the Jordan. This is, no doubt, the source visited by Burckhardt, (Syr. p. 38,) and supposed by him to give rise to one of the tributaries of the Jordan.

Bániyás or Paneas.

It is very near Bániyás (Paneas).

Phiäla.

But this was supposed by the ancients to be the issue of a subterranean outlet from a small lake called Phiăla, 120 stadia (15 miles) north-east of Paneas, *Πανεὰς*, afterwards called Cæsarea Philippi.

Dan.

Its most ancient name was Dan (Gen. xiv. 14.) The river passing by it is at this day called Dan[2] on the spot. (Burckhardt, Syr. p. 42.) Its position on the northern boundary of the Jewish territory is evident from the proverbial expression, "from Dan to Beersheba." (Judg. xx. 1.)

Course of the Jordan.

The Jordan, at a small distance below Paneas, passes

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[1] Thompson's Bib. Sacra, p. 187, 188.

[2] Buckhardt, who was occasionally misled by his ear, has perhaps misspelt this name; if Dán instead of Dhán, it is identical with the name found in Scripture.

Eastern tributaries.

through a larger lake called Haúleh, the ancient Samachonitis (Jos. De Bel. Jud. v. 6), and after running 120 stadia (15 miles) further, enters the Lake of Gennesareth (*i. e.* the Vale of Nazareth), otherwise called the Sea of Galilee, or Lake of Tiberias (now Tabaríyeh), from a Roman town on its western side. After issuing from that lake, it flows nearly south, a very circuitous course, with a very rapid descent, till it enters the Lake Asphaltites, or Dead Sea. (Bahr Zoghar,[1] or Lút.)

Hieromax or Jarmúk.

Jabbok or Zerká.

Jaser or Nahr Sír.

Arnon or Zerká Mo'ín.

Western tributaries: Cherith, &c.

The principal tributaries to the Jordan come from the Eastern mountains, and are, 1. The Hieromax, a corruption of Yarmúk (the Hebrew name still preserved by the Arabs), which rises in Auranitis (Haúran) and flows into the Jordan, about four geographical miles from the southernmost point of the Lake of Tiberias. 2. The Jabbok (Yabók, now Zerká), which separated the Amorites from the Gileadites. 3. Jazer, (Yá'-zer, Josh. xxi. 39), now Nahr Sír, probably from the Greek Jaser ('Ιασὴρ, Euseb. Onomast. in voce), *i. e.* Yasír, as pronounced in the middle ages. Into the Lake Asphaltites flowed, 4. the Arnon (Zerká Mo'ín), a stream formed by a number of mountain torrents, whence the expression used in Scripture (Numb. xxi. 15), "the stream of the brooks." It separated Moab from Edom. On the western side, the principal affluents of the Jordan are, 1. the river Sichem (Wádí-l-Mujeddeh), probably the brook Cherith. (1 Kings, xvii. 15). 2. A stream from Mount Ephraim (El Beïdán); and, 3, the river of Jericho (El Kalíl).

Sea-coast. El Mujuddeh.

Accho.

Ptolemais or Acé. Belus or No'mán.

Gaba or Gamala. Heifa or Khaifah.

On the coast, Achzib (Akzíb, Jos. xix. 29), or Ecchippa, nine miles north of Accho (Judg. i. 38), though within the limits of the tribe of Asher, was still possessed by the Canaanites, as were most, if not all, the cities on the coast: the Israelites being a pastoral people, not disposed to venture on the sea, and withheld, as it appears, by Providence from establishing themselves in places where they would have been drawn into a commerce with idolatrous and distant nations. Ptolemais, under the name of Acé, ("Ακη), was made a Roman colony under the Emperor Claudius. (Plin. Nat. Hist. v. 19.) Very near to it the river Belus (Rahmán or No'mán), which rises in Mount Carmel, enters the sea; the sand of that stream was considered as particularly useful in the manufacture of glass. Gaba, or Gamala (Joseph. De Bel. Jud. ii. 19. iii. 3). at the foot of Carmel (Heïfá of the Jews, Haïfá of the Arabs), was very near Accho on the southern boundary of Asher and Galilee, which Carmel separated from Issachar and Samaria. On the north-eastern confines, not far from Hamath, (Hamáh,) was Rehob. (Josh. xiii. 21.) **Rehob.** Between Mount Hermon (Jebel-el-thelj) and Lebanon was the tribe of Naphtali, **Naphtali.** and its northernmost town seems to have been Baal Gad. (Josh. xi. 17.) **Baal Gad.** Dan, anciently called Leshem, (Josh. xix. 47), or Laish, **Laish.** was in the tribe of Naphthali, and situated at the foot of Mount Lebanon. It was, according to Eusebius and Jerome, four Roman miles north-west of Paneas, on the Nahr Hasbání, in the valley now called Wádí Sisabán. Robinson places it at Tell-et-Kady. Some identify it, but wrongfully, with Paneas. Kadesh Naphthali **Kadesh Naphtali.** (Judg. iv. 6), now Kades, about four miles further westwards, was a little to the west of Hazor, **Hazor.** still called Hazúr. Harosheth of the Gentiles **Harosheth.** (Judg. iv. 2), the abode of Sisera, may be still traced in a site about two miles south-west of the Lake Merom (Haúleh).

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[1] Not Zo'rá, as in M. Jaubert's version of Idrísí (i. 360). It is much to be lamented that so little critical skill was exercised in the preparation of that version; Arden for Urduun, Eríkhá for Ríhá, and Zo'rá for Zoghar, would not have disfigured the work, had the translator possessed better MSS., or taken the trouble to consult other Asiatic geographers.

Lower Galilee, **Galilæa Inferior.** which lay between Mount Carmel and the Lake of Gennesareth, contained a small portion of the tribe of Naphtali, the whole of Zebulon, **Zebulon.** and the northern confines of Issachar. It was separated by the lake from Gadara and Gaulonitis (now Jaulán). **Lake of Tiberias, or Sea of Galilee.** The lake was anciently called the Sea of Chinnereth (Numb. xxxiv. 11), from a town of that name, probably the same as Gennesareth, of which remains can be traced near Meniyeh at the north-western extremity of the lake, or, if Jerom be right, the same as Tiberias. This place was called Gennēsar, (Γεννησὰρ), and by the Greeks the country round it Gennesaritis (Strabo, xvi. p. 755). From Tiberias on its south-west side it was called the Sea of Tiberias; and the Sea of Galilee is another name by which it is frequently mentioned in the New Testament. "Its width," says Josephus (iii. 35), "is 40 stadia, (five miles,) and its length 140 (17½ miles)." Pliny (Nat. Hist. v. 15) makes it one mile broader and a mile and a half shorter. In shape it is nearly oval. Its water, which is fresh and drinkable, abounds with fish.[1] The aromatic reed and rush, and the balsam of Judæa, mentioned by Strabo (*loc. cit.*) as the produce of its fertile shores, have not been found there in modern times, unless the *Calamus aromaticus* here named be the well-known aquatic plant: the balsam was probably a species of amyris successfully cultivated, but not indigenous, in Judæa. There were two cities bearing the name Bethsaida **Bethsaida.** (house of hunting or fishing); one was a city near the desert of the same name in Galilee, on the western shore of the lake Gennesareth. It was the city in which Andrew and Peter followed their trade as fishermen. It was also the native place of Philip. Bethsaida frequently witnessed the miracles, and heard the preaching of our Saviour; and the stubborn unbelief of its inhabitants drew down from him a bitter denunciation of woe. (Matt. xi. 21.) The other town of the same name was on the east bank of Jordan, near which **Cana.** was the wilderness of Bethsaida. There were two Canas in Galilee,—one in the tribe of Asher, near Sidon; the other so remarkable as the place where our Saviour's first miracle was performed, near the northern extremity of the lake, a few miles **Julias. Betharamphtha.** west of Julias, (Betharamphtha, improved by Herod the Tetrarch, and named in honour of the wife of Tiberius,) close **Capernaum.** to the entrance of the Jordan, and about 17 or 18 miles north-east of Tiberias. According to Dr. Robinson, the place called Kep Kenna; six miles north-east of Nazareth, is not the spot where stood Cana of Galilee, as most travellers imagine, but that which is now called Kâna-el-Jelil, about seven miles north of Nazareth. Capernaum, (Kafa Nahúm,) on the borders of Zebulon and Naphtali, was probably near the present Tell Húm, on the edge of the lake, two or three miles west of the entrance of the Jordan. This city was about twenty miles north-east from Cana, where Christ often resided, and performed some of his most wonderful miracles. Its exact site, as we have intimated, is uncertain, though it was once the metropolis of Galilee. Dr. Wilson supposes it to have been at the head of the lake, about five miles west of the Jordan, where extensive ruins are found. Dr. Robinson considers it to have been on the spot now called Khan Minyeh, near the fountain called Ain-el-Tîn, north of Tiberias, and where, midway of the coast, the hills retire in a kind of arch, and form a small triangular plain, four miles in length, and two in breadth, and is the ancient land of Gennesareth. Near to Capernaum, and south of Mount Tabor, was the city of Nain, (Beauh,) remarkable as the scene of one of our Saviour's most wonderful miracles. (Luke, vii. 11—15.) It is now a Turkish village. About two miles from Capernaum, and near Cana, was **Chorazin.** Chorazin, (Matt. xi. 21,) the precise location of which is now unknown. The low land alongside the lake from the entrance of the Jordan to Tiberias, about four miles long and two and **Land of Gennesar.** a half broad, was called the Land of Gennesar, or Gennesareth, and celebrated for its fertility and the mildness of its climate. (Joseph. Bel. Jud. iii. 35.) Not four miles to the south of **Tarichæa. El Melahah.** Tiberias, on the shore of the lake, was Tarichææ, or Tarichæa, (El Meláhah,) from its salt fish, τάριχος, a well fortified and populous city, having upwards of 38,000 inhabitants when **Tiberias. Tabariyeh.** taken by Vespasian. Tiberias, (now Tabariyeh,) the last city on the western side of the lake, and in the most fertile part of its shore, was built by Herod the Tetrarch, and so named in honour of his patron the Emperor Tiberius. Jerom (on Ezech. xlviii. 21) says that it was anciently called Chenereth; the Talmud (Meg. 5, col. 2) calls it Rakkath. (Josh. xix. 35.) **Rakkath.**

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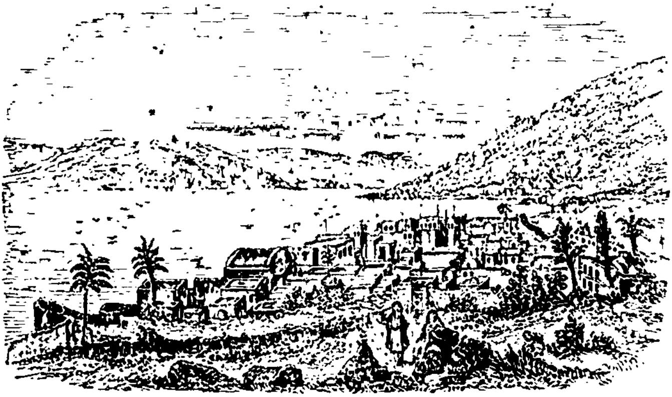
[1] See further particulars under Section "Lakes."



[Town and Sea of Tiberias.]

Tiberias was once famed as a seat of Jewish learning. It is now the rendezvous of Jewish devotees, who flock thither (it being one of the four holy cities) in order to pass their days in praying for their own salvation, and that of their brethren, who remain in worldly pursuits. It has long been celebrated **Hot baths.** for its hot baths, one of which is too hot to bear the hand in it. The water issues from the ground, and the taste is exceedingly salt and bitter, and has a strong smell of sulphur. The city of Tiberias is nearly encircled with mountains, and is seated on the margin of the lake, which bears the same name. Herod Antipas, it is believed, erected the city on the site of an obscure town or village named Cinnereth, which formerly had given its name to the lake. (Joshua, xix. 35.) The Talmud, however, states, as already mentioned, that the town of Rakkath originally occupied its site. "Neither of these identifications," says Dr. Kitto, "seems to us open to much objection, although there appears no means of deciding which of them is entitled to preference." The name of Tiberias is frequently found in history; "it was the scene of some of the most memorable events recorded by Josephus, and was, next to Sepphoris, the most considerable city of Galilee. It had a university, and, **University.** after the fall of Jerusalem, was the residence of Jewish patriarchs, rabbins, and learned men, till the fourth century; after which it gradually declined till it was taken by the Saracens under Omar, in the seventh century. But from its reputed

Hammath.
Ammaus.
Migdol.
Magdala.
Pons Jordanis.

sanctity, and the celebrity of its baths, it continued to flourish, and is mentioned in an itinerary of the eighth century, cited by Reland, as containing many churches and synagogues."[1] The present town is called Tabariyeh or Tūbariyeh; it is walled, and of considerable magnitude, but overspread with ruins from the earthquake which, in 1837, destroyed so many of its inhabitants. Before the occurrence of that fearful calamity, the population was estimated at about 4000, but at present half that number is about the maximum. Tiberias is one of the four holy cities of the Talmud, the others being Safed, Hebron, and Jerusalem. Near this city was Hammath, probably Hamámi Tabaríyeh, "the Baths," the Ammaus (Hammáúth) or Hot Waters of Josephus (Bel. Jud. iv. 2), about a mile to the south of Tiberias. Tiberias was 30 stadia (3¾ miles) from Hippos, 60 stadia (7½ miles) from Gadara, and 120 stadia (15 miles) from Scythopolis. Two miles to the north of Tiberias was Magdala (in Hebrew, Migdol, now El Mejdel). The ruins of the bridge over the Jordan, which issues from the lake a little north-west of its southern extremity, are still visible.

Sepphoris.
Lower Galilee.
Diocæsarea.
Safooreh.
Nazareth.
Nasarah.
Cana.

The capital of Lower Galilee was Sepphoris (Σέπφωρις, Joseph. Bel. Jud. iii. 3). Tsephórim of the Talmud (Esach. ix. 6), a place of great strength by nature and art, fortified also by Herod the Tetrarch. It was in the middle of Galilee, nearly opposite to Mount Asamon (Joseph. Bel. Jud. ii. 18, 11) now Jebel Wáber. According to St. Jerom, it was called Diocæsarea by the Greeks. Its name is preserved in the Safúreh of the Arabs. About five miles south by east of Safúreh, is Nazareth (Nasarah), and about two miles east of each, Kaná (Cana), where Christ first manifested his divine power.

Nazareth, now known by the name Nassarah, or Nasarah, is from 50 to 70 miles north of Jerusalem, six or seven west-north-west of Mount Tabor, fifteen from the sea of Tiberias, near the parallel of its southern extremity, and north of the plain of Esdraelon, at the head of a valley which runs up from it. On all sides it is surrounded by hills of considerable elevation, in the midst of which it lies embosomed. It was anciently distinguished for its extreme wickedness; but can never cease to be celebrated as a place which gave an appellation to the Saviour as "Jesus of Nazareth," and where he spent thirty years of his life.

"When we got to the Walé Nabí Ismáil," says Dr. Wilson, "on the top of the hill over Nazareth, we had on all sides of us a most glorious prospect. The sphere of observation is here as much enlarged as below it is contracted. To the north-west of us, overlooking a part of the country considerably wooded, we

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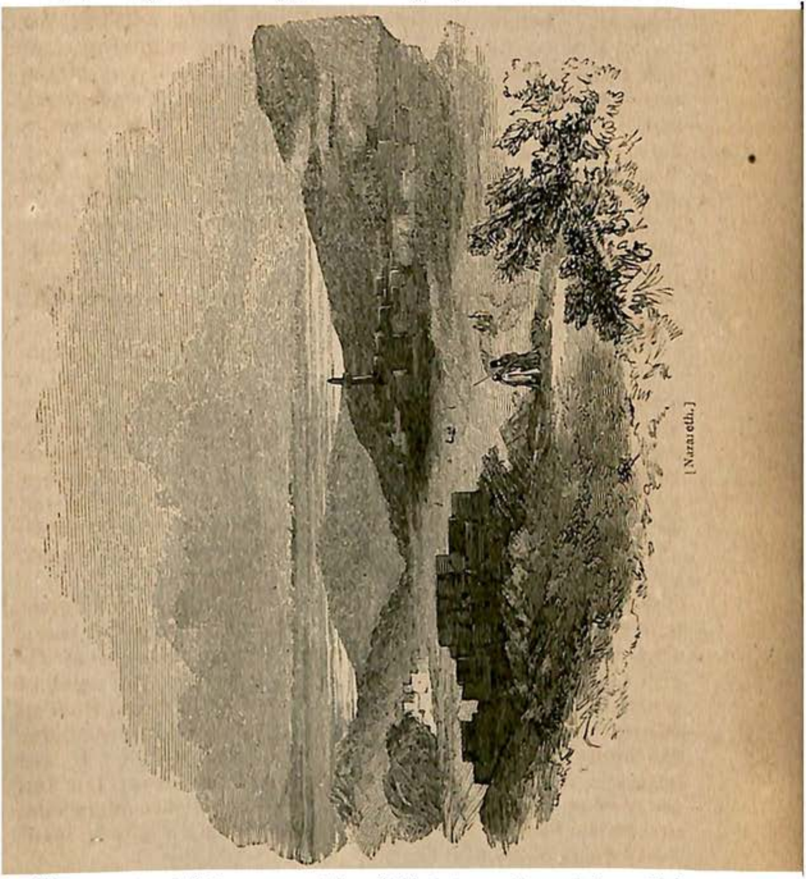
[1] Mansford's Scripture Gazetteer.

Dr Wilson's remarks.

had the bays of 'Akká and Haifá, with the clear blue expanse of the Mediterranean, or Great Sea of the Hebrews, spreading itself in the distance beyond. South of this, and striking to the south-east, we had the whole ridge of Carmel before us which, though much stripped of the glory of its olden forests, still presents striking memorials of that 'excellency' for which it was so distinguished. To the south and south-west of us, somewhat circular in its form, is seen here, bounded by the picturesque mountains of Samaria, the 'great plain,' the battle-field of the country both in ancient and modern times, and probably the real or typical site of the battle of Armageddon.


[Nazareth.]

Armageddon.

Dr. Wilson's remarks.

To the east and south-east of us we had the little Hermon, which, though bold on its brow, has considerable vegetation on its shoulders; Mount Tabor standing apart in its own nobility, and, like nature's own pyramid, not commemorative of death, but instinct with life, and clothed with luxuriant verdure to its very summit; and the deep valley of the Jordan, and the sea of Tiberias, with the agreeable hills and mountains of Bashan and Golan on its eastern side. To the north, beyond the plain of El Battauf, we had the hills and mountains forming the continuation of the Lebanon; and to the north-west, those forming the termination of the Ante-Lebanon, with Jabel-ash-Sheikh, the true Hermon, the chief of all the mountains of the land, moistened with the copious dews which descend from his hoary locks. Many villages, including a considerable number mentioned in Scripture, were distinctly visible."

"Besides Jezreel, Jenin, Taanuck, Mezidde, and others, to which I have already alluded when passing over the great plain, we had before us, beginning with Safariyah, the Sephoris of Jewish history, called also Dio-Cæsarea, lying immediately beyond the rather bare hills of Nazareth, and turning to the right, Kana-el-Jalit, or Cana of Galilee, which was privileged to witness the beginning of our Lord's miracles; Safed, the famous sanctuary of Rabbinism, and supposed to be the 'city set upon a hill,' immediately before our Saviour and his disciples during the delivery of the sermon on the mount; Endor, the residence of the witch who is noticed in the history of Saul; Nein, or Nain, where the widow resided whose son was raised to life by our Lord. The associations of the scene were numerous and hallowed, independently of those immediately connected with Nazareth below."

Dr. Robinson's observations.

We cannot forbear quoting also the language of Dr. Robinson. "Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now just as they once met his.

"He must often have visited the fountain near which we had pitched our tents; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the great plain, where the din of battles so oft had rolled, and the garments of the warrior had been dyed in blood; and he looked out, too, upon that sea over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth which has enlightened the world, and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it first sprang up."

Mount Tabor. Jebel Toor. Kishon. Kysoun. Naim. Endor. Shunem. Jotapata. Japha. Gabara. Legio. El Lejjoon. Taanach. Megiddo. Gath Hepher. Zebulon. Ptolemais. Accho. Acre.

Five miles south-east of Sepphoris is Mount Tabor (Θαβωρ or Ιταβυρίον, now Jebel Tur), a lofty, pap-shaped (μαστοειδοῦς, Polyb. v. 70), insulated mountain, 30 stadia (nearly four miles) in height, almost inaccessible on its north side, and having a level summit of 26 stadia (three miles), anciently surrounded by a wall. It was (Joseph. Bel. Jud. iv. 6), according to the Jews, 10 miles[1] south-west of Capernaum (Lightfoot, Chorog. Joann. ii.) Near the base of this mountain, on its north-western side, are the sources of Kishon (Kaïsún, or Nahr-el-Mokatta'), and two miles southward, in the direction of Endor, (Handúreh) was Na'ím (Naïn, Luke, viii. 11). Endor was in the tribe of Manasseh, four miles south of Tabor; and rather more than two miles west of Endor was Shunem (Sonna, or Sunem), the site of which can still be traced. Shunem was a town in the tribe of Issachar, and seated on an eminence at the west end of Little Hermon, three miles north of Jezreel. It is associated with several important incidents of Jewish history (1 Sam. xxviii. 4; 1 Kings, i. 3; 2 Kings, viii. 1—6). It was the place where Elisha often tarried, and where he performed an extraordinary miracle (2 Kings, iv. 8—37. It was also called Sulem, and was, according to Jerom (de locis), five miles south-west of Tabor, and four miles from Zain. A very strong city in this neighbourhood, named Jotapata, was entirely ruined by Vespasian (Joseph. Bel. Jud. iii. 12). Japha, a very populous and powerful village, was very near it. Gabara and Gischala seem to have been near the southern borders of Galilee. Legio (now El Lejjún, Abú-lfedá, p. 227) was near Aphek; Taanach (Jos. xvii. 11) north-west of Shúnem: Megiddo, near it and the river Kishon; and Gath Hepher (2 Kings, xiv. 25) in Zabulon, called by the Greeks Diocæsarea, two miles from Sephoris, was venerated on account of the sepulchre of the prophet Jonah (Jerom on Jonah). The stronghold called Zabulon, on the western borders, was not very far from Ptolemaïs (Joseph. Bel. Jud. iii. 4), or Accho (now Acri). Mount Carmel projects into the sea between Ace (Accho or Acri) and the tower of Strato (Turris Stratonis), afterwards Cæsarea

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[1] At least 15 miles, if Capernaum be rightly placed near the north-west extremity of the lake.

Mount Carmel. Turris Stratonis. Cæsarea. Kysarrié. Ecbatana. Mount Hermon. Jebel Da-ee. Hepha. Cayfa. River Belus. Nooman.

Palæstina, now Kaïsáriyeh; half way between which and Mount Carmel was Dora (Δῶρα). The cape terminating Mount Carmel was 120 stadia (15 miles) south-west of Ptolemais (Accho), and that chain of mountains was woody, and abounded in game. (Hieronym. in Esai. x. 18; Ælian, de Anim. v. 56). At Ecbatana, a town on its flank, Cambyses died, and thus literally fulfilled the oracle, which declared that he should die at a place so named. Mount Hermon (Ps. lxxxiv. 13) is perhaps Jebel Dá'í, to the east of Endor, and south-east of Tabor; but this is not the lofty mountain mentioned by the Psalmist. The "Brook," or torrent, "Kishon," which flows into the sea near Hepher (Haïfá) and the Belus or Nu'mán, which discharges its waters near Acchó, are the principal streams in Galilee mentioned by the ancients.

Mega-Pedion. Kishon. Bethshan Bysan, or Beesan. Asochis.

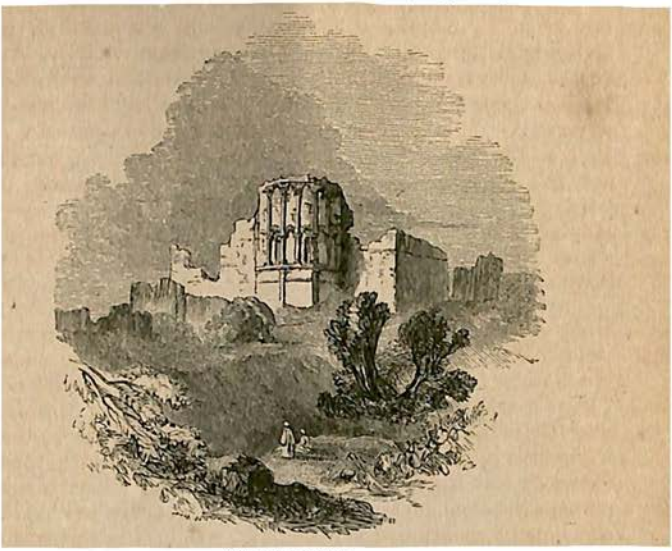
The Great Plain (μέγα πεδίον, Jos. Ant. xii. 12) lay between Galilee and Samaria, and was therefore sometimes included in the one, and sometimes in the other. It follows the course of the Kishon (Nahr el Mokatta'), which rises in Mount Gilboa (Jilbó'), a continuation of Carmel, approaching the Jordan near Bethshan (Baisan, Scythopolis). This plain is terminated westwards by the outskirts of Carmel, through which the river forces its way to the sea near Hepha (Haïfá). That river was perhaps the common boundary of Galilee and Samaria. Asōchis, occasionally mentioned by Josephus, was in this part of Lower Galilee.

II. SAMARIA.

Samaria. Ginæa. Djenneen.

Samaria (ἡ Σαμαρεῖτις, Jos. Bel. Jud. iii. 4) extended from the village of Ginæa (Jenín) to the district of Acrobatene, and consisted, like the rest of Palestine, of mountains intersected by fertile valleys. Its capital, Samaria (Σαμάρεια), the city from which this central province of the land of Canaan derived its name, was built on a hill situated about forty miles north from Jerusalem, and not far north-west from Nablouse (Shechem). It was purchased from Shemer (whence its name), named Shomerem after its possession, and fortified (1 Kings, xvi. 24) by Omri, king of Israel, B.C. 928. It withstood two sieges by Benhadad, king of Syria, and was utterly destroyed by Shalmanezer, king of Assyria, in the reign of Hoshea, after a siege of three years (2 Kings, xvii. 1—6). This overthrow had been foretold by the prophet Micah (i. 6), and took place 210 years after its foundation (B.C. 718). The Cuthæan colonists, established there by the Assyrian kings, restored it so completely that it was a very strong city when taken and destroyed by John Hyrcanus (B.C. 131). It was rebuilt by

Sebaste.



[Ruins of Samaria.]

Gabinius, præfect of Syria (B.C. 58), and much enlarged by Herod the Great, who called it Sebaste (Augusta), in honour of Augustus (B.C. 24), who had given him the city. He surrounded it with a wall 20 stadia (2½ miles) in circumference, and settled 1000 inhabitants in it (Jos. Bel. Jud. i. 14). The ruins indicate its former magnificence, though now it is an insignificant village. The situation of Samaria is extremely fine, and strong by nature. It is on a hill, surrounded by a broad deep valley, which is encompassed by four other hills, cultivated in terraces to the top, and, like the valley, sown with grain, and planted with fig and olive trees. It exhibits the ruins of an ancient convent. Tirzah (1 Kings, xvi. 23) was the capital before the time of Omri. Three or four miles south-east of Samaria was Sichem (Sicisma, Sychem, or Sychar, now Nábulus), one of the oldest cities of Canaan. The name Sychar is Syriac, signifying drunkenness and falsehood, applied to it as a stigma by the Jews. It is known also by the name of Neapolis, but is now called Nablouse or Naplouse. It lies northerly from Jerusalem, at the distance of between 35 and 40 miles, between Mount Ebal on the north, and Gerizim on the south. Shechem, or Sichem, which was placed on a gentle declivity, as its name implies, was destroyed by Abimelech (Judg. ix. 45), rebuilt by Jeroboam (1 Kings, xii. 25), and restored

Tirzah.

Sichem.
Shechem.
Naboolo s.
Neapolis.

Mount Ebal. Mount Gerizim. Mamortha. Hadad Rimmon.

by the Romans under the name of Neapolis, changed by the Arabs into Nábulus. It lies between two hills: Ebal one mile north-east, and Garizim (Jebel Hesan) one mile and a half south-west. On the latter stood the famous Temple intended to rival that at Jerusalem, built by Sanballat, in the time of Alexander (B.C. 331), and destroyed by John Hyrcanus 200 years afterwards. Mamortha, or Morthia, was one of the names of Sichem (Jos. Bel. Jud. iv. 26, Plin. Nat. Hist. v. 13, and a coin of Marcus Antoninus). Here Jeroboam fixed his royal residence, when he drew away the Ten Tribes from Rehoboam, and set up the kingdom of Israel (1 Kings, xii. 25). This city is associated with memorable events of the patriarchal ages (Gen xlix. 29—32; l. 13; Josh. xxiv. 1—32; Judg. ix. 46—49). It belonged to the tribe of Ephraim. It is, moreover, distinguished as the place of one of our Lord's most interesting discourses, the result of which was the conversion of several of the Samaritans (John, iv. 4—42). The modern town consists chiefly of two long streets parallel to the valley. The approach from the hills is extremely fine. It appears embosomed in the most beautiful bowers, half concealed by luxuriant gardens and stately groves of trees encircling the vale in which it stands. A mile from it, to the east, is the sepulchre of Joseph, in the parcel of ground given by Jacob to his son, and 300 paces south-east is Jacob's well, a perpendicular shaft, 75 feet in depth, and 9 in diameter, sunk in the solid rock, and still containing water. Its population is, according to Mr. Buckingham, about 10,000, who are chiefly Mahomedans. Dr. Clarke speaks of it as affording one of the finest views in the Holy Land. Another royal residence of Jeroboam's successors was Jezreel[1] (near Maximianopolis, anciently Hadad Rimmon), in the tribe of Manasseh, and on the borders of Issachar, in an extensive plain named from it. Bethshean (Judg. i. 27) (Bησθᾶν, *house of quiet*), whence the tribe of Manasseh did not expel the Canaanites, afterwards Scythopolis, now Bísán or Baïsan, near a stream bearing its name, and flowing into the Jordan about two miles north-east of it, was the first city south of Galilee. It was the largest of the ten united under the name of Decapolis (Jos. Bel. Jud. iii. 31). El Baïsan or Beysan is a ruin exhibiting many traces of a high antiquity. The situation of this town was on the west of Jordan, 25 miles south of the sea of Tiberias. Anciently it seems to have belonged to the Philistines, who exposed the

Jezreel.

Bethshean.

Scythopolis.

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[1] Now Zará'eïn, about three miles north-east of Hadad Rimmon, according to Prof. Berghaus; the Jezreel, which was ten miles from Maximianopolis, according to the Jerusalem Itinerary (Reland, Palæst. p. 892), was Esdraelon.

body of Saul on its walls after his defeat and death at the battle of Gilboa (1 Sam. xxxi. 10). **Ænon. Salem. Mezar. Succoth. EnTappuah.** On the Jordan, eight miles south of it, was Ænon, near Salim (Mezár), where John baptized (Hieron. de loc. Ebraïc); and half way between them, Succoth (Sûkkót). Tappuah, or En Tappuah (the Spring of Tappuah), on the confines of Manasseh, but belonging to Ephraim, was near this part of the Jordan (Josh. xviii. 8). **Taanath Shiloh.** Taanath Shiloh (Josh. xvi. 6), in the tribe of Manasseh, was 10 miles east of Sichem on the way down to that river (Jerom.)

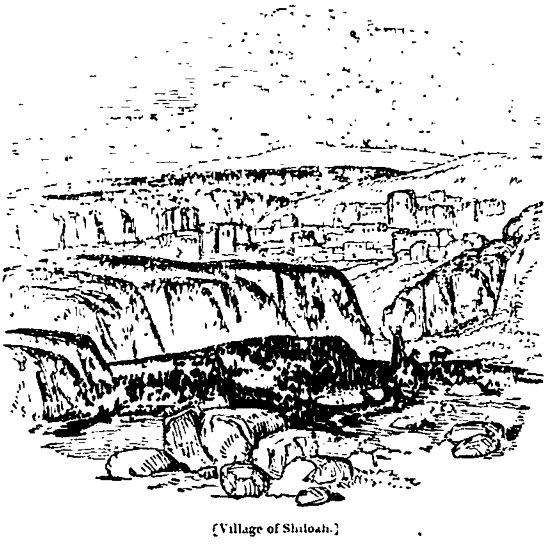
Coast. Dor. River Cherseus. On the coast, Dor (Δῶρα, Josh. xvii. 11), in the half tribe of Manasseh, was a few miles north of the mouth of the Cherseus, the boundary of Phœnice according to Ptolemy (Geogr. v. xv. p. 137), seven geographical miles south of the tower of Strato, which was an artificial harbour, adorned and named by Herod, **Turris, Stratonis. Cæsarea. Kysarié.** Cæsarea, in honour of Augustus (Joseph. Bel. Jud. i. 16), now Kaïsáriyeh. It was constituted the first Flavian colony by Vespasian, and is said by Pliny (Nat. Hist. v. 13) and Ptolemy (v. 16, p. 140) to be the northern boundary of Palestine, 189 miles from the confines of Arabia; but the sacred writers speak of Palestine as reaching to the borders of Tyre. After the destruction of Jerusalem, when Judea became a Roman province, this city became the capital of Palestine, as Antioch was head of Syria (Tacit. Hist. ii. 79). **Apollonia. Arsouf.** Apollonia, probably a Macedonian settlement, now Arsuf, was near the mouth of a stream called El Hadr, rather more than 15 geographical miles south of Cæsarēa. It was one of the towns fortified by Gabinius (Jos. Bel. Jud. i. 6). **Joppa. Japho. Yáfá. Jaffa.** Joppa (Ἰόππη, in Hebrew Yáphó, now Yáfá) was 17 geographical miles further south, near a bend in the line of coast. Though possessing merely an insecure roadstead, it was anciently, as now, the port of Jerusalem. According to the Greek mythologists, it was the royal abode of Cepheus before the Deluge (Mela, i. 11); the rings on the neighbouring rock, moreover, and the bones of a sea-monster on the shore, were shown as monuments of the delivery of Andromeda by Perseus (Plin. Nat. Hist. v. 13). It is doubtful whether it lay within the tribe of Dan, but it was probably on its northern border (Josh. xix. 46). Joppa is situated between Cæsarea and Gaza. It stands on a rocky, oblong hill, the houses and streets rising one above another in tiers, 30 or 40 miles north-west of Jerusalem. To this place Jonah repaired in his vain attempt to escape the presence of the Lord. It was remarkable as the residence of Cornelius, the first Gentile convert to whom Peter was sent. In later times it became distinguished in the history of the crusaders, and most recently in the Egyptian expedition of Napoleon Buonaparte. Sharon (Sarōnas), the plain between Cæsarea and Joppa, but

Sharon. nearer to the latter, is now called the Vale of Ramleh. At its
Lydda. Loodd. south-eastern extremity was Lydda (Lúd in Hebrew, now
Disopolis. Ludd, called by the Greeks Diospolis), on the confines of
Ramathaim. Zophim. Judea and Samaria. Ramathaïm Zophim (*i. e.* the two Ramahs
of the Zóphs), in Mount Ephraim, only two or three miles
west by south of Lydda, was called Ramleh by the Arabs, a
Rama. Ramlah. name corrupted by the Crusaders into Rámula. Rama was a
small town six miles north of Jerusalem, on the way to Bethel,
and a short distance west of Gibeah, where the Jews assembled
after the destruction of Jerusalem by Nebuzaradan (Jer. xl. 1),
to take their departure as captives in a foreign land. Near
this place Rachel was buried. It is now called er-Râm.
Ramathaim-Zophim was the place of Samuel's birth, residence,
and burial, and where he anointed Saul as king. Rama or
Ramathaim, or Ramathaim-Zophim of the Old is thought by
many to be the Arimathæa of the New Testament, the residence
of Joseph, who begged the body of Jesus. Mount
Mount Ephraim. Ephraim ran in a north-eastern direction from the point of
Gezer. Rámula towards the Jordan near Neapolis (Sichem, now
Gadaris. Jazur. Nábulus). Gezer, or Gazer (Gazam, Maccab. II. x. 32;
Gadaris, Strabo, xvi. p. 159), (now Jazur), in the tribe of
Ephraim, on the borders of Ashdod (Azotus), and a few miles
east by south of Joppa, was a very strong fortress (Jos. Ant.
Antipatris viii. 2). Antipatris (now El Borj) was built by Herod on the
El Bordj. Caphar site of Caphar Zaba, 150 stadia north of Joppa (Josh. xiii. 23).
Zaba. Beth-horon (Beïth-Hórón), the upper and lower built by
Sherah, granddaughter of Ephraim (1 Chron. vii. 24), was
about nine geographical miles east of Lydda, and 100 stadia (12½
miles) north-west of Jerusalem (Josh. xx. 4). It was near the
northern boundary of the tribe of Benjamin (Josh. xviii. 13), a
mile or two north-west of the present Beït el Mahásin. Beththar
(Bήθθηρ), where the False Messiah, Ben Cozba, was slain
in the 18th year of Hadrian (A.D. 135), has been confounded
Beth-horon. Beththar. with Beth-Horon; but its ruins are probably those four or
five miles east of the Móyet el timsáh, just below Arsuf. Five
Galgulis. or six miles north-west of Antipatris (El Borj) was Galgúlis,
Michmetheh. opposite to the modern Kakun. Michmetheh, on the south
border of Manasseh and the northern boundary of Ephraim,
was in sight of Shechem, probably a few miles to the west,
Dothan. near the modern Ajeneïd. Dothan and Thebez (Θῆβης), where
Thebez. Abimelech was killed (Judg. ix. 50), lay probably 10 or 12
miles north-east of Shechem. Dothan, it may be further
observed, was situated near Jezreel, about 12 miles north of
Samaria, at a narrow pass in the mountains of Gilboa. It is
memorable as the place where Joseph's brethren sold him, and
where the Syrian troops attempted to seize Elisha (2 Kings,
vi. 13—23).

Between the western territory of the tribe of Manasseh and the southern boundary of Issachar, was Mount Gilboa (Gelbuë, Jos. Ant. vi. 15), now Jilbo', running from north-east to south-west, and joining Carmel at its western extremity. Their highest ridges near Zara'ein (Jezreel) appear to be separated only by a depression from Mount Hermon. Archi, celebrated as the birth-place of Hushai, the friend of David, lay on the southern border of Ephraim, between Bethel and Beth-horon the nether. Luz, afterwards called Beth-el, from Jacob's miraculous dream (Gen. xxviii. 19), was on the southern side of Ephraim, near the boundary which separated it from Benjamin (Josh. xviii. 13). According to Eusebius and Jerome it was 12 Roman miles north of Jerusalem (10 geographical miles, according to Berghaus), and about two miles west of the road to Neapolis (Shechem). Bethel, now in ruins, is known by the name of Beyteen; it is situated east of a line running from Shechem to Jerusalem, and at about an equal distance from each, according to Eusebius. It was the residence of a Canaanite king, and the Ephraimites to whom it was assigned in the division of the land. The tabernacle was long stationed in this place, and Jeroboam fixed a golden calf there, from which circumstance Amos called it Beth-aven, "the house of idolatry" (1 Kings, xii. 28—33). "Coming to Bethel," was the proverbial expression for idolatry. About a mile south by east was

Mount Gilboa. Jilbo.

Luz. Bethel.



[Village of Shiloah.]

Michmash. Beeroth El Beer. Bethaven. Akrabath. Acrabata. Acrabbim. Shiloh. Lebonah.

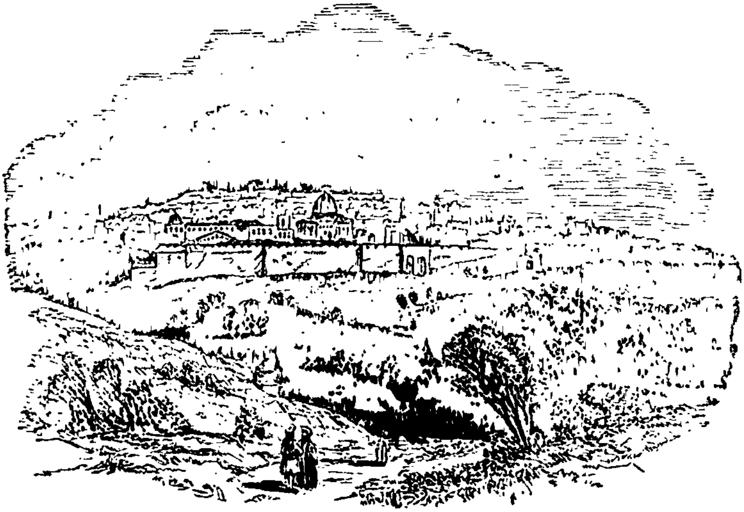
Michmash, overlooking the Vale of Ajalon, and between two or three miles eastward was Beeroth, now El bir (the well), with a bridge over the Nahr el Farah (Fara' ?) a stream which rises at the western end of that valley and runs into the Jordan to the north-west of Bethabara. Bethaven appears to have been two or three miles north-east of Beeroth; and five or six south-west of Ai (Josh. vii. 2), called Angai in the Septuagint. About 12 miles nearly due North of it was Acrabata ('Akrabath, Mishnah, v. 2), the capital of the south-eastern district of Samaria (Samaritis, Joseph. Bel. Jud. iii. 4). This seems to be the Acrabim of Eusebius (in Onomast). Within the limits of Ephraim also was Shiloh, where "the Oracle of God" was delivered for more than three hundred years. It was probably about 15 geographical miles north-east of Bethel, and about 2 miles east of Lebonah (Khan Leban), 12 miles south of Neapolis (Nabulus). Shiloh, now called Seilun or Siloun, was about 10 miles south of Shechem, and 25 north of Jerusalem. Here Joshua erected the tabernacle, and divided the land of promise by lot. It was the place where Samuel began to prophecy, and where Abijah lived.

II. JUDÆA.

Judæa. Jebus. Kods-shereef.

Judæa, the third division of Palestine west of the Jordan, a name frequently used by ancient and modern writers with greater latitude as synonymous with Palestine, which was itself often put for the whole of Syria, comprehended the small tribes of Dan and Benjamin, and the large ones of Judah and Simeon, together with the coast occupied by the Philistines and the barren mountains of Edom (Idumæa), which had been at length conquered by David. Its capital was JERUSALEM (Ierushalaïm, Hierosolyma). It was called Salem, and was the abode of Melchizedek in the time of Abraham (Jer. xiv. 18), but was afterwards named Jebus, the people of which were the Jebusites, one of the seven nations of Canaan. Whence the term Jeru was derived is uncertain. Some suppose it was from Jewish *possession;* others from *Jarah foundation.* If from the former the whole word signifies "the possession of peace," that is, a peaceful possession; if the latter, "the dwelling of peace." "Many writers," says Lynch, "have undertaken to describe the first sight of Jerusalem; but all that I have read conveys but a faint idea of the reality. There is a gloomy grandeur in the scene which language cannot paint." Its citadel, first taken by David, received the name of Jerusalem at an earlier period (Josh. x. 1). It was on the confines of Benjamin and Judah, and therefore assigned to each of those tribes. After its final destruction by Titus, a new city, called Ælia Capitolina, was raised by Hadrian on part of its site: that town, which afterwards recovered its ancient name, is called by the Arabs El Kods, or Beït el Makdes (the House of the Sanctuary). Its position, in 31° 47′ 47″ N. and 35° 11′ 39″ E. was determined by the indefatigable but unfortunate traveller, Dr. Seetzen. The boundaries of the ancient city, which, it seems, can still be traced,[1] may be considered as settling many disputed points respecting the distribution of its different parts, and the position of Mount Sion with respect to Acra and the Temple.

Ælia Capitolina.



[Jerusalem.]

The site of Jerusalem.

The earliest reference to the site is probably under the appellation of "the Land of Moriah," whither Abraham was commanded to go to present Isaac as a burnt-offering, when it is believed the patriarch trod the very ground of the future city. It is in the midst of the central chain of mountains which runs north and south through Palestine, on the boundary line between the tribes of Benjamin and Judah, 33 miles from the sea, and 24 from the Jordan, and about the same distance north of Hebron. It occupies an irregular promontory amidst a confused mass of rocks and hills. The promontory begins at upwards of a mile from the city to the north-west, at the head of the valleys of Jehosophat and Gihon.

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[1] Dr. E. D. Clarke, Travels in Greece, Egypt, &c. iv. 342.

Jebusites. On the entrance of the tribes to Canaan, it is introduced to us at once as a royal city (Josh. x.), at which time its known history commences, when it was in possession of the Jebusites. In the first united opposition of the Canaanites against Israel, the leader was Adonizedek, its king. Joshua does not appear ever to have assailed it, and the capture of it by the tribe of Judah (Judg. i. 8), was either partial or temporary. The stronghold, known afterwards as Zion, continued in the hands of its former possessors. The Jebusites still dwelt among the children of Judah and Benjamin, and Jebus, situated on their boundary line, was still referred to as a "city of the stranger, that is not of the children of Israel" (Judg. xix. 12), and seems to have remained for four hundred years under the same rule to the time of the kings. This is not the proper place to recite its history, but we may just add in the words of the author of the Biblical Cyclopædia: "Seventeen times has Jerusalem been taken and pillaged; millions of men have been slaughtered within its walls. No other city has experienced such a fate. This protracted and almost supernatural punishment betokens unexampled guilt."

Sion. Moriah. Acra. In its most flourishing state it appears to have had the form of an irregular oblong, occupying the summits of four hills. Sion on the south, Moriah on the east, Acra in the centre, and Bezetha on the north-west side; Acra being considerably lower than Sion, though naturally higher than Moriah, was lowered and levelled by Simon the Asamonean Prince, in order to make the temple more conspicuous. He also filled up the hollow called Cheesemaker's Valley (Tyropœon Vallis; ἡ τῶν τυροποιῶν φάραγξ. Joseph. Bel. Jud. v. 4), which separated Mount Sion from Acra, so that it is now scarcely perceptible. Beyond Acra was Bezetha or Cænopolis (*i. e.* the New City), opposite to the Antonian Tower at the north-west corner of the court of the Temple, but separated from it by a deep artificial foss. Mount Sion alone was inhabited at first; Acra was afterwards added, under the Asmonean kings. Bezetha, the walls of which were begun by Herod Agrippa in the time of Claudius (A. D. 42-55), but finished after his death by the Jews, to the height of 20 cubits (50 feet). "The whole city was bounded by deep and precipitous ravines," says Josephus (Bel. Jud. v. iv. 1), "where it was not protected by strong walls. It was built on two hills (Sion and Acra) facing each other and separated by a valley, towards which the houses descended on each side. The hill which bore the upper city was much higher and straighter

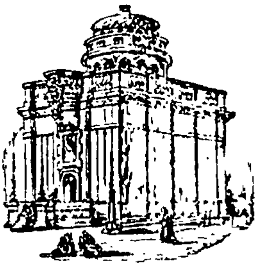
Tyropœon. Bezetha or Cænopolis.

lengthways than the other; and, on account of its strength, was called a fortress by David, father of Solomon, first builder of the Temple, and is called the Upper Market or Forum (ἡ ἄνω ἀγορὰ) by us." "The other hill, on which the lower city stood, was in the shape of the waning moon (ἀμφίκυρτος), and was called Acra (summit). Opposite to it there was a third hill (Δόφος), naturally lower, and formerly separated from the other by a deep ravine (φάραγξ); but it was filled up by the Asmonean kings, who wished to connect the temple with the city, and also lowered the summit of Acra that the Temple might overlook it. The northern wall of the oldest city (Sion) passed eastwards from the Hippic Tower, by the paved gallery or portico (Ξυστὸς) and the senate-house (Βουλὴ), to the western gate of the Temple; from the same point westwards it passed by Bethso to the gate of the Essenes, where it turned southwards above the Spring of Siloam, and thence bending towards **Siloam.** the east as far as the Pool of Solomon, and passing by a place called Ophlas, terminated at the eastern gate of the Temple." This account places Mount Sion to the south-west of the Temple, and Bezetha to the west and north-west of it; but the precise position of the reservoirs mentioned in Scripture, which were both within and without the city, is not so easily determined. The position of Golgotha is also doubtful, though the **Golgotha.** arguments against its identity with the site of the church over the Holy Sepulchre, so urgently put by a late learned and estimable traveller, are by no means convincing, when carefully weighed and compared with the clear statements of Josephus. Without relying too much on local tradition, as only sixty years intervened between the destruction of Jerusalem by Titus and its re-establishment under the name of Ælia by Hadrian, it is not probable that it should have been in the interval so entirely deserted, especially by Christians, as to cause the position of Calvary, the Temple and Mount Sion, spots so memorable, to be entirely lost sight of. A careful examination of the traces of the ancient walls would, it may be hoped, go far towards removing the doubts which have thus arisen as to the places where the great events recorded in Scripture occurred.

"One of the most important subjects of local investigation, **Calvary.** and one of superior interest," says Mr. Mansford, "is the situation of Calvary and the tomb of our Saviour. Here Dr. Clarke stood long alone in rejecting entirely what he calls the 'trumpery' of the church of the Holy Sepulchre. Trumpery, indeed, much of it doubtless is; and the places, which of all others we should wish to have preserved in their original character and purity, are defiled by the admixture of idle traditions, and disfigured by the preposterous dress of meddling

Holy Sepulchre;

ignorance, and of a wretched taste. But we must pause before we throw away the satisfaction arising from a knowledge of these places, on the authority of any individual, however exalted for talent or learning." "I am convinced," says the Countess Hahn-Hahn, "notwithstanding Robinson's objections, that what is called the Holy Sepulchre really is so. I have several times visited the church, and have now gone round the city walls, and I am more and more confirmed in my opinion. Those who dispute the genuineness of the sites of Golgotha and the Holy Sepulchre, bring forward arguments to prove that the ancient walls enclosed the spot on which the Holy Sepulchre stands, and if that were so, the real Golgotha and the real tomb must be looked for somewhere else. Robinson, who is the most diligent explorer, has, however, not the smallest notion where they are to be sought for. Those who maintain their genuineness have of course arguments in support of their opinion; for instance, that the whole corner of the city, to the left of the entrance of the Jaffa gate, where there is now a piece of waste ground with an empty reservoir, and further on, the Latin, Coptic, and Greek convents, and the church of the Holy Sepulchre, might very well have been beyond the walls in the time of Christ, without in the smallest degree militating against an historical fact. But after all, it is a fruitless labour, and the whole dispute about these subjects, which cannot be decided, is unsatisfying and unedifying." "The edifice known as the Holy Sepulchre," writes Dr. Eadie, "is distinguished for its size and massiveness. It forms altogether a block of one hundred and sixty feet long, and one hundred wide; and includes what are called the chapel of the crucifixion, the church of the sepulchre, seven small chapels, a monastery, and cloisters. The traditions with which the various apartments are associated are scarcely worthy to be preserved, and yet the votaries of superstition have contrived to group and connect them in such a manner as to excite strong emotions in the mind of the visitor." Nevertheless, according to Mr. Mansford, "to the church of the Holy Sepulchre, with all its profanations and absurdities, we are still directed in our search for the true site of the cross and the tomb; and if our expectations fail of being realised—if we find the monuments of the great mystery of our religion disguised under those of ignorance and false taste—we must not, while we lament these effects of folly and superstition, suffer


[Holy Sepulchre.]

Its size and massiveness.

our minds to be closed to the conviction which the testimony of history irresistibly enforces upon us. For although every other memorable place belonging to Jerusalem and its history had been overthrown and annihilated, this sacred spot, unblemished by the devastations of time, would be too dear in the remembrance of the affectionate Christian—too often visited—to be left to sink in oblivion."[1] In a spirit akin to that of the pious writer just quoted, writes one of the American exploring party under Lieut. Lynch: "In one of the streets we came to a low gate, passing through which, and descending a long flight of stairs, we entered upon an open court in front of the church of the Holy Sepulchre, an ancient and venerable building. Scattered about the court were motley groups of Jew pedlars, Turks, beggars, and Christian pilgrims. Just within the door, seated on a raised divan, two sedate old Muslims were regaling themselves with miniature cups of coffee and the everlasting chiboque. Immediately in front of the entrance is the stone of unction, upon which, according to tradition, the body of our Lord was anointed. It is a plain slab of Jerusalem marble, slightly elevated above the floor of the church, and enclosed by a low railing. The pilgrims, in their pious fervour, crowding forward to kiss it, prevented our near approach. Turning to the left, we saw in the centre of the main body of the church a small oblong building, which contains the sepulchre. There were different processions crossing and recrossing each other with slow and measured pace, each pilgrim with a taper in his hand; and the numerous choirs, in various languages, were chanting aloud the services of the day. The lights, the noise, and the moving crowd, had an effect for which the mind was not prepared; and with far less awe than the sanctity of the place is calculated to inspire, we entered the sepulchre. In the middle of the first apartment (for it is divided into two), is a stone, upon which the angel was seated when he informed the two Marys of the resurrection. This room is about eight feet square, and beautifully ornamented. From this we crept through a narrow aperture into the inner apartment, against the north side of which is the sepulchre in the form of a low altar. It is about the same size as the first, and between the sepulchre and the southern wall there is barely space to kneel. It was brilliantly lighted by rich and costly lamps. From the sepulchre we were led to see the pillar of flagellation, visible through a hole in the wall, but we did not credit the pious imposition. Thence, we ascended to the altar of Calvary, with three holes beneath, where were planted the crosses upon which the Saviour and the two thieves were crucified. The holes are

Lynch's account.

Altar of Calvary.

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[1] Scripture Gazetteer, by J. G. Mansford, pp. 237, 238.

Classification of visitors to Jerusalem.

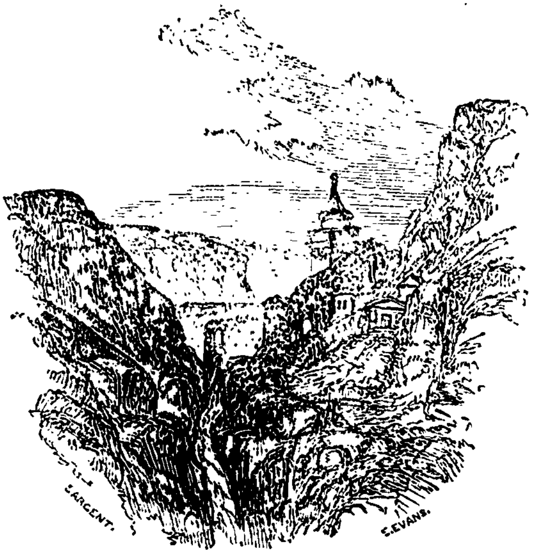
A clerical sceptic.

cut through beautifully polished marble, placed over the natural surface of the rock which had been cut away for its reception. Near by is a fissure in the limestone rock,—caused, it is alleged, by the earthquake which closed the sad drama of the crucifixion. This rent is certainly not an artificial one. Before leaving the church we visited the tomb of Godfrey of Bouillon, and the place where the true cross, it is said, was found by the Empress Helena." "Visitors to Jerusalem," says Lieutenant Lynch, consist, usually, of three classes: the ignorant and credulous, who are prepared to believe everything; the conceited and intolerant, who are equally determined to believe nothing; and the weak and indolent, who side with the last because it is easier to doubt than to investigate." Notwithstanding that much occurs in these places calculated to shake the faith of the unstable who cannot distinguish between what men do and what they are enjoined to do,—between what is mere fiction, and what may be corroborated by reasonably conclusive evidence,—yet "there is a place," adds the above-quoted writer, "which, above all others, should be approached with humility,—the Church of the Holy Sepulchre; for even the greatest cavillers admit that, if it do not cover all the sacred localities assigned to it, some, at least, may lie beneath its roof, and none can be very far distant from it. It is known that, early in the second century, the pagan conquerors of Jerusalem erected a statue to Jupiter, on the site of the Holy Sepulchre, and one to Venus, on Mount Calvary: thus the very means taken to obliterate the recollection of those localities served, as has been often remarked, to perpetuate them. The Christians were never absent from the city, except at its destruction by Titus, when they took refuge, for a short time, in Pella. In less than two centuries after the destruction of the Temple, the holy places were restored to them, so that they could not have forgotten them. Can the Jews forget the site of the Temple? No one should venture those sacred precincts without learning thus much; and he who, with this knowledge, enters them with a cavilling spirit, is a heartless scoffer. Some of our officers visited this church in company with a clergyman. While their minds were occupied with the thoughts which such a place is calculated to inspire in all but a perverted heart, the latter annoyed them by the frequent remark, 'Well, I hope you will not be offended, but I am somewhat sceptical on this point.' At length one of the officers said to him, 'Please reserve your doubts for discussion elsewhere: we do not believe all that is told us, but know that not far from this, if not here, the Saviour died.'"

The dearth of water in Jerusalem is great: Siloam (Σιλωαμ), at the south-east angle of the ancient city, near the valley of

Pool of Gihon.

the Tyropœon, was the only perennial spring possessed by the inhabitants. There is now also a reservoir or pool near the south-west angle of the ancient city, which may be the Pool of Gihon (1 Kings, i. 33), where Solomon was anointed. Kidron,



[The Brook Kidron.]

Brook Kidron.

the only stream near the city, commonly called the Brook Kidron (2 Chron. xxix. 16), or Cedron (Κεδρων, John, xviii. 1), is a deep and rugged ravine, through which a torrent descends to the Dead Sea after continued rains. It marks the eastern side of the city, which is separated by it from the Mount of Olives (Joseph. Bel. Jud. v. 8). Between it and Acra, to the north-east of Mount Sion, was Ophel ('Οφλᾶς, Joseph. Bel Jud. v. 13), in or near which was the Xystus, or paved portico, which connected Mount Sion with Moria (*τὸ Μόριον ὄρος*, Jos. Antiq. i. 14). On the southern and south-eastern side of the city was the valley of Ben Hinnom (Josh. xv. 8), through which runs another torrent, now called the Brook Gihon, perhaps the water mentioned in the 1st Book of Kings (i. 45). A reservoir adjoining the north-eastern angle of the area in which the Temple stood is supposed to have been the Pool of Bethesda (Beïth Hesdá, *i. e.* the House of Mercy, John, v. 2), and is the Struthium or Sparrow's Pool of Josephus (Bel. Jud. vi. 12).

Pool of Bethesda.

"Modern Jerusalem, as to general form, may be called a square, or rather a rhomboid: the north-east and south-west

Form of the city.

angles are acute, and the north-west and south-east are obtuse. The east wall is nearly straight the whole length. On the north and south sides the wall makes a bend outwardly, and on the west side it makes an inward bend, so that it would not be very inaccurate to call the city a heptagon. There are likewise many little irregularities in the wall.

Gates.

"Near the bend on the west side is Jaffa gate, called also the gate of Bethlehem, and the Pilgrim's gate, and Bab el Khaleel (the gate of the beloved, *i. e.* Abraham). On the south side is the gate of Sion, called also the gate of David. On the east side, near the Pool of Bethesda, is the gate of Stephen, called likewise the sheep-gate, and the gate of the Virgin Mary. On the north side is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset. There are two other small gates, which are opened only occasionally. One is on the south side, a little west of Mount Moriah. Maundrell calls it the Dung gate. The other, which Maundrell calls Herod's gate, is on the west side, and goes out from Bezetha. On the east side of Moriah is a seventh gate, or rather a place where there was one when the Christians possessed the city, for it is now completely walled up. Maundrell calls this the Golden gate.

"The measure of the city by paces gives the following result:—

		Paces.	
From the north-west corner	to Jaffa gate . . .	800	768 west side.
" " "	to south-west corner .	468	
" " "	to Zion gate . . .	195	1149 south side.
" " "	to the bend in the south wall . . .	295	
" " "	to the Dung gate . .	244	
" " "	to south-east corner .	415	
" " "	to the Golden gate .	353	943 east side.
" " "	to St. Stephen's gate .	230	
" " "	to north-east corner .	360	
" " "	to the bend	660	1410 north side.
" " "	to Damascus gate . .	150	
" " "	to north-west corner .	600	

Measure of the city.

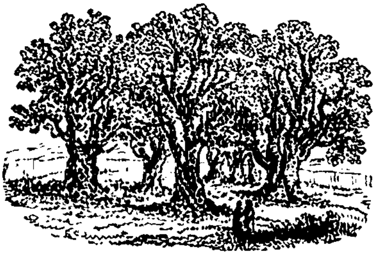
"The total is 4270 paces; and allowing five paces to a rod, this gives eight hundred and fifty-six rods, or about two miles and a half, for the circumference of the city. Maundrell measured the city, and judged it to be two miles and a half in circumference. According to Josephus it was thirty-three furlongs, or four miles and one-eighth, in circumference before Titus destroyed it. Mount Zion was then included; and the city seems, from his description, to have extended further north than it does now. The wall of the city is high, but not thick. From counting the rows of stones, the height in different places is supposed to be forty, fifty, and perhaps sixty feet.

For a little distance near the north-east corner there is a trench without the wall, but now nearly filled up."[1]

Scenes in the vicinity of Jerusalem.

Two or three scenes in the immediate vicinity of Jerusalem demand especial notice. "All the time not appropriated to duty," says Lieut. Lynch, "was spent in visiting over and over again the interesting localities in and around Jerusalem. Above all others, the spot least doubted, and very far from the least hallowed, was the *garden of Gethsemane.* It is enclosed by a high stone wall, and when we saw it the trees were in blossom, the clover upon the ground in bloom; and altogether, in its aspect and its associations, was better calculated than any place I know to soothe a troubled spirit.

Gethsemane.



[Gethsemane.]

"Eight venerable trees, isolated from the smaller and less imposing ones which skirt the base of the Mount of Olives, form a consecrated grove. High above, on either hand, towers a lofty mountain, with the deep yawning chasm of Jehoshaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead. Each tree in this grove, cankered and gnarled and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent stem the young tree springs into existence. These trees are accounted a thousand years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt and prayed, and wept. No cavilling doubts can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad yet soothing meditation. The few purple and crimson flowers, growing about the roots of the trees, will give him ample food for meditation, for they tell of the suffering life and ensanguined death of the Redeemer."

Its identity.

"That the olive-trees now growing in Gethsemane," says Mr. Fisk,[2] "have sprung from the roots of those existing in our Lord's time, is, I think, very probable. Their size, apparent age, and general character, indicate it. It is likely that the

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[1] Bib. Cyclop. and Kitto.

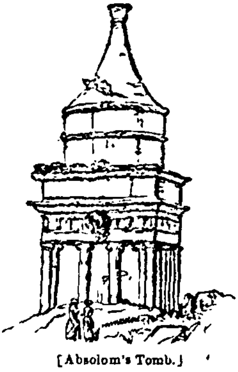
[2] A Pastor's Memorial, p. 368.

The olive trees in Gethsemane.

original trees were standing when, in preparation for his siege, Titus cut down all the timber around the city; but there is no reason for supposing that he would be at the labour and cost of removing the roots of trees felled for such a purpose. It is well known that the bole of the olive tree, when its trunk has been felled, will in due time send forth shoots or suckers in great numbers, which grow up intertwined, so as to form one compacted stem. Upon a careful examination of some of these venerable trees, such is their appearance. They bear upon them the proof of having grown in the manner I have described. Their roots, which are very large and wide-spreading, are, in many parts, far above the surface of the soil. They are protected by earth and stones, heaped up against them. At the south-east corner is a small space fenced off, which tradition has marked as the scene of Judas's act of treachery. It is called 'terra damnata.' Near that spot is a ledge of rock on which it is said the disciples reclined when 'their eyes were heavy.' But I needed not this attempt at identification, while I knew that somewhere within the compass of that small plot of ground, the Saviour awaited the consummation of treachery, and uttered the mild remonstrance—Judas, betrayest thou the son of man with a kiss?"

Tomb of Absolom, &c.

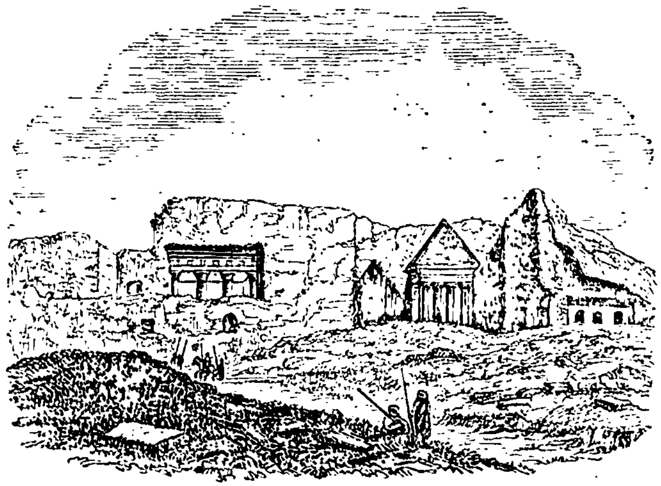
Lieut. Lynch thus continues his descriptions: "On the same step, and a little below Gethsemane, facing the city, are the reputed tombs of Absolom, Zechariah, St. James, and Jehoshaphat, the last giving its name to the valley. Some of them are hewn bodily from the rock, and the whole form a remarkable group. That of Absolom in particular, from its peculiar tint, as well as from its style of architecture, reminded us of the descriptions of the sepulchral monuments of Petra. It is eight feet square, surmounted by a rounded pyramid, and there are six semi-columns to each face, which are of the same mass with the body of the sepulchre. The tomb of Zechariah is also hewn square from the rock, and its four sides form a pyramid. The tomb of Jehoshaphat has a handsomely carved door; and a portico with four columns indicates the sepulchre where St. James, the apostle, concealed himself.



[Absolom's Tomb.]

Valley of Jehoshaphat.

"It was in the valley of Jehoshaphat that Melchizedeck, king of Salem, met Abraham on his return from defeating the five kings in the vale of Siddim. In the depths of this ravine Moloch was worshipped, beneath the temple of the Most High, which crowned the summit of Mount Moriah. In the village of Siloam, the scene of Solomon's apostacy, the living have ejected the dead, and there are as many dwelling in tombs as in houses. Beneath it, at the base of the Mount of Offence, is the great burial-ground, the desired final resting-place of Jews all over the world. The flat stones, rudely sculptured with Hebrew characters, lie, as the tenants beneath were laid, with their faces towards heaven. In the village above it, and in the city over against it, the silence is almost as death-like as in the grave-yard itself. Here the voice of hilarity, or the hum of social intercourse, is never heard, and when man meets his fellow there is no social greeting. The air here never vibrates with the melodious voice of woman, the nearest approach to a celestial sound; but shrouded from head to foot, she flits about, abashed and shrinking like some guilty thing. This profound silence is in keeping with the scene. Along the slope of the hill, above the village, the Master, on his way to Bethany, was wont to teach his followers the sublime truths of the gospel. On its acclivity, a little more to the north, he wept for the fate of Jerusalem. In the garden below he was betrayed, and within those city walls he was crucified. Everything is calculated to inspire with awe, and it is fitting that, except in prayer, the human voice should not disturb these sepulchral solitudes.



[Tombs of the Kings in the Valley of Jehoshaphat.]

The burial-ground of the Jews.

Awe-inspiring solitudes.

"From the slope of the Mount of Olives projects a rock, pointed out by tradition as the one whereon the Saviour sat, when he predicted and wept over the fate of Jerusalem. It is farther alleged that upon this spot Titus pitched his camp when besieging the city. Neither the prediction nor its accomplishment required such a coincidence to make it impressive. The main camp of the besiegers was north of the city, but as the sixth legion was posted on the Mount of Olives the tradition may not be wholly erroneous.

Tombs of the prophets.

"A little higher were some grotto-like excavations, hypothetically called the Tombs of the Prophets; and above them were some arches, under which, it is said, the apostles composed the creed. Yet above, the spot is pointed out where the Messiah taught his disciples the Lord's prayer.

* * * * * * * * * *

"From the summit, the view was magnificent. On the one hand lay Jerusalem, with its yellow walls, its towers, its churches, its dome-roof houses, and its hills and valleys, covered with orchards and fields of green and golden grain; while beneath, distinct, and near the mosque of Omar, the Harem (the Sacred) lay exposed to our infidel gaze, with its verdant carpet and groves of cypress, beneath whose holy shade none but the faithful can seek repose. On the other hand was the valley of Jordan, a barren plain, with a line of verdure marking the course of the sacred river, until it was lost in an expanse of sluggish water, which we recognised as the familiar scene of our recent labours. The rays of the descending sun shone full upon the Arabian shore, and we could see the castle of Kerak, perched high up in the country of Moab, and the black chasm of Zerka, through which flows the hot and sulphureous stream of Callirohoe.

"No other spot in the world commands a view so desolate, and, at the same time, so interesting and impressive. The yawning valley of Jehoshaphat immediately beneath, was verdant with vegetation, which became less and less luxuriant, until, a few miles below, it was lost in a huge torrent bed, its sides bare precipitous rock, and its bed covered with boulders, whitened with saline deposit, and calcined by the heat of a Syrian sun. Beyond it, south, stretched the desert of Judæa, and to the north was the continuous chain of this almost barren mountain. These mountains were not always thus barren and unproductive. The remains of terraces, yet upon their slopes, prove that this country, now almost depopulated, once maintained a numerous and industrious people."

Valley of Hinnom.

The frequent allusions to the valley of the son of Hinnom render it undesirable to pass it over by a bare mention of its name. This valley, which lay near Jerusalem, once belonged to

Sacrifices to Moloch.

the sons of Hinnom, and formed part of the boundary between the tribes of Judah and Benjamin. It lay to the south (Josh. xv. 8), and also to the east (Jeremiah, xiv. 2; Eusebius, *ad v.* Γαιεννοὺμ) of the Holy City (Reland, Palæstina, i. 54), and became infamous as the spot through which the Jews passed their children through the fire to Moloch the God of the Ammonites. Hakewill says: "Thus Ahaz made molten images for Baalim, and burnt his children for sacrifice before the idoll Moloch, or Saturne, which was represented by a man like a brasen body bearing the head of a calfe, set vp not far from Hierusalem, in a valley shadowed with wood, called *Gehinnon*, or Tophet, from whence is the word *Gehenna* vsed for hell." Another name by which this valley was known, is that of *Tophet* (תפת), a drum. It was adopted because a drum was beaten during these abominable sacrifices, in order to drown the cries of the victim. Josiah, in 2 Kings, xxxiii. 10, is said to have "defiled" this spot; from which simple expression the commentators universally understand that he made it the common sewer of the city. From Isaiah, xxxi. 33, it appears (unless we suppose he applies the word *Tophet* figuratively, as the writers of the New Testament have done) that a fire was burning in it. This fire, the commentators also tell us, was constant, and kept up for the purpose of consuming carcases and filth. The valley was called Gehenna in the time of our Saviour. It occurs in twelve places in the New Testament, and may, in all of them, without any violence, be rendered *Hell*, as it stands in our translation. It is obvious how the metaphorical sense became adopted.

Sandys speaks of the Valley of Hinnom as lying in a straight and narrow compass at the foot of Mount Sion. Upon the south side of it (Maundrell says the west), near its juncture with the Valley of Jehoshaphat, is shown the *Potter's field*, the *Aceldama.*

Places near Jerusalem. Mount of Olives. Bethphage. Bethany.

The Mount of Olives, separated by the deep ravine of Cedron from the eastern side of the city, was six stadia (three-quarters of a mile) distant (Joseph. Bel. Jud. v. 8). On its south-eastern declivity was the tract called Bethphage (Beïth-phagá, House of Unripe Figs), and near it Bethany (Bïeth Haïni, House of Dates), on a rugged shelf of the mountain, 15 stadia (nearly two miles) from Jerusalem (John, xi. 18), on the road to Jericho (Mark, xi. 1). Bethany is in itself a poor village, but rich in beautiful associations in Scripture history. It is about two miles from Jerusalem, on the south-east declivity of the Mount of Olives. Bethany was the frequent resort of the Saviour of the world in his days, and the scene of some of the most interesting events of his life. There Lazarus

Scopus.
Tsophîm.

and his sisters resided. On the north side of the city, at the distance of seven stadia (Joseph. Bel. Jud. ii. 39), was Scopus, called Tsophîm by the Jews, an elevation separated from Jerusalem by a low tract. It is in the tribe of Benjamin.

Phasaēlis.
Alexandreum.
Aulon.
Archelais.
Jericho.
Erihá, or Ríha.
Quarantania
Gilgal.
Galgala.

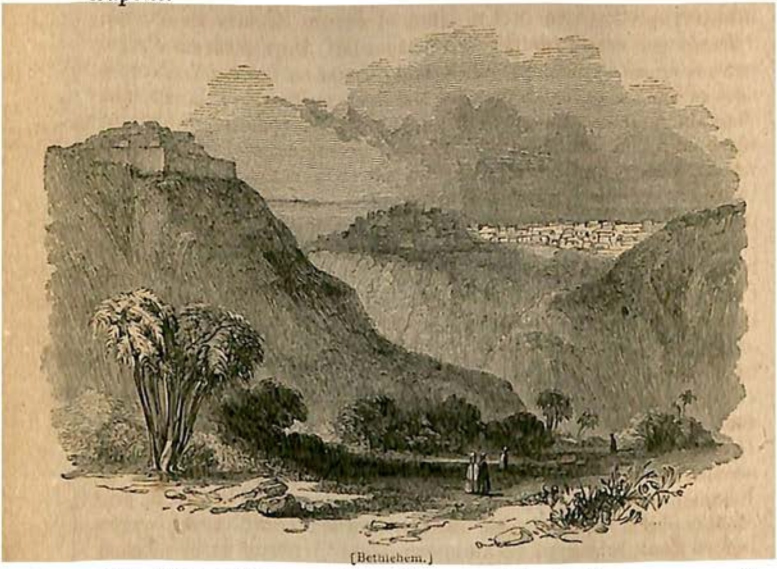
Phasaēlis, about 30 miles south by west of Scythopolis (Baïsán), near a stream now called El Beïdhán, was probably four or five miles north-west of Coreæ (Κορέαι), and between them, on a hill, lay the strong fortress called Alexandreum (Jos. Bel. Jud. xiv. 10). The valley (Aulon, *i. e.* Pipe or Tube) of the Jordan, in this neighbourhood, was famous for its palm-groves (Plin. xiii. 4). Archelais, a small town, built by Archelaus, son of Herod (Jos. xvii. 4), was in that valley north-west of Jericho, the city of palm-trees (Deut. xxxiv. 3). (Yeríkhó in Hebrew, now Eríhá or Ríha). It was 150 stadia (nearly 20 miles) distant from Jerusalem, and 60 stadia (7½ miles) from the Jordan (Joseph. Bel. Jud. iv. 27), the bed of which is separated from the rest of Judæa by sterile mountains stretching from the Dead Sea to the plain of Scythopolis (Ibid. iv. 8.) Jericho was one of the oldest cities of the Holy Land: it was situated in the tribe of Benjamin, and was next in size to Jerusalem. Immediately after the entrance into Canaan, it was miraculously subdued, when the inhabitants were all exterminated, excepting Rahab and her family (Josh. ii. 6). Joshua pronounced a fearful curse upon whoever should rebuild it, which was executed 520 years afterwards, upon Hiel (1 Kings, xxi. 34). Before this time, and almost immediately after the death of Joshua, reference is made to it under the name of the city of Palm-trees, which was captured by Eglon, king of Moab (Judg. iii. 13). In the time of Elijah and Elisha it became a school of the prophets, and the residence of Elisha. In this vicinity Elisha miraculously healed the waters, and here subsequently our Lord restored two blind men, when he lodged with Zaccheus. Herod the Great built a castle, and died there. At present it is reduced to a wretched hamlet, called Rihah or Rah. Some believe, however, that this is two or three miles or more from the site of the ancient city. Messrs. Fisk and King refer particularly to the mountain Quarantania, where tradition says Christ fasted, and in whose rugged and dreary vicinity he was tempted. The extraordinary fertility of this well-watered and wide valley, to which the mountains slope gradually (Strabo, xvi. p. 763), its lofty palms, many houses, and splendid palace, with the far-famed balsam garden, rendered it as famous among the ancients as its connection with many miracles recorded in sacred history have made it an object of veneration to the moderns. Gilgal (Galgala) was 10 stadia (1¼ mile) to the south-east. Aï or

Aï, or Ghaï. **Gophna.** **Ophni.** **Gibeah.** **Djiba.** **Michmash.** **Ajalon.** **Addida.** **Genzaleh.** **Modim.** **Nob.** **Emmaus.** **Gibeon.** **Adummim.** **Aphek.** **Anathoth.** **Bethlehem.** **Ephrata.** **Tekoa.**

Ghaï (Jos. vii. viii.) was near Beth-Aven (on the Nahr-el-fareh), to the east of Bethel. Achor was a place between Aï and Jericho, where Achan was stoned. Gophna (Ophni, Jos. xviii. 24: now Aïn Yebneh), 15 miles from Jerusalem, on the road to Neapolis, was capital of a district under the Asmonean kings (Jos. Bel. Jud. iii. 4), about six geographical miles north of Gibeah of Saul (Gabath-Saul, Jos. Bel. Jud. v. 6), now Jib'á. To the west was the valley of Ajalon, and on the heights on the other side of it, to the north-west, Michmash. The village of Ajalon, which was in the tribe of Dan, lay between Jerusalem and Ekron, and was distinguished for the miracle of Joshua. Addida (Mark, xiii. 13) appears to have been near the modern Genzaleh, south-east of Lydda. Ono, and Modim, the birth-place of the Maccabees, on the western confines of Benjamin, were very near Lydda. Nob is supposed to have been south by west of Ramleh; Emmaus, north-west of Jerusalem, near the present Karyet el 'Aneb; Gibeon, three miles eastwards; and very near it Adummim, now Hatrún. Gibeon was situated on the summit of a hill in Benjamin; it was a city of considerable extent, inhabited by Hivites, between five and seven miles from Jerusalem. At the close of David's reign, the sanctuary was there. Near to it was a pool, probably "the great waters," where Abner was defeated by Joab (Jer. xli. 12); and "a great stone," that is, a monumental pillar. In Josephus it is called Gabaon, now El Jîb. There was the wilderness of Gibeon and the valley of Gibeon, celebrated for the victory over five allied kings, and for the miracle performed there by Joshua (Josh. x. 12). Aphek was a city east of Jerusalem, on the borders of Judah. Anathoth, a sacerdotal city of the tribe of Benjamin, and the birth-place of Jeremiah, was about a mile south-east of Gibeon, and four miles nearly due north of Jerusalem. Ephrata, or Bethlehem of Judah, still retaining its ancient name, was 35 stadia (Justin Martyr, Apol. ii. 75) south-east of the capital, and about the same distance north-west of Tekoa. Bethlehem (called also Bethlehem-Judah, to distinguish it from another Bethlehem in Zebulun, and Bethlehem Ephratah, the fruitful, and its inhabitants Ephrathites—(Gen. xlviii. 7; Mic. v. 2) was the scene of the Book of Ruth, the birth-place of David, and, above all, of "the Saviour, which is Christ the Lord." Its situation is about six miles a little west from south of Jerusalem, on an eminence overlooking Tekoah, nine miles distant to the south, and in the midst of a very fertile district.

"Every spot in and near this town is consecrated" (rather it should have been desecrated), says another modern traveller, "by tradition; and among other true or false vestiges are still

Bethlehem. shown the house of Simeon, the tomb of Rachel, the well for the waters of which David longed, the place of the nativity, the fountains of Solomon, the cave in which David cut off the skirt from the robe of Saul, and the wilderness of St. John the Baptist."



[Bethlehem.]

Dr. Olin's description. Dr. Olin, in his recent travels, says, "the first appearance of Bethlehem is very striking. It is built upon a ridge of considerable elevation, which has a rapid descent to the north and east. The width of the town is very inconsiderable, in some places hardly exceeding that of a single street. From the gate at the western extremity to the convent which occupies the eastern, the distance may be half a mile. The first part of the way the street descends rapidly; farther on, and especially near the convent, it becomes tolerably level. . . . . The environs of Bethlehem are beautiful. The soil is fertile, but it is encumbered with rocks; and the hills and valleys are covered to a considerable distance with figs, olives, pomegranates, and vineyards. The deep valley on the northern side of the town, which is overlooked by the road leading to Jerusalem, presents a scene of beauty and luxuriance unrivalled, so far as I have yet seen, in Palestine. . . . This delicious spot may perhaps be taken as a specimen of the general appearance of the hill country in the prosperous days of the Jewish state, and of what it might once more become under the fostering care of a good government, and of an industrious and civilized population."

Great Desert.
Masada.
Herodeum.
Bethulia.
Bethsur.
Bezek.
Aristobulias.
Hebron.
Mamre.
Macpela.
Debir.
Telaim.

Tekoa was the native place of Amos (*i. e.* Thecoë in Josephus), whence the desert along the coast of the Lake Asphaltites was named. The whole of that tract, as far as the Red Sea, was an uninterrupted waste in the time of Jerom (Comm. in Amos). "*Tanta est eremi vastitas quæ usque ad Mare Rubrum Persarumque et Æthiopum atque Indorum terminos dilatatur.*" North-east of Tekōa, on the shores of the lake, is Merjúk, the ancient Masada; and north-west of Tekōa was the Herodeüm, a splendid town and fortress, built by Herod in memory of the victory which placed him on the throne (B.C. 37), 60 stadia (7½ miles) from Jerusalem (Jos. Ant. xiv. 25). It appears to have been previously called Bethulia. Bethsur (Beïth súr, now Beït Summár) and Bezek (Beït sání) were on the road from Tekoa to Hebron (El Khalíl), 22 miles south by east from Jerusalem (Eusebius): Aristobulias lay three or four miles to the east of that road. Hebron, originally called Kirjath-Arba, or the city of Arba, on account of a giant of that name (Josh. xiv. 15), and by Moses called Mamre, was situated among mountains, about 20 miles south of Jerusalem, and at an equal distance north-east of Beersheba. It is still known as the flourishing town of Habroun, or El-Khalil, that is, "the friend of the beloved;" or, according to Mr. Fisk, the American missionary, Haleel of Khaleel-Rahmân, "the beloved of the merciful." It is one of the oldest cities in the world, and was built seven years before Zoan in Egypt (Numb. xiii. 22). Hebron is associated with some of the most interesting passages in sacred history—as the Valley of Eshcol (Numb. xiii. 24, 25); the Vale of Hebron, once the residence of Jacob (Gen. xxxvii. 14); Abraham's dwelling, and his family burying-place (Gen. xiii. 18; xxiii. 2, 3, 19; xxv. 10). On the conquest of Canaan it was assigned to Caleb (Numb. xiii. 30—33), though finally a city of refuge, and among the possessions of the priests (Josh. xx. 9; xxi. 11, 13). It was the residence of David till Jerusalem was made the capital, and here he was anointed king (2 Sam. ii. 1—11); but at the time of the revolt it was among the cities of Judah (2 Chron. xi. 10). It was the head quarters of Absolom's rebellion (2 Sam. xv.), and here Abner was assassinated by Joab (2 Sam. iii. 27). Some have supposed that Zacharias and Elizabeth lived there, and that it was the birth-place of John the Baptist. The plain and grove of Mamre was east, and the cave of Macpela south of Hebron; and Debir or Kiryath Sephir four or five miles west by south, to the north-west of which was Telaim. A small stream flows into the Lake Asphaltites, nearly due east of Hebron, by a place now called

Engaddi. Zo'ará. Zoar. Engedi. Hazezon-Tamar. Zif. Karmel. Lake Asphaltitis. Dead Sea. Sodom.

'Aïn jeddí, probably the ancient En-gadi or Engaddi Zoará (Tsó'ar in Hebrew), anciently called Hazezon-Tamar (2 Chron. xx. 2), still marked by ruins, called Zo'ará[1] by the Arabs, a few miles north-west of the southern extremity of the lake (Journ. of Geog. Soc. ix. 277). Engedi (or Hazezon-Tamar) was a town 30 miles south-east of Jerusalem, and west of the southern extremity of the Dead Sea, over which its rocks and cliffs tower aloft. It is situated in a fertile district of palms and vineyards, to which it gives its name. The word signifies, "Fountain of the Kid;" and the present Arab designation of Ain Jidy, or Jeddi, has the same meaning. It is first mentioned before the destruction of Sodom, as inhabited by Amorites. Zíf and Karmel, a very few miles south-east of Hebron, still mark the places mentioned by those names in Scripture. The latter city is mentioned in the 1st Book of Samuel (xv. 2), in which Saul erected a trophy on his conquest of Amalek. This was the dwelling of Nabal, the husband of Abigail. It was situate on the south of the tribe of Judah, and is mentioned both by Jerome and Eusebius as the seat of a Roman garrison. The Lake Asphaltites, or Asphaltitis, according to Josephus, was 580 stadia ($72\frac{1}{2}$ miles) in length, and 150 stadia ($18\frac{3}{4}$ miles) in breadth; but Diodorus Siculus (Bib. Hist. xix. 98) reduces those measurements to 500 stadia (62 miles) one way, and 60 stadia (8 miles) the other; and the nearest approximation obtained by recent travellers, which gives about 40 geographical miles from north to south, and 10 geographical miles in the broadest part from east to west, shows that Diodorus's measure came nearest to the truth; while Pliny, who wrote nearly a century later, almost doubles the size of the lake each way. It was little visited by the Greeks and Romans, and therefore the subject of many fables respecting the weight and destructive quality of its waters. If Zo'ará mark the site of the ancient Zoar, Sodom must have been in the part of the lake nearest to it, since Lot reached Zoar in the interval between the dawn and sunrise (Gen. xix. 15, 23), scarcely more than half an hour in that latitude (Cellar. Geogr. Ant. ii. 486, n.)

Baala. Kirjath-Jearim. Bethshemesh.

On the western side of Judah, Baala or Kirjath-jearim (Josh. xv. 9), the city of the Gibeonites, was nine miles on the road to Lydda. Beth-shemesh was a city of Judah on the borders of Dan, 30 miles south-west of Jerusalem, and sometimes called Irshemesh, where the ark was sent by the Philistines, when a number were swept off by pestilence for looking into it (1 Sam. vi. 12—20). It was the scene of a terrible battle between Israel and Judah (2 Kings, xiv. 11—13). Bethshemesh, which was 12 miles on the way from Eleutheropolis to Nicopolis (Emmaus), was about midway between the latter place and Jerusalem, and three miles due south of Emmaus was Timneh. **Timneh.** Eleutheropolis, a considerable town under the Christian emperors, the history of which is obscure, was about 16 miles west- **Eleutheropolis.** south-west of Jerusalem, and nearly the same distance due west of Bethlehem. (Jerom in Obad. v.) The Antonine Itinerary makes it 24 miles from Ascalon. Makkeda, where Joshua **Makkeda.** buried the five kings alive in a cave (Josh. x. 16, 18), was eight miles east of Eleutheropolis (Hieron. de Locis), west of Schochoh, north of Achzib, and north-east of Libnah; south-west of which, five or six miles, was Lachish, and two or three miles due south of it was Ziklag. Ashtemoh, or Esthemo, in the moun- **Ashtemoh, Esthemo.** tains of Judah, was about as far east of Ziklag. These places were in the extensive district of Judah, called Daróm (Daro- **Darom or Daromas.** mas), or the South. Gedor, or Gederoth (Gedrús), was about **Gedor.** five miles north-west of Eleutheropolis. Jarmuth was four **Jarmuth.** miles, and Eshtaol three miles nearly due north of that town. **Eshtaol.** Moreshath, the birth-place of Micah, was about two miles north-west by north of Eshtaol. **Moreshath.** Keilah (Ceila), or Eglon, and Gabatha, were near each other to the west of the road from **Eglon.** Jerusalem to Hebron, 11 or 12 miles south-west of that capital. **Juttah or Yattah.** Juttah, now Yattah, is very near Karmel (Carmelia) and Zíf, a few miles south-east of Hebron. Beersheba, in the tribe of **Beersheba.** Simeon, still retains its ancient name, and its ruins are found at about 27 miles south-west of Hebron. Beersheba, which signifies "well of the oath" (Gen. xxi. 31), was originally the name of a well, near which Abraham, and after him Isaac, who was born there, resided. It was 20 miles or upwards south of Hebron, at the southern extremity of Canaan, and afterwards became a place of considerable importance. Near the supposed site of it modern travellers have found wells of water, and they have discovered the remains of an extensive village. Robinson mentions two wells, 55 rods distant from each other; one 12 feet in diameter, and 44½ feet deep; the other 5 feet in diameter, and 42 deep, surrounded by drinking-troughs of stone, and containing excellent water. "Here, then," he exclaims, "is the place where the patriarchs Abraham, Isaac, and Jacob dwelt! Here Abraham dug, perhaps, this very well, and journeyed from hence with Isaac to Mount Moriah to offer him up there in sacrifice. From this place Jacob fled to Padan-aram, after acquiring the birthright and blessing belonging to his brother; and here, too, he sacrificed to the Lord on setting off to meet his son Joseph in Egypt.

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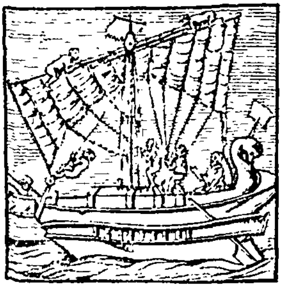
[1] This name was spelt Zoweïrah in M. de Bertou, in the Arabic character given in his original paper, and it was thence inferred that it was not identical with צוער, Só'ar, as the Arabs would spell that word. Zoár, or Zoghar (Zo'ará, in M. Jaubert's MSS. of Idrísí (i. 360), seems to be the place in question, and it is probable that M. de Bertou's assistant misspelt the name from that traveller's incorrect pronunciation of it.

Beersheba. Here Samuel made his sons judges; and from hence Elijah wandered out into the southern desert, and sat down under a shrub of retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine Proper, which extended from Dan (on the extreme north) to Beersheba (Gen. xxi. 31; xxii. 19; xxvi. 23; xxviii. 10; xlvi. 1; 1 Sam. viii. 2; 1 Kings, xix. 3; 2 Sam. xvii. 11). Over these smiling hills the flocks of the patriarchs once roved by thousands, where now we found only a few camels, asses, and goats."[1] **Gerar.** Gerar, the southern boundary of the Canaanites (Gen. x. 19), 25 miles south of Eleutheropolis, and not far from Beersheba, on the confines of the deserts of Kadesh and Shur (Gen. xx. 1), may probably be found nearly in 31° N. and 34° 26′ E., a few miles north-east of Eboda (El 'Abdeh). **Eboda or Abdé. Arad. Southern boundary.** 'Arad, a city of the Amorites, on the southern border of Judea, whose king opposed the passage of the Israelites, and took some of them prisoners, for which it was destroyed (Judges, i. 16), was four miles from Malatis, and 20 from Hebron. The southern limit of Judah is given by Joshua (xv. 2) from the southern shore of the Lake Asphaltitis, southwards by Maaleh Acrabbim, "the Ascent ('Akabah) of the Scorpions," Acrabatene of the Greeks, to Zin, the desert so called, ascending on the south side to Kadesh Barnea, and onwards with a sweep to the point where the river of Egypt (Wadi-l-'Arísh?) entered the Mediterranean; and this was likewise the southern boundary of Daromas (Daróm.)



[Ancient Ship.]

The Jews were plainly not designed by the Almighty to be a maritime people; nor till the time of Herod, perhaps, were they permanently possessed of any part of the coast south of Mount Carmel. The original inhabitants of the country, the Philistines, a people of cognate origin, and speaking nearly the same language, retained possession of all the principal towns on the coast, till the time of David and Solomon, when they became tributary; nor were they entirely subdued till the time of Uzziah (2 Chron. xxvi. 6). They were called Philistims by the Jews **Philistines, Allophyli.** (Φυλιστιεὶμ, in the Septuagint version); Allophȳli, *i. e.* people of various tribes, or Gentiles; and Palæstini, a name derived probably from Philistim, by the Greeks. They, with the Caphtorim, were descended from the Casluhim, children of

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[1] Robinson's Researches, Vol. i. p. 302.

Ham, and at an early period expelled the Hivites, descendants **Philistines.** of Canaan, from these tracts (Gen. ii. 23); they occupied the low lands along the Mediterranean, from the confines of Egypt to the northern boundary of Judah, and formed five confederate States, named from their chief cities, 'Azzah or Gaza (now **Gaza.** Ghazzah), which may be said to consist of three villages: that in the centre, being the castle, now in ruins, commands a very extensive view over the sea about a mile distant, and over the adjoining country, which being there flat, and in some places covered with palm-groves, recalls the scenery peculiar to Egypt. Many fragments of marble give evidence of its former grandeur. Notwithstanding its productive soil and advantageous position, its population at the close of the last century was reduced to 2000 souls. Cotton cloths, and soap, were then its principal manufactures, and, being the place of transit between Egypt and Syria, a considerable traffic was maintained there by the transit of caravans. 'Askalón ('Askalán), a **'Askalon.** "fenced city," and capital of the five Philistine lordships, was situated 12 miles south of Gaza, on the eastern shore of the Mediterranean, and 37 miles from Jerusalem. It was the birth-place of Herod the Great. Ashdód, called by the Greeks Azotus, lay on the Mediterranean, 15 or 20 miles north of Gaza, between Askalon and Ekron. It is built on the summit of a hill, and contained the temple of Dagon, in which the Philistines placed the ark. Ashdód (Esdúd) is now celebrated for its scorpions. Gath or Geth, and 'Ekrón (Accarōn in Josephus, **Gath.** Ant. v. 2). Gath, which was their capital, was included in the territory of Dan, and is celebrated as the birth-place of Goliath. It was thirty-two miles west from Jerusalem, and appears to have been revived at the time of the destruction of the first Temple (B.C. 588). It was probably not far from Ashdod and Ekron.[1] Ekron, at the northern extremity of the land of the **Ekron.** Philistines (Josh. xiii. 3), was also on the confines of Judah and Dan (1 Sam. vi. 17; Josh. xix. 43): its site, it is supposed, is covered by the present village of Akri, four miles to the south of Ramleh, north-west of Gath, and north of Ashdod. Joshua assigned it to the tribe of Judah. The ark was sent thither by the Philistines after Dagon had fallen before it, and thence returned home. But the exact site of these places has not yet been satisfactorily ascertained. Jabna, or Jamnia **Jabna or Jamnia.** (2 Chron. xxvi. 6), and Joppe (Yaphó, now Yáfá), were also **Joppa or Yafa or Jaffa.** considerable towns belonging to the Philistines, well known to the ancients, and still extant, the former under the name of Ebneh, or Yebneh, the latter as Jaffa (Yáfá), the seaport, or

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[1] Ekron has been strangely placed by Professor Berghaus a mile or two south-west of Azotus.

Gath-Rimmon. rather roadstead, of Jerusalem. Gath Rimmon (Josh. xix. 45), by some erroneously supposed to be the capital of the Philistines, was in Jerom's time a large town, 12 miles from Diospolis (Lydda), on the road to it from Eleutheropolis. **Tribe of Simeon.** Of the territory of the tribe of Simeon, which appears to have been to the west and south-west of Judah, little is said in Scripture, and less in other ancient writings. **Raphia. Rhinocolura.** Raphia and Rhinocorura, or Rhinòcolura (El 'Arísh), to the south-east of Gaza, were not properly Syrian cities, though in the time of Josephus (Bel. Jud. in fine) the former was considered as the first place northwards beyond the boundary of Egypt. At an earlier period, the stream passing by Rhinocolura, which seems to have been "the river of Egypt," **River of Egypt.** was the common boundary of the Philistines and Egyptians (Josh. xv. 4). However, this stream is sometimes called Shihor (Josh. xiii. 3), a name given elsewhere to the Nile; that word is, therefore, probably used as a significant epithet, and is translated "turbid" in the Vulgate. **Sorek.** The vale of Sorek (Judg. xvi. 4) was probably to the east of Eleutheropolis, near Eshcol, on the stream which joins that which passes through the Vale of Terebinths. **Besor.** "The brook Besor" (1 Sam. xxx. 9) seems to have been the present Wádí-serár, rising near due west of El-khalíl (Hebron). **Eshcol.** Eshcol (Numb. xiii. 23) seems to have been about midway between Bethlehem and Makkedah. **Cherith.** Cherith (1 Kings, xvii. 3) and its stream is supposed to be the modern El Fozeïyeh joining the Jordan near the site of Zaretan (Judg. iii. 16). **Zaretan.** Zaretan, Zartanah or Zarthan, or Zereda, or Zeredathah, or Zererath, was a town on the western bank of the Jordan, opposite to Shiloh, at which place the Israelites crossed over, when the waters were gathered into a heap on either side. It was the birth-place of Jeroboam.

IV.—THE COUNTRY EAST OF THE JORDAN.

Trans-Jordan Regions. The whole tract East of the Jordan, from Arnon (Mo'jeb) to Argob, in the northern part of Bashan, was anciently called Gilead, a name subsequently restricted to a particular part of it (Deut. iii. 12). **Gilead.** From Aroer (Ará'ir) on the Arnon, to the middle of Mount Gilead, as far as the Jabbok (Deut. iii. 16), the territory of Sihon, King of the Amorites, the whole was **Reuben and Gad.** assigned to Reuben and Gad; the remainder of Mount Gilead and Bashan, the kingdom of Og, was given to the half tribe of **Manasseh.** Manasseh. The mountainous country of the Ammonites was separated from Moab by the river Arnon, and from the **Amorites.** Amorites by a stream now called Zerká Ma'ín,[1] and its northern boundary was the Jabbok (Jobachus, Joseph. Ant. iv. 5), which separated it from Bashan. The lower mountains on the west, and the valley of the Jordan, which probably formed the territory subsequently called Peræa by the Greeks, were also occupied by the Amorites. The territory of the Ammonites, which had been "given to the children of Lot" (Deut. ii. 19), was never possessed by the Israelites. In later times, the territory of the latter, on the eastern side of the Jordan, reached northwards as far as Mount Hermon (now Jebel esh-sheïkh, or Jebel eth-thelj), an offset of Antilibanus north-east of the source of the Jordan. Under the Romans this part of Syria was subdivided into Panias, Ituræa, Gaulonitis, Batanæa, Auranitis, and Trachonitis. The first and westernmost derived its name from Paneas, a town on the confines of Phœnice and Galilee, and, therefore, sometimes assigned to each of those divisions. Near to it is the remarkable spring already mentioned, which was considered by the ancients as the source of the Jordan; though that river, as a late traveller (M. de Bertou, Bulletin de la Soc. de Géogr. Sept. 1839, tom. xii. 139) has observed, seems rather to come from the foot of Mount Hermon, and to be the present Nahr el Hasbání. The town of Paneas was called Cæsarea Philippi, from Philip the Tetrarch, who gave it that name in honour of Augustus. Ituræa derived its name from Itur or Jetur, son of Ishmael (1 Chron. i. 31), and its inhabitants were, on the first establishment of the Israelites in Canaan, continually at war with their neighbours, the half tribe of Manasseh (1 Chron. v. 19). They were famous archers and genuine Arabs, dreaded on account of their predatory habits (Lucan, vii. 514; Cic. ii.; Philip. 44) They are little noticed by ancient writers, and the position of their country could not be easily conjectured, but for its present name Jeïdúr, an evident corruption of the Hebrew Yetur. The name of Gaulonitis is still preserved by the Arabs in the word Jaulán, or, as it is vulgarly pronounced, Jólán or Gólán, which lies between the Lake of Tiberias and the extensive district of Haurán, the name of which, preserved by the Arabs unaltered since the days of Ezekiel (xlvii. 16, 18), is evidently the Auranitis of the Greeks. To the north-east, on the borders of the Desert, was Trachonitis (now Ard el Lejá), bordering on the Arabian Desert. Batanæa, the Bashan of Scripture, and the southernmost of these divisions, lay to the east of Galaaditis (Gilead), and between it and Auranitis. Gilead seems to have been the mountainous tract between the Yarmúk of the Jews and Arabs, the Hieromax of the Greeks, and the Jabbok (Jobachus of Josephus, Ant. i. 19), now the Zerká or Blue River. To the south of that

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[1] Zerka Mayn, Burckhardt (Syria, p. 369). It signifies the blue, pure water.

River Jabbok or Jobachus.
Peræa.
Ammonites.
Mount Hermon. Jebel-eth-thelj.
Greek divisions.
Paneas.
Cæsarea-Philippi.
Ituræa.
Gaulonitis.
Jolan.
Auranitis.
Hauran.
Trachonitis, El Leja.
Bashan.
Batanæa.
Gilead, Galaaditis.
Yarmuk.
Hieromax.

Peræa.
Reuben and Gad.

stream was the country of Reuben and Gad, the Peræa of the Greeks (Jos. Bel. Jud. iii. 4), larger than Galilee, and extending lengthwise from Machærus, on the Bagiras (Zirká ma'ín), near Mount Nebo, to Pella,[1] near the Jabbok; breadthwise from the Jordan to Philadelphia. The ruggedness and height of its mountains rendered them unproductive; but its valleys, and particularly that of the Jordan, enjoyed the warmth and produced the fruits of tropical climates.

Decapolis.
Canatha.
Kanawát.
Ashtaroth.
Mezárib.
Edreï.
Adraa.
Ed-da'ara.
Seleucia.
Gaulon.
Theïl.
Aere or Ereh.
Neve or Nowa.
Gamala.
Hippos.
Gadara or Omm Keïs.

Under the Romans, and in the time of the Asmonean kings, there was a confederacy of ten cities, therefore called Decapolis, which either enjoyed an independent sovereignty and formed a confederate republic, or possessed certain privileges in common. Pliny (v. 18) says that most writers named Damascus, Philadelphia, Raphana on the Arabian borders, Scythopolis, anciently called Nysa, west of the Jordan, and capital of this confederacy, Gadara on the Hieromax, Hippus, Dium, Pella, Gerasa, and Canatha, as these ten cities. Of the remarkable places to the east of the Jordan, a few may here be mentioned. Canatha, the Kenath taken by Nobah, son of Manasseh (Numb. xxii. 42), has been supposed to be the modern Kuneïtarah, but more probably Kanawát at the foot of Mount Háurán, as Kuneïtarah (the little bridge) is a significant term, and can hardly be a corruption of Kenath. Ashtaroth, the capital of Og, is Mezárib; Edreï (Josh. xii. 4), or Adraa, to the north-east of Mezárib, is still called Ed-da'árah[2] (Burckhardt, Syr. 237). Edrei was the place where Og, king of Bashan, was defeated by the Israelites, and his kingdom assigned to the half tribe of Manasseh. It was one of the chief cities of Bashan, and the ruins of it still remain under the above name, 75 miles north of Bozrah. Seleucia was on the eastern side of the Palus Samachonitis (Bahr el Haúleh). Gaulon, or Gólán (Josh. xxi. 27), whence the province took its name, is supposed to be at or near the present Theïl, at the foot of the Tell Jemú', about 15 miles east of Dalmanutha, on the Lake of Tiberias, and four or five miles north-west of Capitolias. Aere and Neve of the ancient Itineraries are probably replaced by the present 'Ereh (or 'Areh) and Nowa. Gamala, in the Lower Gaulanitis, may be traced three miles east of Kherbet Sámereh (Hippos), on the south-east shore of the sea of Galilee; and six or seven miles south-east of Gamala was Gadara, now Omm Keïs. Gadara was one of the ten cities called Decapolis: it was situated on the east of Jordan, near the lake of Gennesaret, eight miles above the junction of the brook Jarmuk with the Jordan. Gergesa, or Geresa, was another city in the same neighbourhood. In the time of Josephus, Gadara was an important city, the metropolis of Peræa, but is now in ruins. Its name is Um Keiss, the Mother of Ruins. It is believed that the demoniac of the gospel dwelt there upon whom our Lord performed his miracle.[1] Bethsaida, or Julias, seems to have been on the hill now called Tell Telláníyeh, to the north-east of the point where the Jordan enters the Lake of Tiberias. Gilead, in its widest sense, corresponded with the modern Jebel 'Ajelún and Mo'rad; but perhaps a particular mountain south of the Jabbok, still called Jebel Jel'ád, is one of the mountains named Gilead in Scripture. This was probably Ramoth Gilead, and was considered as such by Eusebius. It is now venerated as the burial-place of the prophet Osha' (Hosea?). Jabesh Gilead was north of the Jabbok, six miles south-east of Pella, says Jerom; Thisbe, the birth-place of Elijah, supposed by some to have been in this part of Galilee, was, according to the Book of Tobit (i. 2), near Kadesh, in the tribe of Naphtali. Eusebius places it in Gilead, probably from a misinterpretation of the Hebrew (Reland, Palæstina, p. 1035). At Jerash the ruins of Gerasa are still very considerable. *Abila, one of the towns of Decapolis,* is still called Abil, eight or ten miles *north-east* of Omm Keïs. Dium is supposed to have stood on Tell *Dehánah, 10* or *12* miles north by east of Gerasa. *Bostra, still called Bosra',* is nearly in 25° N. and 36° 40′ E. Amathus, now *Amathah,* was on the Wádí Rájib, or 'Ajelún, a *few miles above the confluence* of the Jabbok and Jordan. In Peræa, Beth Nimra is *replaced* by Nimreïn, nearly opposite to Bethabara. *Bethabara* was a town on the east bank of Jordan, where there was a ford across the river, which explains the name "house of passage." It is distinguished as the place where John baptized, and is supposed to have been the spot where the Israelites crossed the river under the conduct of Joshua. The distance north-east of Jerusalem is about 30 miles. Salton is the present Szalt. Ja'ezer (Josh. xxi. 39) *seems to be marked by Sír at the* source of the river so called, *four or five miles east of 'Ammán,* the Rabboth Ammon of Scripture, and *Philadelphia of the* Greeks. Rabbath, or Rabba, was the *capital city of the* Ammonites, against which severe judgments were pronounced in several prophecies (Jer. xlix. 1—3; Ezek. xxi. 20; xxv. 5). The modern town (Amman) is situated about twenty miles south-east of Szalt, in the mountains of Gilead. The low land near the Jordan was the field of Moab. El'ál is the ancient

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[1] If Pella be rightly placed by Professor Berghaus, Peræa extended 10 miles to the north of the Jabbok. Colonel Leake places it at Beït er ras, 24 or 25 miles north-east of M. Berghaus's position.

[2] Not Draa, as in Col. Leake's Map, in Burckhardt's Syria.

Bethsaida or Julias

Mount Gilead.

Ramoth-Gilead.

Jabesh-Gilead.

Thisbe.

Jerash, Gerasa.

Abila, Abil.

Dium, Dehánah.

Bostra, Bosra.

Amathus, Amathah.

Beth-Nimra.

Bethabara.

Salton.

Jaëzer.

Ammán.

Rabboth-Ammon. Philadelphia.

Elealah.

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[1] See Anderson's Notes of a Visit to the Ruins of Gadara.

Heshbon. **Meon.** **Peor.** **Pisgah.** **Nebo.** **Machærus.**

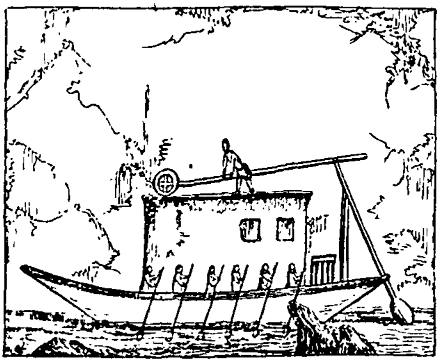
Elealah; Hesbán, Heshbon; Ma'in, to the south-east of it, Baal Meon. Two peaks on the west of it, forming a defile leading to the Jordan, are Mount Peor (or Phegor) and Pisgah (or Phasga); Mádebú, south-east of Hesbán, is the ancient Medaba; and the Jebel Attarús, on the southern side of the Zerká. Ma'in is the ancient Nebo, to the west of which are the remains of Machærus. The numerous remains of antiquity still existing in this part of Syria, and the many ancient names still preserved by its inhabitants, who are, as they probably always were, of Nabathæan, *i. e.* Canaanite origin, and still speak the language of their forefathers, present a large field for geographical and historical inquiry.

V.—SYRIAN TOWNS, OUT OF PALESTINE, WHICH ARE REFERRED TO IN THE SCRIPTURES.

A few important towns, the names of which are of frequent occurrence in the Scriptures, and within the immediate neighbourhood of Palestine, deserve a passing notice. These are Sidon, Tyre, Zarephath, cities of Phœnicia, Baalbec, and Damascus, in Cœlo-Syria, and "Tadmor in the Desert," in Palmyrene.

Sidon.

Phœnicia.—Sidon is supposed to have been founded by the son of Canaan, and reached its height of glory in the time of Joshua. It was situated on the sea shore, and belonged to the Phœnicians. The Sidonians supplied the first navigators in the old world, and their ships carried on an extensive traffic with the British isles, in tin and other commodities. They were a very ingenious people, and excelled in various manufactures, and in the working of metals, timber, and stone. They had colonies in Africa, and settlements in Europe.

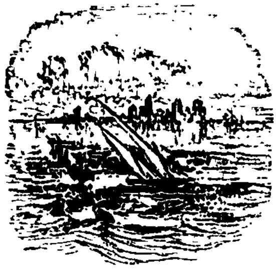


[Ancient Ship.]

Saida.

The modern town of Sidon, now called Saida, is situated on a rising ground, overhanging the sea. It is enclosed by a high fortified wall. The most remarkable object is the fortress, built on a rock in the harbour, and connected with the town by a causeway on arches. It is Saracenic, and was erected by Emir Fakr ed Deen. There are the remains of a more ancient castle on the north side, usually ascribed to Louis IX. The neighbourhood presents to the eye richly cultivated gardens, and beyond are the mountains of Lebanon, whose snows supply a considerable stream, that flows into the bay. Tyre was an important Phœnician city. It was situated on the seacoast, and formed the capital of ancient Phœnicia. It was built by the Sidonians after their conquest by the Philistines of Askelon, and hence called in Scripture "the daughter of Sidon." It had attained to great distinction in the time of David and Solomon. The latter was aided by Hiram, its sovereign, in the building of the Temple. It was always celebrated for its manufactures and commercial eminence. Its glory is vividly described by the prophet Ezekiel, but both he and Isaiah foresaw its final ruin. Nebuchadnezzar first reduced it to subjection, and destroyed it, after a siege of thirteen years. The first city, or Old Tyre, was a little inland, but most of the inhabitants during the blockade betook themselves to an island about half a mile from the shore, where they erected a strong city, which in fact soon equalled the first; and Nebuchadnezzar being unable to subdue the new city, it so increased and established itself as to outlive the Babylonian and Persian empires. It became, indeed, tributary to Babylon, who gave it kings; but the final overthrow was reserved for Alexander the Great, who conquered the difficulties of its insular position by constructing a moat to connect it with the main land. In doing this he used the materials of the old city; thus fulfilling sacred predictions, "They shall lay thy stones and timbers in the dust, in the midst of the waters. Thou shalt be no more; though thou be sought for, yet shalt thou never be found again." (Ezek. xxvi. 12, 21.) After passing through various fortunes, it fell under the Ottoman dominion in 1516. In its present ruins it still exhibits massive remains.

Tyre.


[Tyre.]

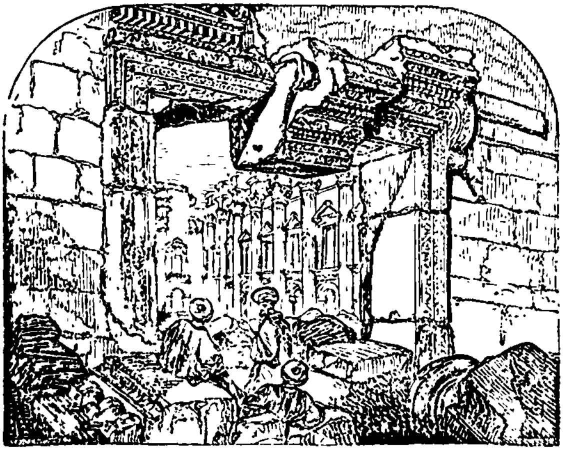
Old Tyre.

New Tyre.

Near a cape about one-third of the way from Sidon to Tyre was Sarepta or Sarephtha (Tsarephath, now Sarfand), known to the Greeks and Romans for its wine, but to Jews and Christians on account of the stupendous miracle performed there by the prophet Elijah (1 Kings, xvii. 9, 10).

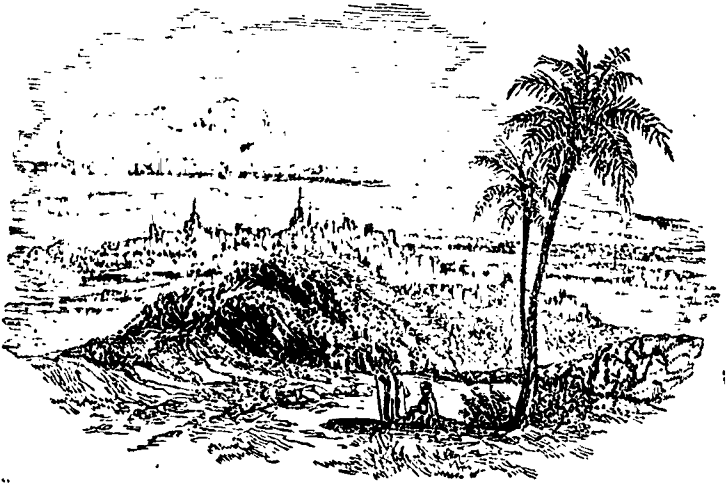
Zarephath Sarepta or Sarfand.

Heliopolis. CŒLO-SYRIA.—The most remarkable cities of Cœlo-Syria were Heliopolis, Abila, and Damascus. The first, which was the most northern and western town in that province, was said to be near the sources of the Orontes (Plin. Nat. Hist. v. 22). The magnificence of this much-frequented city of Baal, or the Sun (now Ba'lbik, which is probably a corruption of its ancient Syrian name), is still witnessed by the ruins of its great temple, so well represented in Mr. Wood's splendid work. It was a highly favoured colony under the Romans, and an Episcopal See under the Christian Emperors. Half way between it and Aphaca. Byblus was Aphaca, celebrated on account of the worship of Venus, whose grove, sanctuary, and temple were destroyed by Constantine, having been long an infamous school of debauchery (Eusebius, Vita Constant. iii. 55). Adjacent to it was a marvellous lake, in which nothing would sink (Seneca, Quæst. Nat. iii. 26.) except what displeased the goddess. Abila (erroneously Abila. Abilla and Abella), the capital of the Tetrarchy of Lysanias (Luke, iii. 1), was half way between Heliopolis and Damascus. Damascus, Damashek. That ancient capital, the Darmeshek and Dammeshek of the Hebrews, and Dimeshk of the Arabs, was placed in a delightful Damascene. valley, the Royal Defile or Damascene of the Greeks, (the Ghútah of the Arabs,) forming a sort of appendage to Cœlo-Syria, and connected with it by an opening in Antilibanus. "Damascus," said the Emperor Julian (Epist. xxiv.), "truly deserves to be called the City of Jove, and the Eye of the whole East; that sacred and greatest of cities, which in the



[Wall of Baalbec.—La Borde.]

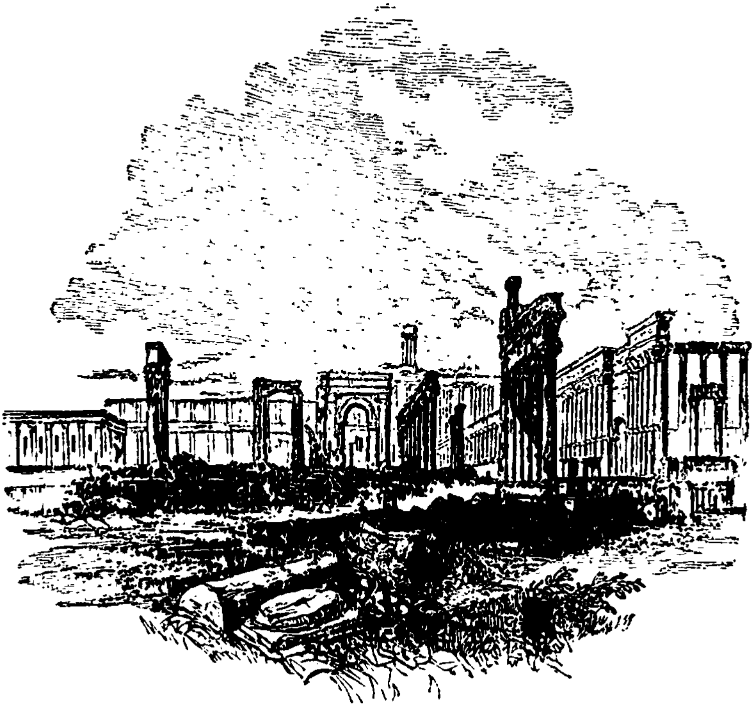
beauty of its sanctuaries, the magnitude of its temples, the opportuneness of its seasons, the limpidness of its springs, the abundance of its rivers, and the fertility of its soil, surpasses all others." Its principal river, the Chrysorrhoas, also called Bardines (Steph. Byzant. now Baradí), was almost all drawn off in canals to irrigate the surrounding tract (Strabo, xvi. p. 755). **Rivers of Damascus.**



[Damascus.]

Palmyrene. **Palmyra.** PALMYRENE.—To the south of Chalcidíce, and to the east of Cyrrhestica, but separated from each by a broad belt of desert, was Palmyrene, or the territory of Palmȳra, which under the care of its patriotic and enterprising sovereigns, Odenathus and Zenobia, acquired the opulence which its convenient position for the commerce between Mesopotamia and Syria afforded, and attained a degree of prosperity rarely exceeded, as its magnificent remains still attest. Its cultivable territory then, no doubt, greatly exceeded the bounds of the small Oasis which is now visited by travellers in Syria; and for some years before the defeat of Zenobia, its dominion comprehended a large part of Asia Minor. The Arab name Tedmur, differing in sound only from the Hebrew Tadmor, would afford a strong presumptive evidence that this was the city built by Solomon "in the wilderness," (2 Chron. viii. 4.) even if we had not the express testimony of Josephus (Antiquit. Jud. viii. 2) to that effect. Its north-eastern boundary was the Euphrates, at some distance from which was Resapha (Resáfah of the Arabs), **Resapha**

Thapsacus. Thiphsah. Amphipolis. and on its banks Sura (Súrah) and Thapsacus, Thiphsah of the Hebrews, Amphipolis of the later Greeks, and El Deïr (the



[Palmyra, or Tadmor in the Desert.]

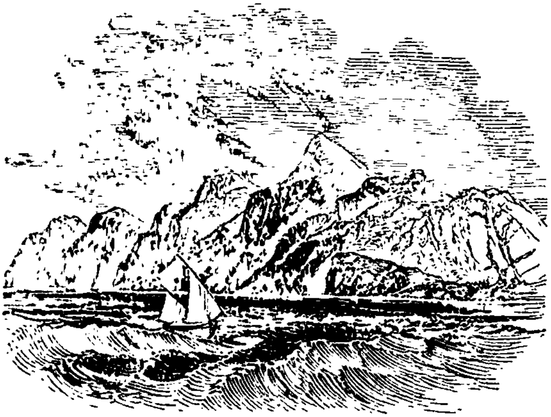
Turmeda. Convent) of the Arabs. By the Syrians it was called Turmeda (Steph. Byzant. de Urbibus). The river, though there half a mile (four stadia) in breadth, is shallow enough to be at times fordable; and when forded by the infantry of the younger Cyrus, was not five feet deep (Xenophon, Anabas. i. 4, 16). Darius, however, made two bridges over it (Arrian, i. p. 116). It was, according to Strabo, not less than 2000 stadia (250 miles) from Zeugma (Bírah or Bírehjik), and it was the Zeugma. eastern extremity of Solomon's dominions (1 Kings, iv. 24).

PHYSICAL GEOGRAPHY OF PALESTINE.

I.—MOUNTAINS.

Lebanon.

Among the celebrated mountains of Palestine we may particularly specify the Lebanons, or the Libanus and Antilibanus, situated on the northern side. The Libanus or Lebanon consists of four ridges of mountains, rising one above another, of which the first and third are the most habitable and fertile; the last is excessively cold, and covered with almost eternal snow. Libanus and Antilibanus are, in fact, two ridges; the former name is applied to the western, the latter to the eastern. Between these ridges is Cœle-Syria, or the Valley of Lebanon (Josh. xi. 17).



[Lebanon, from the Sea.]

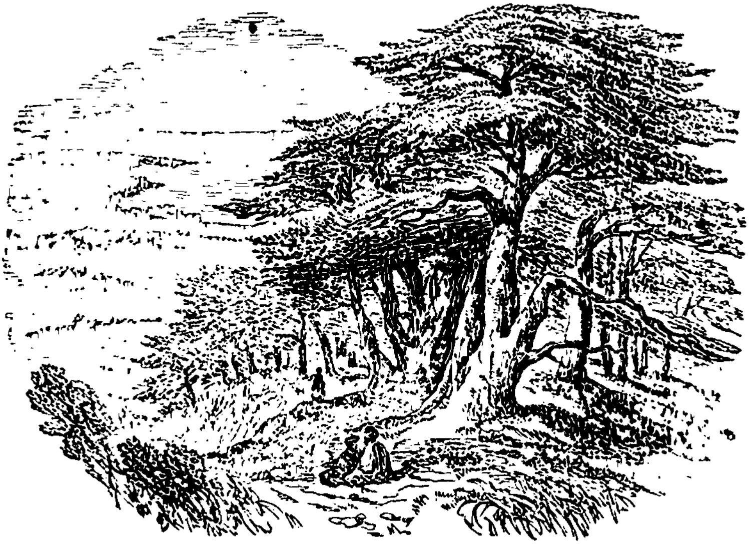
Cœlo-Syria.

The parallelism of the two great chains of Syrian mountains from the southern bank of the Orontes, opposite Antioch, as far as the Lake of Tiberias, which makes the interval between them a large valley or defile, ἀυλων, as the Greeks called it, caused that part of the country to be called Cœle-Syria ἡ κοίλη Συρία, "the hollow Syria," a name applied differently by different writers, some extending it to the whole of this valley or series of valleys; others, and particularly Strabo, restricting it to the valley between Libanus and Antilibanus properly so called; each beginning at a small distance from the sea, and extending to the mountains on the borders of the

Libanus.

Anti-Libanus.

make no distinction between the parallel chains, but call them Lebanon. Libanus. Desert near Damascus. The Scriptures, it may be observed, both by the same name, Lebanón, לבנן.



[Summit of Lebanon.]

Hermon. Sion. Amana. Some of the eastern and north-eastern branches of Lebanon were denominated Hermon, Sion, and Amana. The cedars at present are chiefly at the base of one mountain, about four hundred in number, and covering a space of three quarters of a mile in circumference. Those of the largest growth are twelve in number rising towards the summit. Some of them are nearly a hundred feet high, and forty feet in girth. A different temperature prevails in different parts; whence the beautiful description of the Arabian poets—"the Sannim bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet." The wine of Lebanon is still celebrated. Moses refers to that "goodly land and Lebanon."

Gilead. *Mount Gilead*, or the mountains of Gilead, constitute a ridge which rises six miles south of the Jabbok, and extends five or six miles from east to west. The modern name is Djeland. There was a tree in Gilead, the gum of which possessed medicinal properties, and hence called the balm of Gilead. Strabo refers to a field near Jericho which was full of such balsam trees. The fluid that issues, when the bark is cut, by drops, soon coagulates, and has a pungent taste and odoriferous scent.

Gilboa is a ridge of mountains west of the plain of Jordan, and south-east of the plain of Esdraelon, memorable as the field of battle on which Saul and his three sons fell. The present designation is Djebel Gilbo. **Gilboa.**

Hermon is a mountain branching off south-east from Anti-Lebanon, and running between Damascus and the sea of Tiberias, called by the Sidonians Sirion, by the Amorites Shenir and Sison. Its present name is Jebel-es-Sheikh, and it is the loftiest of all the summits of Lebanon, being about 12,000 feet in height. Hermon is covered on its summit with a crown of snow. Jerome says that its snow was formerly conveyed to Tyre and Sidon, to be used in cooling liquors. It was once celebrated for a temple, much resorted to by the sons of superstition. "Whatever is lovely," says a traveller, "in mountain, plain, marsh, and lake, is before the eye, and with surprising distinctness. Old Jabel-es-Sheikh, like a venerable Turk, with his head wrapped in a snowy turban, sits yonder on his throne in the sky, surveying with imperturbable dignity the fair lands below; and all around, east, west, north, south, mountain meets mountain to guard and gaze upon the lovely vale of Huleh. What a constellation of venerable names! Lebanon and Hermon, Bashan and Gilead, Moab and Judah, Samaria and Galilee! There, too, is the vast plain of Cœle-Syria, Upper and Lower, studded with trees, clothed with flocks, and dotted with Arab tents; and there the charming Huleh, with its hundred streams, glittering like silver lace, on robes of green, and its thousand pools sparkling in the morning sun!" **Hermon.**

Mount Tabor, whose modern name is Djebel Tur, is on the northern border of the plain of Esdraelon, 50 miles north from Jerusalem, and six from Nazareth, and in shape resembles a cone with the apex cut off. The level area on the summit is a quarter of a mile in length, and the eighth of a mile in breadth, which seems, from the ruins, to have been once enclosed by a thick wall with bastions; indeed, Polybius mentions a city once built upon it. Josephus states its height to be 30 stadia or furlongs, but it is variously estimated by modern travellers from a thousand feet to three miles. Its declivities are covered to the very top with verdure, and clumps of trees, oaks, olives, and sycamores.[1] It is described by Dr. Wilson as "standing apart in its own nobility, and, like nature's own pyramid, not commemorative of death, but instinct with life, and clothed with luxuriant verdure to its very summits. The prospect from the top is described as of the most enchanting kind. The Mediterranean, the plains of Esdraelon and Galilee, Carmel, **Tabor.**

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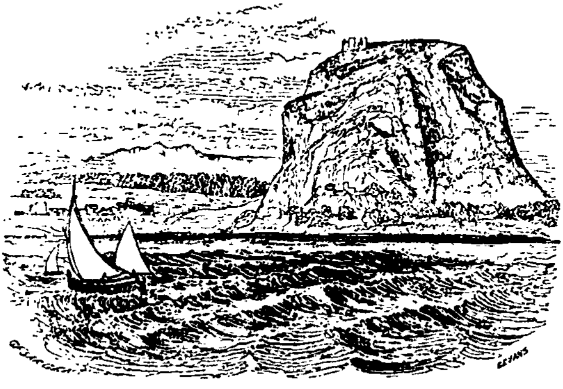
[1] "A person can walk round the whole grove in twenty minutes."—Dr. Wilson.

Tabor.

the heights of Samaria and Gilboa, the sea of Tiberias, and the peaks of Lebanon, are all in view. Its greatest glory, however, is derived from its having been, as is generally believed, the mount of the Saviour's transfiguration. But it has been alleged, that "not only is there no authority for believing Tabor to be the spot, but it has been proved that both before, during, and after Christ's time, the top of the hill was occupied by a town and a Roman garrison, and therefore had neither the requisite space nor seclusion which Jesus enjoyed on "a high mountain apart" (Bib. Cyclop. edited by Dr. Eadie). We own ourselves very unwilling to abandon this delightful tradition, nor does it seem necessary; for, granting what is alleged respecting a town, it is not said in the sacred narrative that Christ's transfiguration took place on the summit; and a mountain so richly covered with shady woods might surely afford an ample opportunity for the glorious manifestation described. We are inclined, therefore, on many accounts, to pay a deference to this hoary tradition.

Carmel.

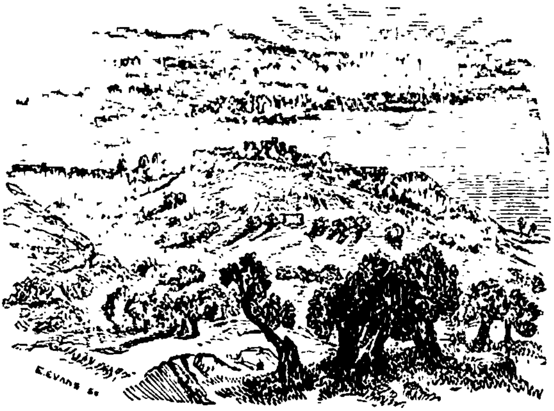
Mount Carmel is situated on the coast, and extends eastward to the plain of Jezreel, and to Cæsarea on the south. Its height, according to Schubert, is 1300 feet. A city has likewise been built upon it. It is in shape a flattened cone, and is the most beautiful mountain in Palestine, rising about 1500 or 2000 feet above the sea coast. The name it has obtained seems derived from its fertility, the word in Hebrew signifying the *vine of God*, and is generally used in Scripture to denote any very fruitful spot. As the residence of the prophet Elijah, who is believed to have dwelt in one of its caves, it has acquired great celebrity.



[Mount Carmel.]

Elijah.

Olivet, or the Mount of Olives, is situated within about a mile of Jerusalem, and is a ridge 700 feet in height, having apparently, as seen from the west, three summits extending from north to south: from the central part our Saviour ascended. The one towards the north is the most lofty, and is usually called the mount of Galilee; the other towards the south of the middle ridge is called the mount of Corruption or Offence, a name derived from Solomon having erected temples upon it to the Ammonitish and Moabitish gods, out of complaisance to his strange wives, which the people justly regarded as a defilement. Olives.



[Mount of Olives.]

Mount Calvary, or Golgotha, stood anciently within the walls of the metropolis, and was appropriated as the spot for the execution of criminals. It was, in fact, not properly a mountain, nor even a hill, but a small elevation or rising ground. Calvary.

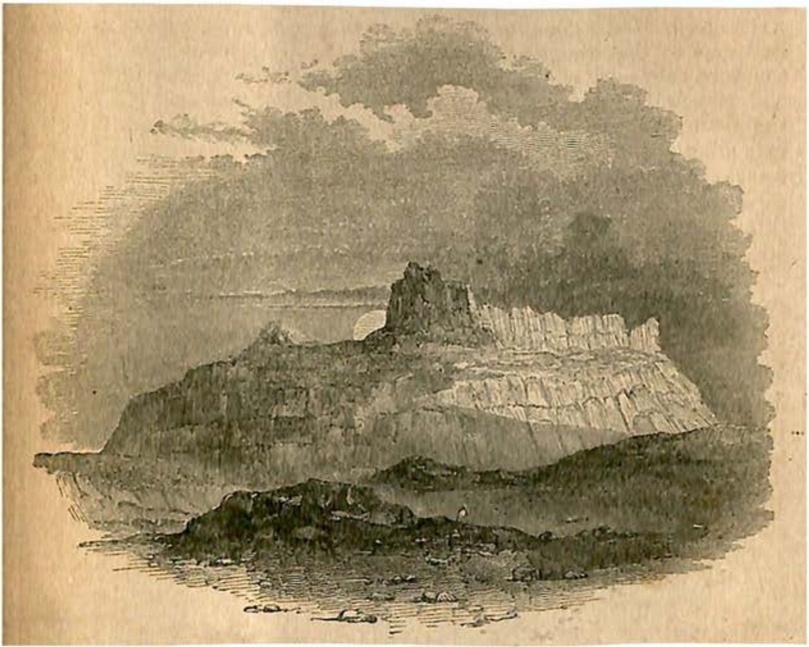
Mount Moriah, on which the temple was built, stood in a south-eastern direction from Calvary, and is thought to have been the place where Abraham went to sacrifice Isaac, his beloved son. Moriah.

Mount Gihon was west of the city, and nearer Calvary. In this place Solomon was anointed king by the prophet Nathan and the high priest Zadock. Gihon.

Besides these, were *Ebal*, *Gerizzim*, *Sion*, the mountains of the Desert in the south, the mountains of Ephraim and of the Philistines in the west, and the central cluster spoken of in Scripture as the mountains of Judea. Ebal, Gerizzim, Sion.

Mount Hor is situated about half way between the Dead and the Red Seas, on the borders of Idumæa. It is now called Hor

Mount Hor. Jebel Haroun or Aaron's Mount, as the place of Aaron's burial, whose tomb is pointed out on the summit. It rises above the other mountains of Seir. "The chain of Idumean mountains which form the western shore of the Dead Sea, seems to run on to the southward, though losing considerably in their height; they appear from this point of view barren and desolate. Below them is spread out a white sandy plain, seamed with the beds of occasional torrents, and presenting much the same features as the most desert parts of the Ghor. Where this desert expanse approaches the foot of Mount Hor, there arise out of it, like islands, several lower peaks and ridges of a purple colour, probably composed of the same kind of sandstone as that of Mount Hor itself, which, variegated as it is in its hues, presents in the distance one uniform mass of dark purple. Towards the Egyptian side, there is an expanse of country without feature, the limits of which are lost in the distance. The lofty district which we had quitted in our descent to Wady Mousa, shuts in the prospect on the south-east side; but there is no part of the landscape which the eye wanders over with more curiosity and



[Mount Hor.]

delight than the crags of Mount Hor itself, which stand up on every side in the most rugged and fantastic forms; sometimes strangely piled one on the other, and sometimes as strangely yawning in clefts of a frightful depth.[1]"

A north-eastern branch of Lebanon is also called Mount Hor, and was part of the boundary of the land of Israel on the north.

Mountains of Seir.

The term *Mount Seir*, or *Mountains of Seir*, was applied indefinitely to that range of mountains which extends from the southern extremity of the Dead Sea to the Gulph of Akaba, and is now called *Djebel Shera* and *Hasma*. It forms one of the natural divisions of the country. The valley, or Ghor, extending in the same direction, is supposed to have formed the continual valley of the Jordan before its waters were lost in the Dead Sea. The mountains in question rise abruptly from this valley. The plain to the east is more elevated than the level of the Ghor on the west, which diminishes the apparent elevation of the hills. On the south the plain terminates in a steep rocky descent, at the base of which begins the desert of Ned-jed. To a part of this upper plain, and the mountains which constitute its western limits, Burckhardt thinks they anciently applied the name of Arabia Petræa; extending the denomination, however, so as to include the eastern plain with the mountains which form the eastern boundary of Palestine, northward to the river Jabbok. "The land of Seir" of the patriarchal times was immediately to the east and south of the Dead Sea. Mount Hor, as we have intimated, is one of the summits of Seir.

Catalogue of the principal mountains.

The following is a concise catalogue, from Cruden, of the principal mountains mentioned in Scripture:—

Mount Seir, in Idumea. Gen. xiv. 6.

Mount Horeb, near to Sinai in Arabia Petræa. Deut. i. 2.

Mount Sinai, in Arabia Petræa. Deut. xxxiii. 2.

Mount Hor, in Idumæa. Numb. xx. 22.

Mount Gilboa, to the south of the valley of Israel. 2 Sam. i. 21.

Mount Nebo, part of the mountains of Abarim. Numb. xxxii. 3.

Mount Tabor, in the lower Galilee, to the north of the great plain. Judges, iv. 6.

The mountain of Engedi, near the Dead Sea. Josh. xv. 62.

Mount Libanus, which separates Syria from Palestine. Deut. iii. 25.

Mount Calvary, whereon Jesus Christ was crucified, northwest from Jerusalem. Luke, xxiii. 33.

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[1] Irby and Mangles' Travels, p. 134.

Mount Gerizim, whereon was afterwards the temple of the Samaritans. Judges, ix. 7.

Mount Ebal, near Gerizim. Josh. viii. 20.

Mount Gilead, beyond Jordan. Gen. xxxi. 21, and xxiii. 25.

Mount Amalek, in the tribe of Ephraim. Judg. xii. 15.

Mount Moriah, where the temple was built. 2 Chron. iii. 1.

Mount of Paran, in Arabia Petræa. Gen. xiv. 6; Deut. i. 1.

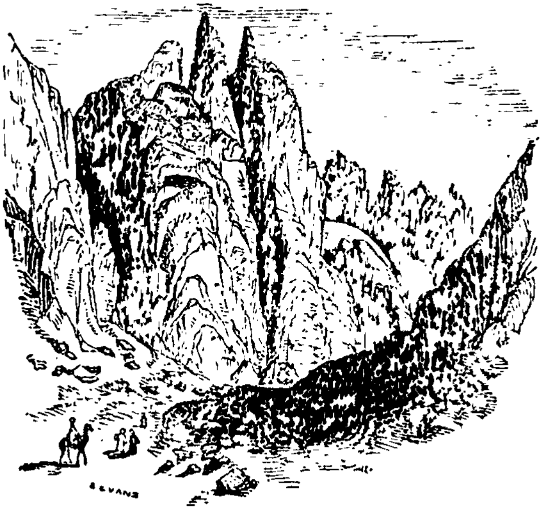
Mount Gáash, in the tribe of Ephraim. Josh. xxiv. 30.

The Mount of Olives, which stood to the east of Jerusalem, and was parted from the city only by the brook Kidron and the valley of Jehoshaphat.[1]

Mount Pisgah, beyond Jordan, in the country of Moab. Numb. xxi. 20; Deut. xxxiv. 1.

Mount Hermon, beyond Jordan. Josh. xi. 3.

Mount Carmel, near the Mediterranean Sea, between Dora and Ptolemais. Josh. xix. 26.



[Mount Sinai.]

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[1] A more extended notice of Olivet has appeared on page 337.

II. Wildernesses, Deserts, and Plains.

Wildernesses and deserts.

In the Scriptures we find frequent mention of wildernesses and deserts. Of these there were two kinds: namely, plains of barren sand, where scarcely the most scanty herbage is to be found, and mountainous tracts of country, thinly inhabited, pervaded frequently by a considerable growth of vegetable productions, with supplies of water, and adapted to the pasturing of cattle. Such were the wildernesses of Judah and of Judæa, where John lived and preached. One of the dreariest of these lay between the Mount of Olives and the Plains of Jericho, which for its numerous robberies was called "the Bloody way."

The principal tracts comprehended in these designations were, the wildernesses of Jericho, Judah, Engedi, Ziphmaon, Beer-sheba, Tekoa, Gibeon, and Bethaven.

Between the central ridge of mountains and the valley of the Jordan there is a desert a hundred miles in length, and from fifteen to twenty in breadth. It abounds in naked limestone hills, separated from each other by deep winding valleys and narrow stony gullies. The southern portion especially is rent in every direction by ravines, opening to view tremendous gorges along the eastern part of the desert, bounded by high precipitous walls. Excepting a few olives and pomegranates in the neighbourhood of Jericho, a village in the valley of Jordan, and a few shrubs here and there, with small patches of green along the western shore of the Dead Sea, the whole district presents a scene of desolation.

Plains.

The mountains on the west slope down to a plain, which forms a narrow tract of country to the sea. In some parts it is slightly undulating, and is occasionally interrupted on the coast by promontories. On the south it spreads into a wide plain, comprising the whole land of the Philistines, and the western part of Judæa, and is sometimes called, by way of distinction and eminence, the Plain. It terminates at the mountains of Lebanon. The soil is singularly fertile, particularly Sharon, lying between Cæsarea and Joppa, and is much celebrated by the poets and prophets of Judah, though now neglected. The central chain of mountains on the north is intercepted by the great plain of Esdraelon, south of the parallel of the lower extremity of the sea of Galilee. Near the Mediterranean it spreads east south-east into a fertile valley, with an irregular base on the east, formed by the mountains of Gilboa, Hermon, and Tabor, between which it sends off three branches to the valley of the Jordan. This plain is about twenty-four miles long, and ten or twelve broad. In Scripture it is called the valley of Jezreel, and the plain of Meggiddo. It is full of historical associations, both ancient and modern, and, from the days of Deborah, has been the battle-ground of Assyrians and Persians, Jews and Gentiles, Crusaders and Saracens, Turks, Arabs, and Franks. To the north is a broken and hilly country, from which arise the mountains of Lebanon, at the height of ten or twelve thousand feet.

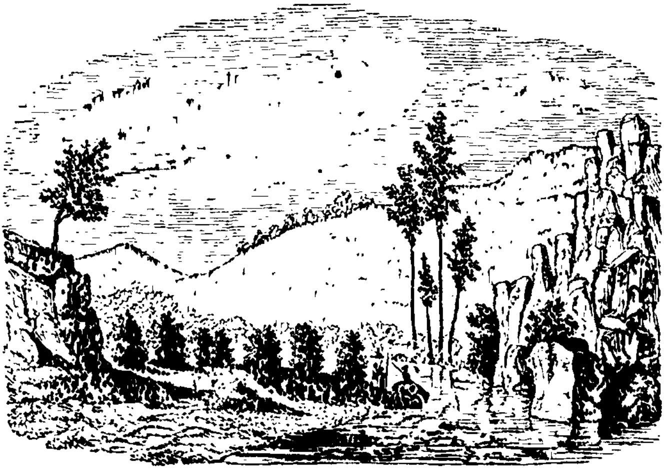
III. RIVERS, LAKES, AND WADYS.

Rivers and lakes.

The Jordan.—The principal river of the Holy Land is the *Jordan*, the other streams being scarcely worthy of such a term. The primary source of this river is a fountain just above Hasbeiya, twenty miles above Bainas or Cæsarea Philippi, and the ancient idolatrous city of Dan. It divides Judea; its course is chiefly southward by west. After proceeding a few miles it runs through the Samochonite lake, then enters on the north side of the sea of Tiberias, and issues again near the city on the south side, and at length falls into the lake Asphaltites. It is deep, its waters turbid, and its general course is rapid. Formerly it was said to be subject to overflowings about the time of the early harvest, or soon after Easter, owing probably to the rains and the melting of the snows; but the moderns affirm that this appearance has ceased. The plains on each side are in some places exceedingly beautiful; but from the sea of Tiberias, as far as the lake Asphaltites, or Dead Sea, it is dry and barren, the heat being often intense.

Explorers of the Jordan and Dead Sea.

Until within a few years there were only two instances of Europeans having traversed the entire valley of the Jordan: namely, that of St. Wilibald, first bishop of Aichstädt, who went as a pilgrim in the seventh century; and that of Baldwin I. king of Jerusalem, who was accompanied in his journey by a small body of knights, during the period of the crusades. So late as 1806, the immediate neighbourhood of the southern extremity of the Dead Sea remained utterly unknown. Burckhardt disclosed the districts of Edom and Sinai in 1812. Ulrich Jasper Seetzen, in 1806, discovered the true sources of the Jordan, the eastern districts of its valley, and the whole eastern coast-line of the Dead Sea, penetrating towards the southern end of that sea or lake into the salt valley of Zoar, and reaching the boundary of the Brook of Willows, or Sared, which was once forded by Moses with the children of Israel, when proceeding from Mount Sinai, near the Red to the Dead Sea, where he first stood on Moabitish ground. Seetzen could only effect his purpose under the protection of several independent chieftains of the Bedouin robbers who had partaken of bread and salt with him in their tents, and were consequently bound to afford him defence. He was only able to gain his point by proceeding on foot, in a tattered garment, with a beggar's staff in his hand, divesting himself of valuables of every kind, and carrying a skin of flour or water for his subsistence. He advanced upon his former steps in a second journey in 1807, and hesitated not to be alone for weeks in the most dreary wildernesses. This adventurous traveller at length was sacrificed by some murderous and unknown hand while exploring Southern Arabia. **Seetzen.**



[Source of the Jordan.—*Lynch.*]

The British Board of Ordnance engaged Lieut. Symonds, R.N. in 1841, to undertake a triangulation and determining of the levels of the lake of Tiberias, and the course of the Jordan down to the Dead Sea, and to sound its depths. In 1847, the actual navigation of the river was undertaken by Lieutenant Molyneux. At first his success was but partial. During eight days, and within the distance of about thirty leagues, he had to struggle against the rocks, shoals, and rapids, which were all but impracticable, as well as the Bedouins haunting the banks. From these he escaped by night, and by a quick retreat, to the oasis of Jericho. In a few days, however, he collected fresh forces, and in September embarked once more, **Symonds.** **Molyneux.**

and entered the Dead Sea, on whose fearful waves he was tossed by a violent gale for two days; but reaching the northern shore, whence he had set out a short time before, he sunk under fatigue and exhaustion.

Lynch and Dale.

One year afterwards the third expedition was undertaken, and conducted with admirable success, by the American government; a vessel having been fitted out for the purpose, and placed under the command and scientific direction of Lieutenants Lynch and Dale, to whom we are indebted for very valuable and complete information respecting the Jordan, the Dead Sea, and their respective vicinities. Besides this we have a very detailed account of the Jordan, in its several sources and progress, by Mr. Thompson, an American missionary, which will prove interesting to the reader. "The original source is a large fountain just above Hasbeiya, 20 miles above Banias or Cæsarea Philippi, and the ancient city of Dan, where again are large fountains regarded as the head waters of the Jordan. The fountain (Hasbeiya) lies nearly north-west from the town, and boils up from the bottom of a shallow pool some eight or ten rods in circumference. The water is immediately turned, by a strong stone dam, into a wide mill-race. This is undoubtedly the most distant fountain, and therefore the true source of the Jordan. It at once, even in a dry season, forms a considerable stream: it meanders, for the first three miles, through a narrow but very lovely and highly cultivated valley; its margin is protected and adorned with the green fringe and dense shade of the sycamore, button, and willow trees, while innumerable fish sport in its cool and crystal bosom.

Thompson.

"It then sinks rapidly down a constantly deepening gorge of dark basalt for about six miles, when it reaches the level of the great volcanic plain extending to the marsh above the Huleh. Thus far the direction is nearly south; but it now bears a little westward, and, in eight or ten miles, falls into the marsh about midway between the eastern and western mountains. Pursuing a southern direction through the middle of the marsh for about ten miles, it enters the lake Huleh not far from its north-west corner, having been immensely enlarged by the waters from the great fountains of Banias, Tell El-Kady, El Mellahah, Derakit or Belat, and innumerable other springs.

The Huleh.

"The distance from the fountain of Hasbany to the lake cannot be less than 25 miles, and nearly in a straight direction. The Huleh may be eight miles long; and the river, after it issues from the lake, preserves the same southerly course, until it falls into the sea of Tiberias. The great fountain of Hasbany, therefore, has an indisputable title to stand at the head of the springs, and fountains, and lakes of this very celebrated and most sacred river.

"The second source of the Jordan is the fountain of Tell El-Kady, 16 or 18 miles south of the fountain of Hasbany. This is at the head of the great marsh north of the Huleh, two or three miles west of Banias or Paneas, the ancient city of Cæsarea Philippi. The Tell itself marks the site of the more ancient city of Dan, recognised as the northern limit of Palestine in the proverbial expression 'from Dan to Beersheba,' and yet more notorious as the principal seat of the idolatrous worship of the Jews. **Tell-el Kady.**

"The Tell (or hill) is elevated about forty or fifty feet, and its figure is circular, or rather oval, being longest from east to west. One part of it is covered with oak-trees, and another part with thick brush-wood and briars. It is evidently an extinct crater, about half a mile in circumference.

"On the south-western side the wall of this crater has been partly carried away by the action of the great fountain, which gushes out all at once a beautiful river of delicious water, several times larger than the stream at Banias.

"The fountain in reality first appears in the centre of the crater. The great body of water, however, glides underneath the lava boulders, and rushes out at the bottom of the Tell on the west. But a considerable stream rises to the surface within the crater, and is conducted over its south-western margin, and drives a couple of flouring-mills, which are overshadowed by some magnificent oak-trees, and almost buried beneath the luxuriant vegetation of the place.

"The two streams unite below the mills, forming a river 40 or 50 feet wide, which pushes very rapidly down into the marsh of the Huleh. There were a multitude of turtles sunning themselves on the rocks around.

"The miller, with whom I happened to be acquainted, pointed out to me a clump of trees, about three miles to the south-west, where, he assured me, the stream from Banias unites with this from the Tell. This junction is in the marsh, a short distance to the north of a huge mound, very similar to the Tell El-Kady, and which, in all probability, is also an extinct crater.

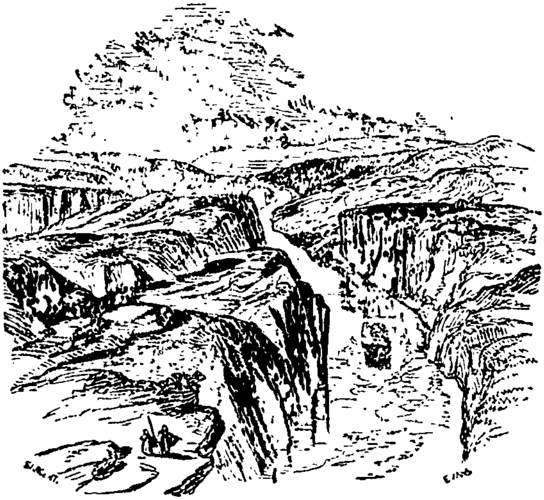
"My informant had often been there, and I understood him to say that the river, after the junction, flowed along on the north of the mound, until it fell into the Hasbany, which I have before mentioned, as the main stream of the Jordan. I thought also that I could trace the course which he pointed out, through the tall reeds of the marsh, down to the point where these two main streams come together. **Hasbany.**

"The fountain of Banias is nearly as large as that of Tell El-Kady, and gushes out in a full stream from the base of a mountain in the ruins of Cæsarea Philippi. Several large fountains discharge their waters on the western side of lake Huleh into the lake and river above."

Lieutenant Lynch has supplied other important particulars. The general course of the river is south, meandering 200 miles, but in a direct line only about 60, to the Dead Sea. Its waters are sometimes turbid, sometimes clear, its flow quick, six or eight feet in depth, but at certain seasons fordable, in some places. It has, moreover, 27 considerable rapids. The channel is deeply embedded in opposite terraces, running nearly parallel, at the distance of from three to five miles, presenting sometimes precipitous banks, forming the commencement of conical hills and rocks, which rise irregularly and in confusion. Between these the river rushes through endless contortions, as if struggling to get free from its appointed limits. It proceeds more slowly towards the end of its course, but turns and twists towards every point of the compass within a short distance.

Course of the river.

Rapids.



[Valley of the Jordan.]

"The sacred river! Its banks fringed with perpetual verdure, winding in a thousand graceful mazes; its pathway cheered with songs of birds, and its own clear voice of gushing minstrelsy; its course a bright line in this cheerless waste.

Yet, beautiful as it is, it is only rendered so by contrast with the harsh, dry, calcined earth around. The salt-sown desert!"

Ritter's remarks.

"The Jordan," says Professor Ritter,[1] "is far from being, like other rivers, the quickening artery of the country through which it flows: it has neither become the first mover of the operations of the people dwelling near it, nor does it, like our European rivers, dispense blessings in being the great line of settlement, commerce, and civilisation. Here everything was to be different. Nevertheless, the low level of the valley of the Jordan constitutes the great feature in the physiognomy of the land, giving the country of Palestine quite a character of its own. For this Jordan is a river like no other upon earth: it is unique in its kind: an inland river, having no mouth towards the sea, absorbed in the deepest chasm of the old world, at a great depth below the level of the ocean, accompanying the longitudinal line of the Syrian mountain tract,—nay, running perfectly parallel with the neighbouring coast of the Mediterranean, bending nowhere towards it, as all other rivers do towards their respective seas; whereas the Orontes, running in an opposite direction to the north, has broken through the Syrian mountain chains towards the Mediterranean, near Antioch. Without having turned towards that sea through the shortest transversal valley at its southern extremity, it suddenly disappears, leaving the continuation of its longitudinal valley towards the Red Sea to lie dry. Issuing from the tops and caves of Mount Lebanon, it forms three lakes of different dimensions on the terraced steps of its valley that have been but partially drained—namely, lake Merom, the lake of Galilee, and the Dead Sea!

"Thus its mixed hydrographic system has remained stationary at a low stage of development towards the condition of a river that dispenses blessings of all kinds. Its valley not having completed a formation adapted for profitable settlement, and being but a singular temporary crevice between rocky cliffs or receding slopes, through which its waters alternately rush impetuously and become stagnant, it has not arrived at the continuous, equable, regular course of our European rivers."

The Dead Sea.

The Dead Sea, called also the East Sea, the Sea of the Plain, the Sea of Lot, and Asphaltites, is about 40 or 50 miles long, varying with the season as the quantity of water is discharged into it, and from six to eight miles wide. By a projection from the eastern shore on the south, it is contracted into two

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[1] Lect. before the Scientific Union of Berlin, by Dr. Carl Ritter, Professor of Geography in the University of Berlin.

The Dead Sea.

miles of breadth. South of this the water is shallow, and in the middle of summer is left a marsh. The whole valley of the Jordan is many feet below the Caspian or Mediterranean sea. In the basin of the Dead Sea it reaches the lowest level, which is 1382 feet below the Mediterranean, and 1410 below the level of the Red Sea. It has no outlet. The waters south of the Dead Sea flow northward into it from some distance, which shows that the sea occupied its present bed before the destruction of Sodom and Gomorrah, unless the entire surface of the country has been changed by volcanic action, which appearances render probable. The shores on the east side are formed by perpendicular cliffs, rising into ragged splintered points, sometimes receding a little from the sea, and at other times jutting into it, and varying in height from 1600 to 2800 feet. The western shore preserves a general outline of about 400 feet lower. The evaporation is excessively great in summer, from the intensity of the heat in so confined a basin, and the waters are extremely saline, and pervaded by various infusions bitter and nauseous. No living thing is found in them, though no deadly miasma arises, as was formerly supposed. The water is transparent, of a dull green colour, and very dense and buoyant. The specific gravity of the water is found to be 1·211,—a degree of density unknown in any other, the specific gravity of fresh water being 1·000; and it holds in solution the following proportions of salt to 100 grains of water:—

Muriate of Lime . . .	3·920 grains
„ „ Magnesia . .	10·246 „
„ „ Soda . . .	10·360 „
Sulphate of Lime . . .	0·054 „
	24·580

Explorers of the Dead Sea.

The attempt to navigate this sea proved fatal to the Irish traveller, Costigan, in 1835, and to Lieutenant Molyneux in 1847; but Lieutenant Lynch has since succeeded. From him we subjoin some interesting particulars:—"At 3.25 (April 18, 1848) passed by the extreme western point where the river (Jordan) is 180 yards wide, and three feet deep, and entered upon the Dead Sea. . . . . We endeavoured to steer a little to the north of west, to make a true west course, and threw the patent log overboard to measure the distance; but the wind rose so rapidly that the boats could not keep to wind, and we were obliged to haul the log in. The sea continued to rise with the increasing wind, which gradually freshened to a gale, and presented an agitated surface of foaming brine; the spray, evaporating as it fell, left incrustrations of salt upon our clothes, our hands, and faces; and, while it conveyed a prickly sensation wherever it touched the skin, was, above all, exceedingly painful to the eyes. The boats, heavily laden, struggled sluggishly at first; but when the wind freshened in its fierceness, from the density of the water, it seemed as if their bows were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea. * * *

Lieut. Lynch's Narrative: The sea-party.

"At times it seemed as if the Dread Almighty frowned upon our efforts to navigate a sea, the creation of his wrath. There is a tradition among the Arabs that no one can venture upon this sea and live. Repeatedly the fates of Costigan and Molyneux had been cited to deter us. The first one spent a few days; the last, about twenty hours, and returned to the place from whence he had embarked, without landing upon its shores. One was found dying upon the shore; the other expired in November last, immediately after his return, of fever contracted upon its waters. But although the sea had assumed a threatening aspect, and the fretted mountains, sharp and incinerated, loomed terrific on either side, and salt and ashes mingled with its sands, and fetid sulphurous springs trickled down its ravines, we did not despair: awe-struck, but not terrified; fearing the worst, yet hoping for the best, we prepared to spend a dreary night upon the dreariest waste we had ever seen. At 5.58 the wind instantaneously abated, and with it the sea as rapidly fell; the water, from its ponderous quality, settling as soon as the agitating cause had ceased to act. Within twenty minutes from the time we bore away from a sea which threatened to engulph us, we were pulling away at a rapid rate over a placid sheet of water that scarcely rippled beneath us; and a rain-cloud, which had enveloped the sterile mountains of the Arabian shore, lifted up, and left their rugged outlines basking in the light of the setting sun.

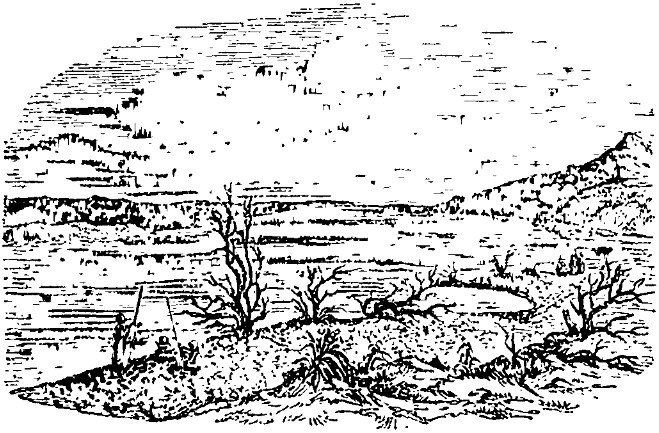
"The northern shore is an extensive mud-flat, with a sandy plain beyond, and is the very type of desolation; branches and trunks of trees lay scattered in every direction, some charred and blackened as by fire; others white with an incrustation of salt. . . . . . The north-western shore is an unmixed bed of gravel, coming in a gradual slope from the mountains to the sea. The eastern coast is a rugged line of mountains, bare of all vegetation—a continuation of the Hauran range, coming from the north, and extending south beyond the scope of vision, throwing out three marked and seemingly equidistant promontories from its south-eastern extremity.

The shore party.

"The shore party stated, that, after leaving the green banks of the Jordan, they passed over a sandy tract of damp ravines, where it was difficult for the camels to march without slipping.

Shore of the Dead Sea.

Ascending a slight elevation, they traversed a plain encrusted with salt, and scarcely covered with sour and saline bushes, some dead and withered, and snapping at the slightest touch given them in passing. They noticed many cavernous excavations in the hill-sides, the dwelling-places of Israelites, of early Christians, and of hermits, during the time of the Crusades. They at length reached a sloping dark-brown sand, forming the beach of the Dead Sea, and followed it to El-Feshkha. Our Arabs feared wild beasts, but there is nothing for one to live on in these untenanted solitudes. The frogs alone bore vocal testimony of their existence."



[Shore of the Dead Sea.—*Lynch.*]

Usdum, Sodom.

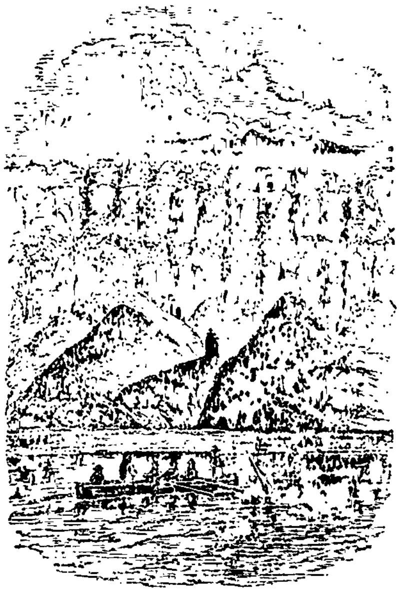
On the southern side is the salt mountain of Usdum (Sodom), rugged and worn, which Dr. Robinson has described as a ridge, varying from 100 to 150 feet in height, covered with layers of chalky limestone or marl, so as to present chiefly the appearance of common earth or rock; yet the mass of salt very often breaks out, and appears on the sides in precipices 40 or 50 feet high, and several hundred feet in length, pure crystallized fossil salt. "The very stones beneath our feet were pure salt. This continued to be the character of the mountain throughout its whole length, a distance of five geographical miles."

Pillar of salt.

The most remarkable discovery in this region is the pillar of salt which Lynch descried, and describes as conspicuous on this extraordinary mountain, consisting of a lofty round pillar, apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. Josephus and others have

Pillar of salt.

referred to it in previous ages; but it cannot be regarded, as they have superstitiously believed, in any way connected with the visible judgment of Lot's wife. The pillar is of salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part is about 40 feet high, resting on a kind of oval pedestal, from 40 to 60 feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop, or buttress, connects it with the mountain behind, and the whole is covered with debris of a light stone colour. Its peculiar shape is attributable to the action of the winter rains.


[Pillar of Salt at Usdum.—*Lynch.*]

The bottom of the Dead Sea consists of two submerged plains, an elevated and a depressed one, the former averaging thirteen hundred feet below the surface, the latter thirteen. Through the largest and deepest northern one, is a ravine corresponding with the bed of the Jordan. "It is a curious fact," says Lieut. Maury, "that the distance from the top to the bottom of the Dead Sea should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should be also an exact multiple of the height of Jerusalem above it."

Waters of Merom.

The *waters of Merom, lake Huleh,* or, as it is now called, *Bahr-El-Huleh,* is a marshy lake about twelve miles from Tiberias, in the northern part of Judea, through which the Jordan flows. In the spring freshets it expands to six miles in length, and three and a half in breadth. In summer the bed is almost dry and overgrown, with grass and shrubs, to which wild animals retire. The greatest body of the lake is to the west of the emergence of the Jordan. There are no conside-

Waters of Merom.

rable banks on the south and west, so that a small rise of the waters would occasion a considerable overflow. As the lake narrows towards the outlet, the plain on the west widens, forming a beautiful and fertile champain called Ard El-Kail. The water is clear and sweet, but the shore is often muddy, being fed by several streams running through a morass. Its surface is covered with a marsh plant, having very broad leaves and many rushes and reeds. Multitudes of aquatic birds gambol upon it, while swallows skim above. The Arabs pasture their cattle on the northern part of the marsh, and numemerous flocks of white sheep and black goats with their shepherds are seen from the earliest dawn along the eastern, northern, and western shores. "Droves of camels, and herds of cows and buffaloes, also enliven every part of the plain; whilst low ranges of tents here and there stretch their black curtains along the reedy marsh, and associate what is every day and common-place, with the ancient and the patriarchal."[1]

Lake of Gennesareth.

The *lake of Gennesareth* (in the Old Testament the *Sea of Chinnereth*), called also the *Sea of Gallilee*, and the *Sea of Tiberias*, is ever memorable and illustrious as the scene of our Saviour's frequent visits and miracles. It is about ten miles south of the former, and the Jordan flows with it. The Jews say "God loved that sea more than all other seas in the world;" nor is the sentiment without some echo in the Christian mind. Its waters are clear and pure. It produces five kinds of fish, all good, namely, "The Musht, Abu Bût, Huffâfah, Abu Kisher, and Bŭrbût. The last, from some superstitious idea, is not eaten by the Jews. The musht, about one foot long, and four or five inches wide, resembles the sole. Burckhardt mentions one called Binni, like the carp."[2] The lake is about twelve miles long and six broad. It has its bed in a valley distinguished by great beauty and fertility, and is surrounded by lofty hills. "On the southern part of the lake," says Robinson, in his Researches, "and along its whole eastern coast, the mountain walls may be estimated as elevated eight hundred or a thousand feet above the water, steep but not precipitous. On the east the mountains spread off into the high uneven table land of Gaulonitis, and on the west into the large plain north of Tabor; rising indeed very slightly, if at all, above these high plains. Along the north-west part of the Lake, beyond Magdala, the hills are lower, and the country back of them more broken: they rise with a gradual ascent from the shore, and cannot at first be more than from three to five hundred feet in height. The position of this lake, embosomed deep in the midst of higher tracts of country, exposes it, as a matter of course, to gusts of wind, and, in winter, to tempests. One such storm is recorded during the course of our Lord's ministry. In the other instance, when Jesus followed his disciples, walking on the waters, it is only said the wind was contrary, and, as John adds, great." We cannot here withhold Lieutenant Lynch's description of the first view he had of it from the western heights. He "saw below, far down the green sloping chasm, the Sea of Galilee basking in the sunlight. Like a mirror it lay embosomed in its rounded and beautiful, but treeless hills. How dear to the christian are the memories of that lake! The lake of the New Testament! Blessed beyond the nature of its element, it has borne the Son of God upon its surface. Its cliffs first echoed the glad tidings of salvation, and from its villages the first of the apostles were gathered to the ministry. Its placid waters, and its shelving beach; the ruined cities once crowded with men, and the everlasting hills, the handiwork of God,—all identify and attest the wonderful miracles that were

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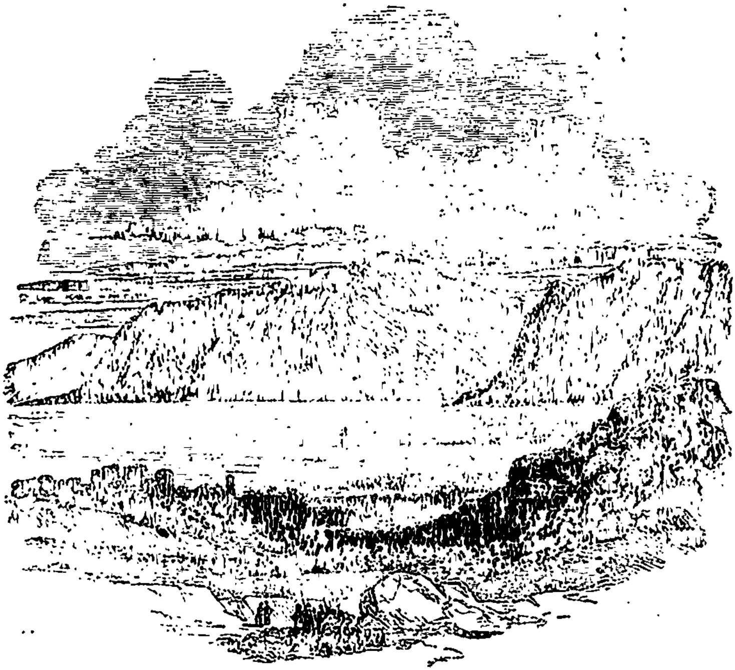
[1] Thompson, "~~Laws~~ of the Bible."

[2] Lynch.

Lake of Gennesareth.



(The Sea of Galilee.)

here performed—miracles, the least of which was a crowning act of mercy of an Incarnate God towards his sinful snd erring creatures.

"The roadside and the uncultivated slopes of the hills were full of flowers, and abounded with singing birds; and there lay the holy lake, consecrated by the presence of the Redeemer! How could travellers describe the scenery of this lake as tame and uninteresting? It far exceeded my most sanguine expectations, and I could scarce realise that I was there. Near by was the field where, according to tradition, the disciples plucked the ears of corn upon the Sabbath. Yet nearer was the spot where the Saviour fed the famishing multitude; and to the left the Mount of Beatitudes, where he preached his wonderful summary of wisdom and love."

Rivers. The other rivers or brooks are principally the Jarmach, in the country of the Gergesenes, rising from the mountains of Gilead; Kirmion, near Damascus, called also Abana; Pharphar, which flows from Mount Hermon; Kishon, which was in the tribes of Issachar and Zebulun; Arnon, originating in the mountains of Arnon, and running into the Dead sea; and Jabok, which falls into the Jordan. Though most of the streams of Palestine are dignified with the name of rivers, there are few among them, as has already been observed, that deserve the name. They are chiefly brooks which flow towards the Mediterranean on the one side, or towards the Jordan on the other. Wadys. They are called *Wadys*, an Arabic word, which signifies both the vale itself and the water that runs through it. The proper word for river is *Nahr*. Most of them are winter torrents, but Litany. some are perpetual. The *Litany*, probably the Leontes of the ancients, rises south of Baalbek, dividing by a deep ravine the chain of Lebanon and Antilebanon, to the southern point of the former, Jebel-ed-Drus, and emptying itself a little to the north of Tyre into the sea, by the name of Nahr-el-Kasimiyeh, which signifies division, being the boundary line of two districts. Many insignificant coast streams flow along the coast of Tyre Belus. as far as Acre. Below Acre is the small river *Belus*, now called Nahr Na'man, celebrated for the art of manufacturing glass having been first discovered on its banks. On the south of the plain of Acre, along the base of Carmel, runs Nahr-el-Mukatta, Kishon. or *Kishon*, which comes from the plain of Esdraelon. Towards its outlet it is a perennial stream, being supplied with springs which issue from Mount Carmel, or lie at its base. The great battle, in which Deborah and Barak defeated Sisera, was fought on the Kishon. A number of small coast streams again flow from the south-west declivity of Carmel, and the wadys further south receive their waters from the valleys of Mount Ephraim and

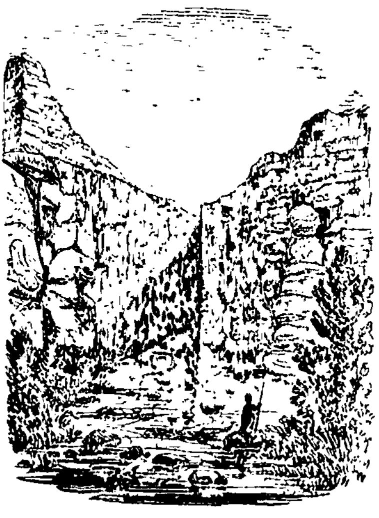
Nahr Arsuf. el-Anjeh. Wady Rubin. Wady el-Arish. Birch and Beisan, &c. Wady Kelt.

Judea, and the hills between these and the plain. The small river, Nahr Arsuf, has a northern and southern branch. Two hours north of Jaffa flows the river el-Anjeh to the sea, after receiving the waters of several wadys, which rise from the ridge of Mount Ephraim. The wadys on the western side of the ridge between Birch and Bethlehem, unite in a large one which runs into the plain under the name of Nahr, or Wady Rubin, when it takes the direction south-east to north-west, and flows into the sea seven miles south of Jaffa. It is formed by the junction of three principal branches. Southward, at the south-east angle of the Mediterranean sea, is the great wady el-Arish, towards which all the valleys in the south-west of Palestine, and the great southern desert, seem to incline. The wadys that proceed from the eastern declivity of the great western chain towards the Jordan are both shorter and deeper than those of the western slope. Between lake Huleh and the lake of Tiberias they are small. They flow into the Jordan. Those which empty into the sea of Tiberias are somewhat more important. A wady called el-Birch, and another which passes by and takes the name of Bethshan, or Beisan, conduct the waters of the two eastern branches of the plain of Esdraelon to the Jordan. About the medium distance between the two lakes, and five miles at their mouths from each other, are the wadys Meleh, Jamel, and Taria, the last of which drains the waters of the eastern declivities of Shechem and Samaria. Wady Kelt is the great outlet eastward of all the waters for ten miles north of Jerusalem. It enters the plain of Jericho near Kasr el-Jehud.

el-Kurahy. Kerak or Derraah. Wady Mojib.

At the south-eastern corner of the Dead sea is wady el-Kurahy, which rises near the route of the Syrian pilgrim caravan, and is there called el-Ahsy. Between this and wady Mojib are many others, which flow from the mountains of Kerak; the largest is wady Kerak, or wady Derraah, which is never dry, and flows towards the Dead sea, falling into the bay at its northern side. Wady Mojib possesses much relative importance. Its source is near the pilgrim station at Katrane. It formed the ancient boundary between the kingdoms of Moab and Ammon, afterwards between those of the Ammonites and Moabites, and subsequently it separated the Israelitish territory from that of the last-named people. From its rise near Katrane to its mouth, it runs a circuitous course of at least fifty miles to the Dead sea. It flows in a bed of rock, the descent on both sides of which is in some places extremely steep and precipitous, and the distance, in a straight line from the top of one precipice to another, varies from two to three miles. Lieutenant Lynch's description of this celebrated river is worthy of transcription:—

"We started at 1:55 P.M. with a light breeze from the south, and steered down the bay, along the coast towards wady Mojeb, the river Arnon of the Old Testament. The shore presented the barren aspect of lofty perpendicular clifts of red sandstone, and here and there a ravine with patches of cane, indicating that water was or had recently been there. At 4:45 passed a date-palm-tree and some canes, their tops withered, at the foot of a dry ravine; soon after saw an arch, twenty feet from the water, spanning a chasm twelve feet wide. At 5:25 stopped for the night in a beautiful cave on the south side of the delta, through which—its own formation—the Arnon flows to the sea. The stream, now eighty-two feet wide, and four deep, runs through a chasm ninety-seven feet wide, formed by high perpendicular cliffs of red, brown, and yellow sandstone, mixed red and yellow on the southern side, and on the north, a soft, rich red,—all worn by the winter rains into the most fantastic forms, not unlike Egyptian architecture. The chasm runs up in a direct line for 150 yards, then turns, with a slow and graceful curve, to the south-east." Proceeding northward along the east coast of the Dead sea, we come to wady Zerka Ma'in, which flows in a deep vale through a forest of defle trees. Zerka is a small river which rises on the Syrian pilgrim road, and falls into the Jordan. Its shores are steep, and overgrown with rushes and the defle shrub. The mountains are of limestone, with strata of various coloured sandstone, and blocks of the black basalt of the Hauran. To the north is wady Ajhun, and various small brooks.



[Wady Mojeb, a Ravine of the Arnon.]

Scripture terms. It is often difficult to trace the valleys and streams mentioned in Scripture. The Old Testament employs destinative appellations, which are not, however, accurately translated. The Hebrew word *Nachal* agrees with the Arabic *Wady*. *Gai* is a vale without regularly flowing waters. *Emek* refers to depressed or valley plains. *Bik'ah* is a plain enclosed by mountains. The

Brook o Egypt. **Valley of Eshcol.** **Nachal Sorek.** **Nachal Kanah.** **Brook Cherith.** **Brook of willows, &c**

Nachal, or "brook of Egypt," was the southern boundary of the land (Numb. xxxiv. 5; Josh. xv. 4—47; 1 Kings, viii. 65, &c). It is called also "the river of the great sea" (Ezek. xlvii. 19; xlviii. 28), and perhaps "the river of the wilderness" (Amos, vi. 14). It is the present wady el-Arish. The valley of Eshcol (Nachal Eshcol, grape valley), from which the spies brought a bunch of grapes, is identified with a valley on the road from Hebron to Jerusalem, near the former place, where the finest grapes are still to be found. Nachal Sorek, where Delilah lived, was between Ascalon and Gaza. The brook of Reeds, Nachal Kanah, is the same with Nahr Arsuf, on the boundary of Ephraim and Manasseh. The brook Cherith, where Elijah was fed by ravens, was upon the eastern declivity of the mountains of Judea, towards the Jordan. The most southern on the eastern side of Palestine is the "brook of willows." The southern boundary of the Moabitish territory is wady el-Ahsy, now forming the boundary between the districts of Kerak and Jebal. The "brook Zared," in Moab, is probably wady Kerak. Farther north the Arnon, wady Mojib formed the southern boundary of East Palestine, and the Jabbok, now wady Zerka, the northern boundary of the Ammonites.

Gai.

The term *Gai*, meaning the bottom of a valley, is in Scripture applied to—1. The valley of Zephathah, near Mareshah, in the tribe of Judah. 2. The valley of Cherashim (Craftsmen), belonging to the vale of Benjamin. 3. The valley of Zeboiim (Hyenas), in the tribe of Benjamin. 4. The valley of Zephthah-El, on the northern border of the tribe of Zebulon.

Emek.

Emek includes—1. The valley of Rephaim (Giants) south-west of Jerusalem, towards Bethlehem, now wady el-Werd. 2. The valley of Elah (Terebinth vale), where David overthrew Goliah, in the neighbourhood of Socho; the present wady Es-Sunt (Acacias). 3. The valley of Ajalon, celebrated for Joshua's miracle, now the great valley plain of Merj iben Amir, to the north of the village of Jalo. 4. A valley mentioned with Gibeon in Is. xxviii. 21. 5. The valley of Hebron, now wady el-Khalil. 6. A valley running south-east from Jerusalem towards the Dead sea; the valley of Blessing (Emek hab-Berachah), 2 Chron. xx. 26. 7. The King's Dale (Gen. xiv. 17; 2 Sam. xviii. 18), lying northward upon the Jordan. 8. The valley of Achor, near Jericho. 9. The valley of Succoth, east of the Jordan, in the upper part of the Ghor. 10. The valley of Bacah or Weeping (Emek hab-Bacah).

Bik'ah.

Under the term *Bik'ah* are—1. The plain of Ono. The city is mentioned in 1 Chron. viii. 12; Neh. xi. 35, in connexion with Lydda. 2. The plain of Jericho, in the great valley of the Jordan. 3. The plain of the Mount Lebanon, at the foot of

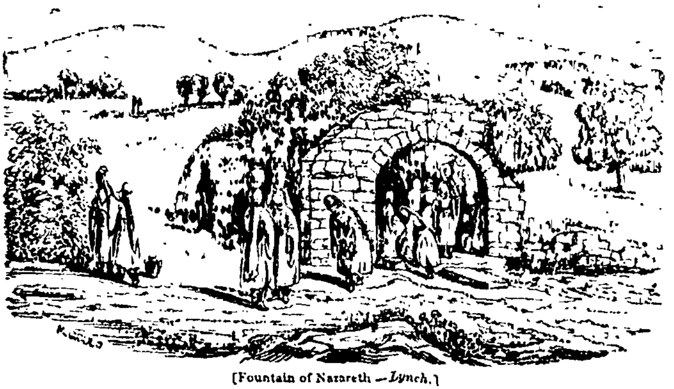
Jebel-esh-Sheikh, perhaps the Ard Banias, where the Jordan rises.

Wells and cisterns.

The general deficiency of water led to the construction of wells and cisterns, usually having a small round opening at the top. These were very general in the cities, and the remains of many are still observable along the ancient roads. Large reservoirs, or tanks of water, were built in great towns for public use, as in Jerusalem, Hebron, Gibeon, and many other places which are now commonly seen in ruins; but as Robinson remarks, these are the least doubtful vestiges of antiquity in all Palestine; for amongst the present race of inhabitants such works are utterly unknown.

Fountain of the Virgin.

One of the most celebrated fountains in Palestine is the fountain of the Virgin at Nazareth, at which travellers and pilgrims, from time immemorial, have halted and pitched their tents. Dr. Clarke is of opinion "that if there be a spot throughout the Holy Land that was undoubtedly honoured by Mary's presence, we may consider this to have been the place." When this traveller visited the place, "he saw the women of Nazareth passing to and from the town with pitchers upon their heads; and, calling to mind," says he, "the manners of the most remote ages, we renewed the solicitation of Abraham's servant unto Rebecca." Lieut. Lynch also camped here, at which time "there were a great many women and children around the fountain; the children sprightly, with intelligent features, and the women the most cleanly in their attire, and the most courteous in their manners of any he had seen in Syria."



[Fountain of Nazareth.—*Lynch.*]

CHAPTER XI.

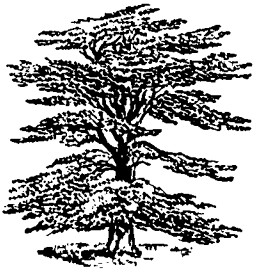
NATURAL HISTORY OF PALESTINE.

SOLOMON "spake of trees, from the cedar of Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes;" (1 Kings, iv. 33) and the Scriptures abound with allusions to various kinds of plants and trees.

I.—PLANTS.

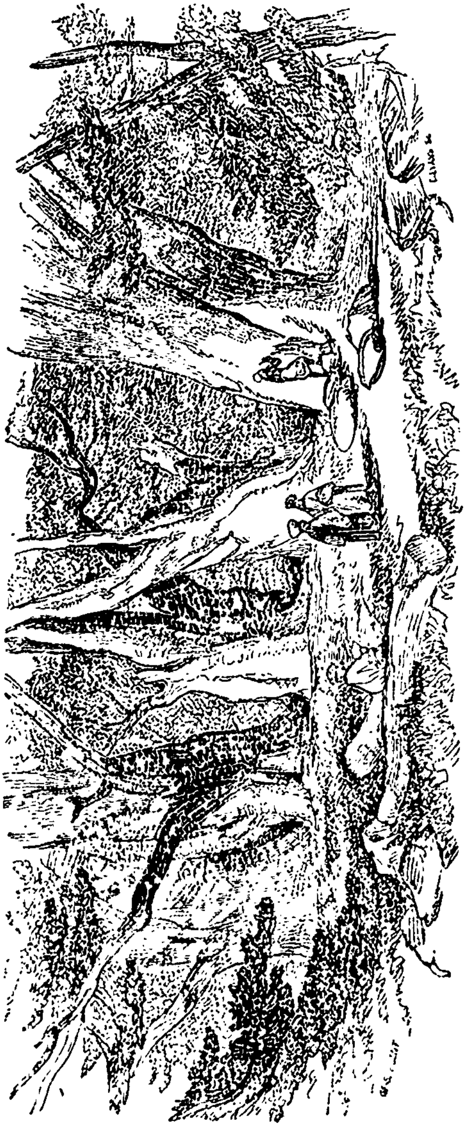
Cedar-tree.

Among the wild trees, the *cedar* (ארז *erez*) holds a pre-eminent place. Its roots are very spreading; its branches thick, numerous, covered with green leaves throughout the year, thick, and almost horizontal in their growth. Its height is very considerable, rising sometimes to 70 or 80 feet. The trunk is often of large circumference, measuring 36 feet, and more than 100 feet in the spread of its boughs. The wood is of a brownish-red colour; odoriferous, but bitter to the taste, so that worms or other insects are not disposed to touch it; hence the durability of the tree is great—a thousand or even two thousand years. It was therefore adapted to supply timber for the most magnificent edifices. Anciently the principal place where the cedars grew was Mount Lebanon, but few only of large dimensions are now remaining, and these on the most elevated part of the mountain. Many beautiful allusions to this stately production are scattered in Scripture (Ps. xcii. 12; civ. 16; Ezek. xxxi. 3; Hos. xiv. 6; Is. ii. 13). Travellers also have described it, but none better than Lord Lindsay: "Several generations of cedars, all growing promiscuously together, compose this beautiful grove. The younger are very numerous; the second-rate would form a noble wood of themselves, were even the patriarchal dynasty quite extinct; one of them, by no means of the largest, measures 19¼ feet in circumference, and,


[Cedar.]

Cedars of Lebanon.

in repeated instances, two, three, and four large trunks spring from a single root; but they have all a fresher appearance than the patriarchs and straighter stems, straight as young palm-trees. Of the giants there are seven standing very near each other — all on the same hill; three more a little further on, nearly in a line with them: and in a second walk of discovery, after my companions had laid down to rest, I had the pleasure of detecting two others low down on the northern edge of the grove — twelve, therefore, in all, of which the ninth from the south is the smallest, but even that bears tokens of antiquity coeval with its brethren. The stately bearing, and graceful repose of the young cedars contrast singularly with the wild aspect and frantic attitude of the old



[Timber of Lebanon.]

Cedars of Lebanon.

ones, flinging abroad their knotted and muscular limbs like so many laocoons, while others, broken off, lie rotting at their feet: but life is strong in them all; they look as if they had been struggling for existence with evil spirits, and God had interposed and forbidden the war, that the trees he had planted might remain living witnesses to faithless men of that ancient 'glory of Lebanon'—Lebanon, the emblem of the righteous—which departed from her when Israel rejected Christ; her vines drooping, her trees few that a child may number them, she stands blighted, a type of the unbeliever! . . . . We had intended proceeding that evening to Psherrk, but no, we could not resolve to leave those glorious trees so soon—the loveliest, the noblest, the holiest, in the wide world. The tent was pitched, and we spent the rest of the day under their 'shadowy shroud.' O, what a church that grove is! Never did I think Solomon's Song so beautiful, and that most noble chapter of Ezekiel, the 31st. I had read it on the heights of Syene, Egypt on my right hand, and Ethiopia on my left, with many another denunciation, how awfully fulfilled! of desolation against Pathros, and judgments upon No! But this was the place to enjoy it—lying under one of those vast trees, looking up every now and then into its thick boughs, the little birds warbling, and a perpetual hum of insect life pervading the air with its drowsy melody."

Oak.

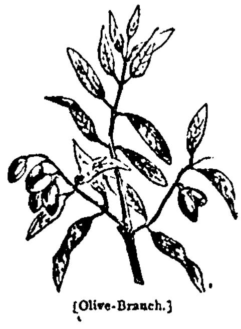
Next, perhaps, in magnificence is the *oak*, called by the Arabs Butin (אלה, אלון, איל *ail*, *alon*, or *alah*), which abounded in different parts of Palestine, of which the most celebrated were those of Bashan. It was common to choose the shadow of this tree for pitching a tent, and often, alas, was it made the scene of idolatry. The eastern oak was, properly speaking, the terebinth, or turpentine tree, which had wide-spreading branches and abundant foliage. The turpentine exudes from the trunk. It is said to live a thousand years; and when it perishes, its place is supplied by a new trunk, which grows on the spot, and to a similar age: or there may be several long-lived shoots. But as oaks commonly flourished separately, they were often used to designate particular places, as the oak of Shechem, the oak in Jabesh, &c. As Mamre was a person of great importance, the term oaks, or terebinths of Mamre, was employed where Abraham lodged. Dr. Robinson says it is not an evergreen, but its small, feathered, lancet-shaped leaves, fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries, resembling the clusters of the vine. The oak which is characteristic of Britain, is not found in Palestine or Syria; but there are other species of oaks. *Alah* is the term for the terebinth-tree, and *allon* for the oak.

Fir. The *fir-tree* (ברוש *berosh*) attains a great height, and anciently grew luxuriantly on Lebanon and Carmel. It was used for ship-building, for splendid edifices, and for musical instruments. It was very tall, and its tops were occupied by the storks (Ps. civ. 17). It is used in Scripture as an emblem of power or grandeur.

Cypress. Other trees also grew wild on the mountains; as the *cypress* (תרזה *tirzah*, and גפר *gopher*), a tall, straight evergreen, very durable, and having an aromatic wood. The foliage is dark, and its form pyramidal. It was anciently used for coffins and **Gopher.** mummy-cases. The *Gopher-tree* (גפר) according to Fuller, Bochart, and other critics, is a species of cypress: the Greek name *κυπαρισσος* is evidently derived from it. It was probably the wood used in the construction of the ark. The *cupressus sempervirens* is a straight elegant tree of the cone family.

Pine. The *pine* is a well-known stately and flourishing tree, referred to as an emblem of the prosperous state of the church. The Seventy render ארן *oren*, and our translators render עץ־שמן *etz-shemen*, and תדהר *tidaher* by the same word—*pine*. There were also on the sides of brooks, at the foot of mountains, or on the plains, the *lindan*, or *teil-tree*, the *alder*, the *poplar*, the *willow*, the *laurel*, and the *myrtle*.

Olive-tree. The *olive-tree* (זית *zait*) is mentioned in Scripture as one of the most valuable products of the land, and was cultivated at a very early period: for we read of oil in the time of Jacob (Gen. xxviii. 18). It grows better in Palestine than in any other eastern country, though it never grows into a very large tree. In elevation it seldom attains more than 30 feet. It is, however, handsome and durable. The trunk is knotty, but the bark smooth, and the wood hard, with wide-spreading branches; the wood of a yellowish colour. The leaves are lance-shaped, like the willow, thick and firm, about two inches and a half long; on the upper surface of a dark green, on the under of a silvery hue, and thus they continue throughout the year. The blossoms appear between the leaves, enfolding the olives in the form of an oval berry, sometimes as large as a pigeon's egg, first green, then purple and black, containing a hard kernel, ripening in September. The fruit resembles a plum. Sometimes the olives are plucked in an unripe state, and put into a pickle for exportation; but they are chiefly prized for the oil they produce. The oil is pressed out of the unripe fruit in various


[Olive-Branch.]

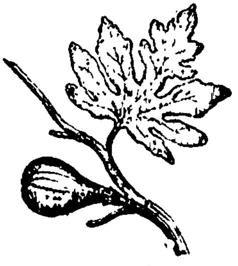
Olive-tree.

ways. A full-sized tree produces a thousand pounds of oil. The fruit of the wild olive-tree yields an inferior oil, and in smaller quantities, and the wood is used for fuel. The fruit of the olive is sometimes beaten off the tree with a pole or long stick, but the best is that which comes from a slight pressure, or is gently shaken. What remained was to be left to the poor, as were the grapes passed over in the vintage (Deut. xxiv. 20, 21). The best is obtained from unripe fruit. Olives were trodden in a particular kind of press. The word *Gethsemane* means an *oil-press*, and the place was so called probably because the presses were much used there for making oil from the fruit that grew plentifully on the Mount of Olives. The oil answered in a great degree the purpose that butter does with us, and for lighting lamps. It was also used for salads. Oil mixed with spices was used for ointment. To "dip the foot in oil," signifies to possess a plentiful and rich inheritance (Deut. xxxiii. 24). It is also a common emblem of gladness and of grace. The sacred oil for anointing the priests and tabernacle was very precious. It had in it four ingredients —myrrh, cinnamon, calamus, and cassia. Corn, wine, and oil, represent the three great blessings of Canaan.

The fatness of the olive was proverbial (Judg. ix. 8, 9), and is used by the Psalmist as emblematical of a vigorous and beautiful piety. "I am like a green olive-tree in the house of God" (Ps. lii. 8), and the young shoots springing forth gracefully from the roots, are referred to by him to represent "children round about the table" (Ps. cxxviii. 3). The olive-branch is regarded among all nations as an emblem of peace, probably because an olive-branch was brought by the dove to Noah in the ark, which he received as a token of harmony between heaven and earth after the terrible judgment of the deluge. It is the symbol of every kind of peace and prosperity. The oil, also, is an emblem of gladness, and of the grace of the Holy Spirit.

Fig-tree.

The *fig-tree* (תאנה *teenah*) grows in dry and sandy soils to a considerable height, and divides itself into a number of wide-spreading branches, having broad leaves, so as to furnish an agreeable shade. In one species they are said to be four or five feet long and three broad. The fig-tree grows abundantly in Palestine, and in some places forms very extensive plantations. The fruit makes its appearance before the leaves, growing from the trunk and larger branches; not, as in other trees, from the smaller shoots: so that a fig-tree with



[Fig-Tree.]

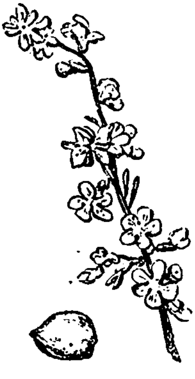
Fig-tree. leaves but without fruit may be known to be barren for the season. The blossoms appear in the middle of March on the old branches in a pulpy case or husk. The fruit itself ripens at various times in the year, constituting three kinds; namely, 1. The *early or first-ripe fig*, which becomes ripe about the end of June, delicious in taste, and easily dropping from the bough if shaken. "I found Israel," says the prophet Hosea, "like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time" (Hosea, ix. 10), thus describing the early attachment of God to Israel. Nahum addresses Nineveh, "All thy strongholds shall be like fig-trees with the first-ripe figs, if they be shaken, they shall even fall into the mouth of the eater" (Nah. iii. 12). 2. The *summer*, or *dry-fig*, which appears about the middle of June, and becomes ripe in August. 3. The *winter fig*, which appears in August, and ripens in November, when the tree has lost its foliage. It is of an oblong shape, dark, and larger than the former.

It is common to dry the figs in the sun, and preserve them in masses. These are called *cakes of figs* (1 Sam. xxv. 18). Fig-trees sprouting early become a sign of the approach of summer; and a failure of its fruit was deemed a great calamity (Comp. Matt. xxiv. 32; Jer. v. 17; Hab. iii. 17, 18). The "time of figs," signifies the season of plucking them; which explains the Saviour's cursing of the fig-tree (Mark, xi. 13). The time to gather was not come; it was therefore to be expected some should be found on the tree. It had leaves, which are not found in the fig till after the fruit. Some of the leaves of this tree—which are of considerable width—formed the first covering of the progenitors of our race, and which was contrived by twisting the stems of the leaflets, and otherwise fastening them together.

Almond-tree. The tree which is the first to blossom in the opening year, before the cold days of February, is the almond-tree (לוז, *luz*). It is covered with snow-white flowers, and before the end of March the fruit is ripe. The rod of an almond tree, seen in vision by Jeremiah, denoted from this circumstance the rapid approach of God's threatened judgments, and the vigilance with which he watched over his word to fulfil it. "Thou hast well seen, for I will hasten my word to perform it" (Jer. i. 12). The leaves and blossoms resemble those of a peach. The fruit is enclosed in a tough shell, and this within a horny husk. The tree blossoms on the bare branches. It is cultivated at the present day in England, and is well known. The chiefs of the tribes had almond rods, emblematical of the vigilance it became them to exercise; and in Ecclesiastes (xii. 5), allusion is made to the white, silvery hair of age, taken from the white

Almond-tree.

flowers of this plant. The term, שקד, *shakad*, translated Almond-tree, in Genesis, xliii. 11; Numbers, xvii. 23; Ecclesiastes, xx. 5, and Jer. i. 11, is supposed by Dr. T. M. Harris to be the name of the fruit or nut, while לח, *luz*, is that of the tree itself.



[Almond.]

The vine.

The Vine (גפן, *gephen*,—a particularly fine kind, is named שודק, *shodek*). The cultivation of the *Vine* seems to have been known in the very earliest times. In the Scriptures, vineyards are frequently mentioned in distinction from the fields and ordinary gardens. They were usually planted on the sides of hills and mountains, and sometimes on places so precipitous that it was necessary to secure the soil by the inclosure of walls. The ground was carefully chosen on a southern aspect, the stones gathered out, a press made for making wine, a tower raised where the vine-dresser deposited his implements, and one or more watchmen stationed to guard the spot. These were sometimes built in an elegant manner, and became pleasure-houses, where the proprietor repaired for the entertainment of his friends. The process of preparing a vineyard is fully described in Isaiah, v. 1; and the divine care of the Jewish nation is beautifully represented by allusions to such a plantation (Is. v. 1—6; Ps. lxxx. 9—13).

Vines were propagated by suckers. The branches sometimes were allowed to creep on the ground, or a post was reared, with a cross piece for support and training, and frequently a trellis-work was formed to constitute an arbour by the spreading of the branches. The Syrian vines are sometimes trained upon trees, generally the fig-tree, which illustrates the expression of reposing under one's own vine and fig-tree in security and peace (Mic. iv. 4; Zach. iii. 10). Vines were sometimes very large, and very prolific.

Pruning.

The vines were pruned several times a year with an instrument called a pruning-hook or knife, which is generally well known. The law prohibited the Israelites from gathering the grapes of the first three years, which occasioned a careful and unsparing use of the pruning-knife, by which the vine was greatly strengthened (Lev. xix. 23).

The plough was driven through the vineyard once or twice in the year to loosen the earth and subdue the weeds, and the stones which might have accumulated were removed.

The vine-dressers, or keepers of the vineyard, formed a distinct class of labourers (2 Kings, xxv. 12).

Vintage.

Wine-press.

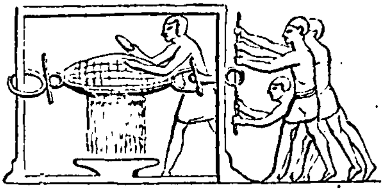
The gathering of the grapes, or season of vintage, began in Syria about the middle of September, and lasted two months, but ripe clusters are found in Palestine as early as June and July. The vintage was a season of extraordinary gladness, and the Hebrews celebrated it with more festivity than even the harvest. The labourers collected the large clusters in baskets, and made the hills echo with their songs as they carried them to the *wine-press*. This was formed, like a vat, by digging into the ground, and secured over the bottom and round the sides with stone-work, plastered so as to hold the juice. It was often cut in the solid rock, and consisted of two separate vats close together: one being sunk considerably lower than the other. The grapes were thrown into the upper department or vat, where they were pressed by the treading of five or six men; the juice running, as it was pressed out, through a small grated opening in the side, close to the bottom, into the lower vat. The treaders sung and shouted as they jumped, and became thoroughly stained with the red juice of the grapes. "He shall give a shout as they that tread the grapes. Joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses. None shall tread with shouting. Their shouting shall be no shouting." (Jerem. xxv. 30, and xlviii. 32, 33).

Different terms denoting wine in various states.

Several terms are used in the Hebrew Scriptures denoting wine in the different modes of its preservation and use. *Yayin* (יין), is a generic name, occurring 141 times in the Old Testament, mostly signifying a fermented and intoxicating liquid. Sometimes it appears to mean the growing fruit of the vineyard (Deut. xxviii. 30; Jer. xl. 10—12). *Tirosh* (תירוש), is also a general term, which occurs 38 times in the Old Testament. Gesenius derives it from the Hebrew word *to possess*, because it possesses the head, or, in other words, is intoxicating. It is often used with the word corn, or field produce, and oil, or the produce of the orchard, and appears frequently to mean the solid produce of the wine. Our translators have in six instances rendered it "new wine," and in one instance "sweet wine." The Septuagint, Chaldee, Syriac, and Vulgate, translate simply "wine." In one place the Septuagint renders it "berry" (Is. lxv. 8), and in another "intoxication" (Hos. iv. 11). The Vulgate has "must" in Mic. vi. 15; in four other places, "vintage" (vindemia). *Hamer* (חמר), is a word which denotes *fermenta-*

Wine.

tion. It is the chief word in Arabic for wine. Some of its forms occur nine times in the Old Testament. Once it is rendered "pure wine" (Deut. xxxii. 14); in the others, "red wine," which is most esteemed in the East. *Sobe* (סבא) is used three times in the Old Testament. In Is. i. 22, it refers to wine of a rich quality, which had been diluted with water. In Hos. iv. 18, the meaning is similar: "their drink (sobe) is sour." In Nahum, i. 10, the prophet says, "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Sobe has been thought to be a species of wine boiled down, similar to the sapa and defrutum of the Latins. *Mesech* (מסך), or mixed wine, is frequently mentioned by the sacred writers, which was not, like the former wine, weakened by dilution, but increased in strength, or improved in flavour and colour, by a mixture of drugs, herbs, and spices. *Asis* (עסיס) is rendered three times by "sweet wine," and twice by "new wine." In Canticles, viii. 2, it is applied to the juice of pomegranates. In Joel, i. 5, it is associated with drunkenness; and in Is. xlix. 26, it implies an intoxicating quality. "A feast of wines on the lees" (Is. xxv. 6) denotes old and pure wine. The term *lees* refers to the dregs of wine, and is similar to the French *lie,* and the English *ley.* This sediment is preserving. The general term for wine in the New Testament is *οινος.* We have also "new wine," and "sweet wine" (Acts, ii. 12, 13).



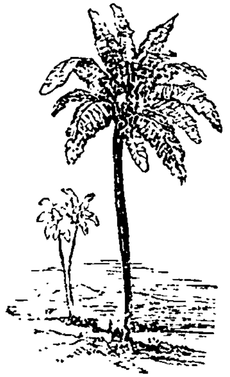
[Ancient Wine-press.]

The palm-tree.

The *palm-tree* (תמר, *tamar*), though now comparatively rare, once abounded in Judea, as in Arabia, Egypt, and the whole of southern Asia. Allusions to it in Scripture are frequent, and in ancient times there were palm-groves of even twelve miles in extent in the district of the Dead sea. On the ancient coins of the Jews it is sometimes found stamped, often with a sheaf of wheat and a cluster of grapes, as a symbol of their nation. After the conquest of Judea it was struck on the Roman coins. This tree grows up straight to a great height, from sixty to a hundred feet in sandy soils, but most luxuriantly in valleys and by the sides of streams of water. The finest were formerly found near the Jordan, near Engeddi, by the lake of Tiberias, and especially on the plains of Jericho, which was called on that account, the "city of palm-trees" (Judges, iii. 13). Figures of palm-trees

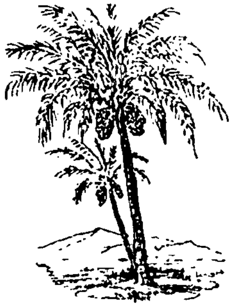
Palm-branches.

were carved upon the doors of the Temple. It was usual to spread their branches before kings, when on public occasions they entered cities; and hence it was a mark of the highest honour to the Saviour, when they "took branches of palm-trees and went forth to meet him" (John, xii. 13), and strewed them before him as he entered Jerusalem (Mal. xxi. 8). The comparison in Solomon's Song is most expressive. "Thy stature is like to a palm-tree" (Cant. vii. 7). Not less characteristic is the language of the psalmist. "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon" (Ps. xcii. 12). And in the first of those sacred poems of the "sweet singer of Israel," the allusion seems to be to the palm: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither." In the Grecian games, the victorious combatant was often rewarded with a palm-branch, which is referred to as the emblem of the final triumph and joy of glorified immortals. "I beheld, and, lo, a great multitude stood before the throne and the Lamb, clothed with white robes, and palms in their hands" (Rev. vii. 9.)


[Palm.]

Foliage of the palm.

The foliage grows thick and clustering at the top of the tree, where forty, fifty, or more leaf-branches spring forth, and are set round the trunk in circles of six. The lower row is of great length, and the leaves curve downward. The long leaves are used for roofing, and the others for mats, couches, bags, fences, the fibres for ropes, the shoots at the bottom for sacks, mats, sandals, &c. In February small scales, having a kind of bud, sprout from between the junctures of the lower stalks and the trunk: these are contained in a tough, leathery skin. A single tree will bear a considerable number of dates in clusters weighing several pounds each. When ripe, they are plucked or shaken off the tree. They are then spread on mats in the open air, and are fit for use in a few days. Some are eaten fresh, and others kept for future use. Some yield a rich syrup, which, being expressed, the remaining


[Date Palm.]

Dates.

Palm.

husk is steeped in hot water, and affords a pleasant drink. The different kinds of syrup constitute the date wine, which was so highly valued and celebrated in ancient times. From the juice of the dates, or sap of the tree itself, was obtained what was called *debash* or *dibs*, rendered honey in our version; that is, palm-honey.

The palm-tree lives upwards of two hundred years, and is most productive from the thirtieth to the eightieth year.

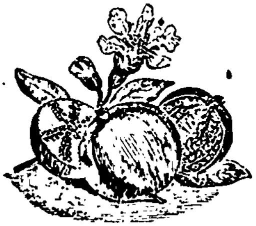
Sycamore.

The *sycamore-tree*, or *sycamine* (שקמות *shikmot*), is common in the low lands of Palestine and in Egypt. It resembles the mulberry-tree. The fruit grows in clusters on sprigs like grape-stalks, shooting out from the trunk. It is sometimes called the Egyptian fig-tree. The branches grow out almost straight. The wood is of a dark colour, and, being very durable, is used in building. The leaves are large, and of a green and glossy colour. The fruit is exceedingly sweet, and is produced several times in a year, without any particular regard to the season.

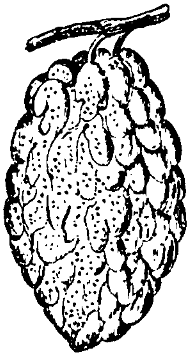
Balm.

The *balm-tree*, or *balsam* (צרי *tzeri*), flourishes near the mountains of Gilead, and is celebrated for the resinous substance obtained from it. From want of culture it is not at present found in Palestine, but it grows in Arabia and Egypt. It is a native of Abyssinia. There are three kinds; one a regular tree, two growing like shrubs. The balm of the Bible is an article of commerce, and a medicine made either of the sap of the tree or the juice of the fruit. The bark is cut when the juices are in most full circulation, and as drop by drop issues from the incision, it is received into small earthen bottles. Thence it is poured into larger ones, and corked up. About sixty drops a day is obtained from one tree. The odoriferous scent of the balm is universally celebrated. It was cultivated chiefly in the neighbourhood of Jericho and Engeddi, and often sold for twice its weight in silver. The tree is an evergreen, growing to the height of fourteen feet, and from eight to ten inches in diameter. The leaves are small and of a bright green; the trunk is smooth, and encircled with little protuberances resembling a crown, covered with a rind, thick and hard, but easily broken. The flavour of the fruit is delicious. Another term employed to designate the balsam-tree is *baalshemen*, בעלשמן. According to Mr. Bruce, none of the Arabian balsam reaches this country, owing to the smallness of the produce; that which occasionally comes here being obtained by boiling the branches and leaves in water. It is a whitish, turbid, thick, very odorous liquid, which resinifies, and becomes yellow by keeping. "Its physiological effects," says Dr. Pereira, "are believed to be similar to balsam of copaiba and the liquid turpentines. The most wonderful properties were formerly ascribed to it. It is rarely or never employed by Europeans; but the Asiatics use it for its odoriferous as well as for its medicinal properties.

Pomegranate. The *pomegranate*, or *granate apple* (רמון *rimmon*), abounds in the East, growing wild in many countries. It does not rise high, but rather, from its multitudinous branches, appears like a large bush or shrub. It has large reddish blossoms resembling a bell in shape, and the fruit is very beautiful, about the size of an orange, flattened at the ends. The juice is sometimes made into a wine by itself, and sometimes mixed with other wine to give it a degree of pungency. When the fruit is ripe, in August or September, the rind, at first green, assumes a brownish red colour. The inside of the pomegranate is of a bright pink, with skinny partitions like the orange, with a number of little red and purplish white seeds. The seed forms a good medicine; and the rind is used in preparing fine leather. Artificial pomegranates were in high estimation among the Jews as ornaments. They were worked in the hem of the high priest's robe, and on the net-work which covered the tops of the two pillars, Jachin and Boaz, in the temple of Solomon (Exod. xxviii. 33, 34; 1 Kings, vii. 18).


[Pomegranate.]

Apple-tree. The *apple-tree* (תפוח *tiphuah*), is celebrated in Scripture, and is the same with the citron, which is described in the Song of Solomon as very beautiful, fragrant, and productive of delicious fruit. It is furnished with beautiful leaves throughout the year, affording a most refreshing shade. The fruit is of a gold colour (Comp. Prov. xxv. 11).


[Apples.]

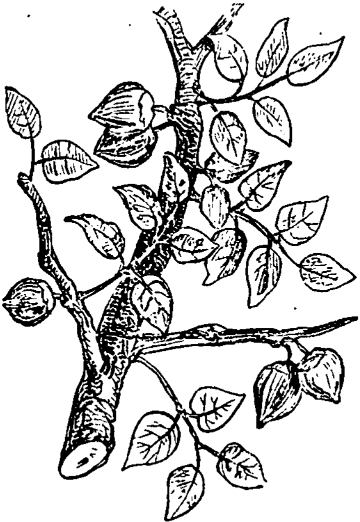
The *nubk*, or *lotus-tree*, the spina christi of Hasselquist, called by the Arabs the dhom tree, has small dark-green, oval-shaped, ivy-like leaves. Clustering thick and irregularly upon the crooked branches, are sharp thorns, half an inch in length. The smaller branches are very pliant, which, in connexion with the ivy-like appearance of the leaves, sustain the legend that of them was made the mock crown of the Redeemer. Its fruit is subacid, and of a pleasant flavour.

Zukkum. The *zukkûm* is a term applied by the Arabs to a small thorny tree, with fruit of an olive green colour, like a date;

Zukkûm.

the bark of the tree smooth, the leaves thin, long, and oval, and of a brighter green than the bark or fruit. It is bitter and acrid to the taste, and is declared by the Koran to be the food of infidels in hell. Dr. Robinson, quoting Maundrell and Pococke, describes it as the balsam-tree, from the nut of which the oil of Jericho is extracted, called by the pilgrims Zaccheus' oil, from the belief that the tree which bears it was the one climbed by Zaccheus. Scripture, as Dr. Robinson states, renders it with more probability the sycamore or plane tree.

To this statement Lynch adds the following in a note:—



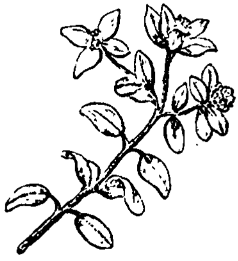
[Balm of Gilead.]

" Zakkûm, or zaccoun of the Arabs, has various English names, as Jericho plum, Jerusalem willow, oleaster, wild olive, &c. It is the *Elæagnus angustifolius* of botanists. The tree much resembles the olive, and has been mistaken by many writers for the wild variety of that useful tree. The resemblance is close, not only in the leaves, but also in the fruit. The last, however, is larger, and more oblong. The oil extracted from the nut or kernel has been long celebrated in Syria as very efficacious in the treatment of wounds and bruises, and is said to be preferred to the Balsam of Mecca for that purpose. It is also supposed by some to be the Myrobalanus of Pliny, and Belew says that near the Jordan he found ' les arbres qui portent les Myrobalans, citrins du noyau desquels les habitans font de l'huile.' Dr. Boyle seems inclined to believe that this oil is the tzeie (translated balm in our version), mentioned in Genesis, as it is there noticed as a product of Gilead, and which could not have been what is now called balm or balsam of Gilead, as the tree producing it is a native of Arabia or Abyssinia, and not of Palestine; being only cultivated in one or two places in the latter country, and not until a period long after that of Jacob. From this, and the evidence afforded in many other parts of the Bible, it appears certain that the balsam alluded to was a production of Gilead, and also that it was used as a medicine, and there is a strong probability that it was the oil from the zakkûm. The oil is

Balm of Gilead.

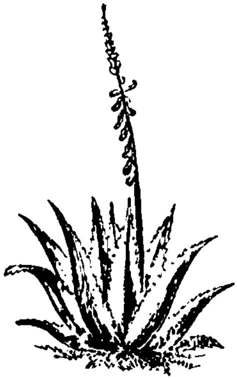
extracted first by pressing the crushed nuts, and a further portion is obtained by boiling them."

Box-tree. The *box-tree* (תאשור *teashur*), was an evergreen of very beautiful foliage, and of very perfect proportions. This, with two others, are conjoined in Isaiah's splendid representation of the future state of Zion. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary." (Is. lx. 13.)


[Box-tree.]

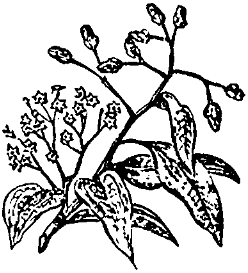
The *spikenard* (נרד *nard*), was a plant in great estimation; but only an inferior species grew in Palestine. The true spikenard, or nard, belongs to India, and the more distant East. It has a strong aromatic taste and smell. It grows in large tufts, resembling tall grass; an ointment is made of it, which is very costly and precious; so that a box of it, containing a pound, was valued in the time of our Saviour at three hundred pence, which, according to the present value of money, would amount to upwards of eight pounds (Mark, xiv. 3). The crude vegetable was worth a hundred denarii (nearly £9. 7s. 6d.) at Rome in the time of Christ.

Aloe. The *aloe* (עלר *olar*, and אהלות, *ahaloth*), is a plant with broad prickly leaves, nearly two inches thick, which grows about two feet high. A bitter gum or juice is obtained from it, which is used as a medicine, and was anciently used for the purpose of embalming. Nicodemus brought a hundred pounds of myrrh and aloes to embalm the body of Christ (John, xix. 39). Besides this, a small plant of the same name is found in India, called agallochum, the Lign-Aloe, having beautiful flowers and a fragrant wood, which is used for cabinets and ornamental work.

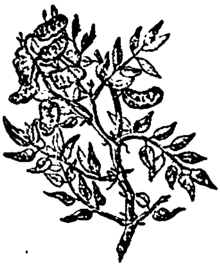

[Aloe.]

innamon. The *cinnamon-tree* (קנמון *kinnamon*), is a species of laurel, from the inner bark of which a well-known aromatic is produced. Cinnamon was one of the ingredients of the holy oil (Exod. xxx. 23).

Cassia. *Cassia* (קדה *kiddah*), is the bark of a tree of the same species with cinnamon and sassafras, and was used as an ingredient of the holy anointing oil, remarkable for its fragrance. It was an article of Tyrian trade. **Cassia.**



[Cinnamon.]

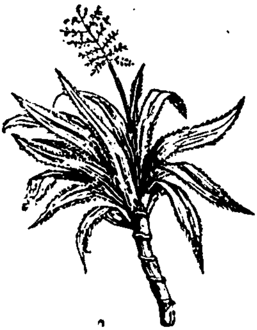


[Cassia.]

Calamus

Another of the ingredients of the sacred oil, and an article of Syrian commerce, was the sweet *calamus*, (קנה בשם *kaneh bosem*). This plant grows about two feet high, and is very fragrant.

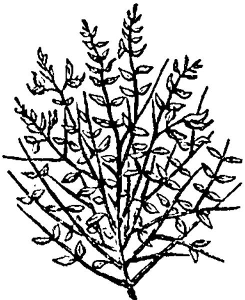
The *hyssop*, (אזוב *esob*), is a small herb, growing in mountainous places, with bushy stalks, about a foot and a half in height. The leaves have an aromatic smell and a bitter taste. It abounds on the hills near Jerusalem.



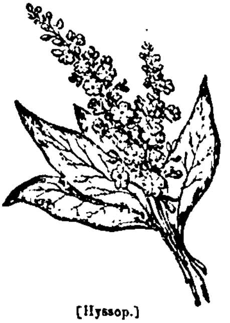
[Calamus.]

Juniper.

The *juniper* (רתם *rothem*), is a tree of the cedar species. By the term, in Job, is probably intended the broom, which is still common in Arabia. Elijah is said to have slept under a juniper tree (rothem). In seasons of scarcity it was used for food, but generally for fuel.



[Juniper.]



[Hyssop.]

Mustard-plant.

The *mustard-plant* (*σιναπι sinapi*), rises from the smallest seed into the likeness of a tree (Matt. xiii. 32). It presents a remarkable growth among herbs in our own country, but in Palestine it rises and spreads its branches to a much greater extent.

Rose.

The *rose* (חבצלת *habetzeleth*), grows in Palestine in several varieties, as well as in different parts of the East, where its elegance of form, fragrance, and colour, have always been, as in all other localities, admired and celebrated. The rose in the Vale of Sharon blooms in abundance, and was, in ancient times, deemed peculiarly fine. It is a kind of tulip, or narcissus (Cant. ii. 1).

Lily.

The *lily* (שושן *shushan*), is also greatly distinguished. Solomon in all his glory was not arrayed like one of them (Matt. i. 29). The dry stalks were used as fuel. "It is natural to presume," observes Sir J. E. Smith, "that the Divine Teacher, according to his usual custom, called the attention of his hearers to some object at hand; and as the fields of the Levant are overrün with the *Amaryllis lutea*, whose golden liliaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature, the expression, of Solomon in all his glory not being arrayed like one of these, is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honour ever done to the study of plants; and if my botanical conjecture be right, we learn a chronological fact respecting the season of the year when the sermon on the mount was delivered."

Richness of the soil.

We conclude this part of the natural history by quoting the words of Dr. Kitto[1] which condense the statements of Schubert, Ehrenberg, and Russeger. "The richness of the soil in the hills, and upon the high places, is evinced by the presence of the azerole,[2] or parsley-leaved hawthorn, the walnut and arbutus, the laurel and laurestinus, different species of pistachio and terebinth trees, the evergreen oak, also arboreal and shrubby species of rhamnus (buckthorn), the Spanish broom,[3] supposed to be the juniper of Scripture, and a few species of thyme. Upon the woody heights, however, are many species of pine and fir. The sycamore and the carob[4] tree, the mulberry and the opuntia fig, grow, but are mostly planted in the vicinity of towns. Gardens full of oranges and citrons are found mostly at Nabulus or Shechem. The spontaneous and abundant growth of several kinds of grain in many districts of the country, and especially in the plain of Esdraelon, and the high plain of Galilee, is a kind of wild succession of the corn which

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[1] Scripture Lands, pp. 157, 158.

[2] Crategus Azarolus.

[3] Genista Rœtam.

[4] Ceratonia siliqua.

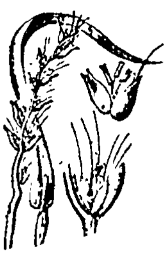
Richness of the soil.

in former times grew here, and now evinces what a rich corn land Palestine was in former days. Besides wheat and barley, rye, scarcely now an object of culture in Syria, may be recognized amongst this wild growth.

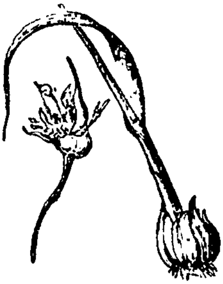
"In the present neglected state of agriculture, attention is mostly given to the same species of grain which are cultivated in Egypt. One sees entire and extensive fields cultivated with the summer durrah[1] ("durrah of the heat"), the common durrah,[2] and the autumn durrah,[3] which are all varieties of the Holcus Sorghum of Linnæus. Maize, spelt, and barley, thrive almost everywhere. In the marshy grounds of the Upper Jordan, and about the Lake Huleh, rice also is cultivated; and in the neighbourhood of Jacob's Bridge, on the Jordan, may be seen very fine tall papyrus reeds upon the banks of the river.

Legumes.

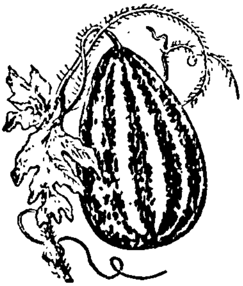
"Of legumes, the 'hommus' or *chick-pea*,[4] the 'fuhl' or *Egyptian bean*,[5] the *hairy-headed kidney-bean*,[6] and the *blue chickling vetch*,[7] as well as the 'adas' or *lentil*, and the *field pea*,[8] are largely cultivated."



[Tares.]



[Garlic.]



[Melon.]

Cucumbers.

Melon.

Leeks.

Onions.

Thistle.

Cucumbers (קשאים *kischyim*), and various kinds of *melons*, were cultivated among the Jews. Egypt, however, produces the finest melons. The *water-melon* especially is raised with great advantage on the banks of the Nile, and furnishes a most agreeable refreshment in the warm climate of that country. Many poor people live on them almost entirely while they last. The Israelites remembered them in the wilderness, as well as the *leeks* and the *onions*, with longing desire (Numb., xi. 5). Onions in Egypt are better than they are anywhere else in the world, being sweet and pleasant to the taste, without the hardness which commonly makes them unfit to be eaten. The *thistle* and the *nettle*, besides several kinds of thorns and brambles, were common in the fields of the Jewish farmer. He was also troubled with the

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[1] Durrah Kaydee.

[2] Durrah sayfeh of Linnæus.

[3] Durrah dimeeree.

[4] Cicer arietanum.

[5] Vicia fabia.

[6] Phaseolus mungo.

[7] Lathyrus satavus.

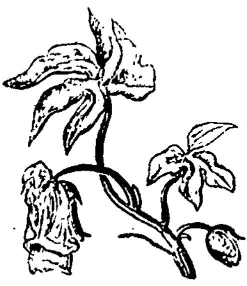
[8] Pisum arvense.

Tare.

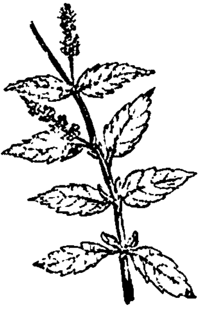
tare. This tare seems to have been the same weed that is now called *darnel*, still known in that country, as well as in many others. It often gets among wheat and other grain, after the manner of cockle and other such hurtful plants. The bread made of grain in which much of its seed is found is very unwholesome; it creates dizziness, drowsiness, and headache. It is all-important, therefore, to separate it from the crop. This, however, cannot well be done while it is growing in the field; because its roots are so connected with those of the wheat, that to pluck up the one would materially injure the other" (Matth. xiii. 24—30.)

Pulses.

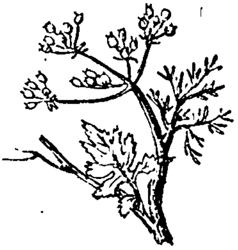
"Amongst the pulses, the most conspicuous are different species of hibiscus—'bamia towilch,' the *hibiscus esculentus*, 'bamia beledi,' or 'wayka,' the *Hib. præcox*; here and there the culture of the *potatoe*, called by the natives 'holkas franschi,' is attempted by the Franks. The 'kharschuf,' or *artichoke*, is very common in the gardens of the monasteries, with the 'khus' or *lettuce*: in most districts the *water melon* and the *cucumber* are abundantly produced. *Hemp* is more generally grown than *flax*; *cotton* is cultivated in some localities, and some quantity of *madder* for dyeing is raised.



[Cotton Plant.]



[Mint.]



[Coriander.]

Variety of plants and flowers.

"Were we to furnish a description of all the large variety of the plants and flowers of Palestine which the spring displays, the information would form a book of itself, for whoever follows but the course of the Jordan from the Dead Sea to the lakes of Tiberias and Huleh, and to the sources of the river under Antilebanon, traverses in few days different climatic zones, and finds in them various principal specimens of the vegetable kingdom, which, in other countries of the globe, lie hundred of miles apart.

"One small plant which the pilgrims usually collect on the Mount of Olives, is the *Egyptian bloody everlasting*,[1] while from Carmel and Lebanon, as a further memorial of their pilgrimage, they take the *large Oriental everlasting*.[2] The *mandrake of Palestine*[3] is sought with much avidity by the Oriental Christians, as well as by the Mohammedans in the neighbourhood of Jerusalem, because they attribute peculiar virtues to this fruit; it is, however, very scarce in that neighbourhood, although abundant south of Hebron, as well as on Mount Tabor and on Carmel. 'Whoever desires to behold the perfection of beauty and splendour in the liliaceous tribe of plants, as also indeed in other bulbous rooted plants, such as the tulip, the hyacinth, the narcissus, and the anemone, should,' says Schubert, 'visit in the summer some of these districts through which we passed.'"[4]

Bloody everlasting.

Mandrake.

"From this general survey of its different productions, we may learn how extremely fruitful Palestine must have been, in the days of its ancient prosperity and peace. Every variety of soil had its use; some valuable tree or plant growing better upon it than upon any other; so that the poorest and the roughest grounds yielded, oftentimes, as much as the fairest and most rich. While the different kinds of grain flourished on the more level and fertile tracts, plantations of the serviceable olive covered the barren and sandy hills; the low watery soils of clay nourished groves of the tall and beautiful palm; the steepest mountain sides were hung with the rich dark clusters of the vine. By the hand of industry, the naked rocks, on such steep places, were covered with earth, and walls were builded to hinder it from being swept away with the showers. So, from the bottom to the top, might sometimes be seen, rising one above another, plot after plot thus raised by labour and art, where the vine was reared by the husbandman's care, and rewarded his toil with its plentiful fruit. As every family had only a small piece of ground to till, every foot of it that could be improved was cultivated, and no pains were spared to turn it to its best account. Hence, the land had the appearance of a garden, and yielded support to a vast number of inhabitants. The country of Lower Galilee, especially, has been celebrated for its fruitfulness. According to the testimony of Josephus, the Jewish historian, who lived just after the time of Christ, that part of it which bordered on the lake of Gennesareth, where our Lord spent so much of his time, was especially remarkable for the great variety and plenty of its productions; every plant seemed to thrive in it; fruits that naturally grow in different climates were raised with equal ease here; so that

Fruitfulness of Palestine,

And general cultivation.

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[1] Gnaphalium sanguineum.

[2] Gn. orientale.

[3] Mandragora autumnalis.

[4] Scripture Lands, p. 158.

it seemed, says that writer, as if God had taken a peculiar delight in that region, and the seasons had rivalled each other in the richness of their gifts.

Present neglected aspect of Palestine.

"But when the traveller passes through Palestine now, his eye meets no such scenery of fruitfulness and beauty, over its mountains and plains. Large tracts of the country seem a barren waste; the rich covering of the field is gone, and the hills are stripped of the vine; a thinly scattered people live in comparative poverty and idleness, where once the many thousands of Israel and Judah found plentiful support. The country, for more than a thousand years, has been given up to be wasted by war and crushed by oppression. Its people have been driven away and trampled under foot, by cruel enemies. The whole land is now under the dominion of the Turks, who, instead of encouraging industry, leave it without protection and without profit. The farmer has no motive to plough and sow; his crops would grow up only to be plundered by wandering Arabs; and if he could secure any property, it would only expose him to danger from the avarice of some tyrant officer of the government, determined to seize it all for himself. No wonder, then, that "the fruitful land has been turned into barrenness." It has been done, however, "for the wickedness of them that dwelt therein," and is a wonderful fulfilment of the threatenings of God, delivered even as far back as the time of Moses (Deut. xxix. 22—28), and repeated by the prophets that followed after."[1]

II.—Animals.

QUADRUPEDS.

Horse.

The *horse* (סוס *sus*), is mentioned in the history of Jacob and Joseph, being then much used in Egypt, but the Jews did not employ that useful animal till the time of Solomon. The law of Moses expressly forbids the multiplication of horses (Deut. xvii. 6). Joshua was commanded to hamstring them when taken in war. In the days of Solomon there was a great traffic in horses, which were ridden on without a saddle. Other words besides the common one given above, are used to denote this animal.

The Ox.

Oxen (בקר *bakre*), and cattle of that species, are smaller in eastern countries than with us, and have a hump on the back, over the fore feet. They are particularly diminutive in the vicinity of Jerusalem, but in the upper valley of the Jordan are of better size, as well as more numerous. The finest kind are found in the rich pastures of Bashan, where they are both strong and fierce. They were highly prized by the Jews for their usefulness. Bulls and cows were both subjected to the yoke, and were employed to draw, and at the plough, and to tread out the corn. A particular law was made that the ox should not be muzzled when thus engaged (Deut. xxv. 4.) The cow was valued for her milk, which was made use of for drink, and to make cheese. Horns are often referred to in Scripture as the sign of strength and power. The Ox.

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[1] Novin.

The *ass* (חמור *chamor*) of the East is a very serviceable, and moreover a very spirited animal. It was employed in early times to carry burdens, and draw at the plough, like the ox, and constituted a considerable portion of the substance of the opulent. Sometimes they were so numerous as to require a special keeper. The food of the ass is coarse, and his skin very thick. Though usually of a dark brown colour, or red, it is sometimes of a silvery white, and is then chiefly appropriated to persons of dignity, as magistrates; "speak, ye that ride on white asses; ye that sit in judgment, and walk by the way" (Judg. v. 10). The ass is remarkably attached to its owner, and in this respect resembles the dog. The wild ass (פרא *para*) is a fleet and beautiful animal, and though ranked under the same genus with the domestic ass, differs materially in respect to the freedom it enjoys, its general habits, and the place of its dwelling. The description of it, in the book of Job (ch. xxxix. 5—8) is most poetical and striking: "Who hath sent out the wild ass free? Or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land[1] his dwellings. He scorneth the multitude of the city, Neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing." This accurate and glowing description of the unrestrained habits of the wild ass, harmonise so admirably with the unfettered and capricious movements of the Arabs, that the propriety of the language employed by the angel to Hagar, when predicting her son's future condition—"And he shall be a wild-ass man," is at once perceived and appreciated. Ass.

The *mule* (פרד *pered*) is a hardy, sure-footed animal, and, as is familiarly known, of an obstinate disposition. In comparison with the horse, it is long lived. The most distinguished persons among the Jews used them to ride upon. David and all his sons rode upon mules. Absolom was upon one of them when he was caught by the boughs of an oak. The Jews are not supposed to have bred, but to have purchased them, because such mixture of blood was prohibited in Lev. xix. 19. Mule.

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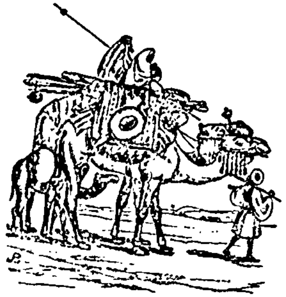
[1] Heb. *Salt places.* Salt was a figurative representation of barrenness, because the plains bordering the lake of Sodom, or Dead Sea, are the most barren parts of Palestine.

Camel.

Hair and flesh of the camel.

Its gait.



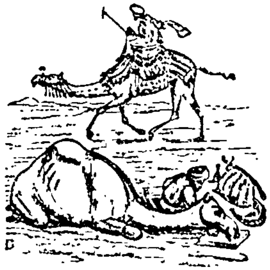
[Camel.]

Camels (גמל *gamal*) are of two kinds; one large and strong, with two protuberances or humps upon his back, known as the Bactrian camel; the other, called also the dromedary, which is commonly referred to in Scripture, with only one hump, smaller than the other species, but more fleet. The camel is evidently formed for the desert. Its feet have a tough elastic sole, which prevents sinking in the sand. Within the body is a cavity divided into cells, which are filled when the animal drinks, so that he can do for a month without any further supply, feeding only on leaves, thistles, briars, and the coarsest food, which he crops as he goes. With all this he is capable of enduring constant travelling at the rate of thirty miles a day, and bearing very heavy burdens upon his hump or back,—as much as six or eight hundred pounds weight. Hence the application of the term land-ship, or ship of the desert. These are placed upon him while he is made to kneel; a procedure, however, which he somewhat resents in cries, or rather growlings of an angry kind. The hair of the camel is woven into a kind of cloth of a coarse kind. John the Baptist had "his raiment of camel's hair." The flesh and milk are used for food by the Arabs; but this animal was unclean to the Jews. The ordinary life of the camel is between thirty and fifty years. The poor fellow is rather roughly handled in the pages of modern travelling. Dr. Robinson does not regard him with any great favour, and Lord Nugent sets him down severely. "The gait of the beast is as tiresome to the rider as anything can be which is not physically fatiguing. It is a very proud and important-looking stride, of vastly slow progress, to every step of which, regular as the pendulum of a clock, the rider perched aloft on a pack-saddle, which is perched aloft on a hump, is fain to bend, as it were, in respectful acknowledgment. The effect of this is at first very ludicrous, even to the performer. But after thus stalking and bowing for a certain time across the dead flat of a desert, without a chance, exert himself as he will, of mending his pace, it becomes exceedingly tiresome to him, particularly oppressed as he is in beginning his journey at sunrise, with the sense that that pace must continue, unimproved and unvaried, till the setting of the same. To call the camel or the dromedary 'the ship of the desert,' is a great injustice to the ship of the ocean, whose every movement carries with it a feeling of life and sense, tempered by obedience; while the gait and manners of the other leave a notion only of the involuntary and mechanical.

Character of the camel.

"I spoke a while ago of the patient, long-suffering expression of the camel's face; but your opinion of the camel will, I think, change, as mine did, upon further and more intimate acquaintance. The truth is, he is but an ill-conditioned beast after all. What you took for the expression of patience becomes one of obstinate, stupid, profound self-sufficiency. There is a vain wreathing of the neck, a self-willed raising of the chin on high, a drooping of the lack-lustre eye, and sulky hanging of the lower lip, which, to any who has faith in the indications of countenance and action, betoken his real temper. Then that very peculiar roar of his, discordant beyond the roar of any other beast, which continues during the process of his being loaded, from the moment that the first package is girded on his back to when he clumsily staggers up on his feet to begin his lazy journey, is a sound betraying more of moral degradation than any I ever heard from any four-legged animal; a tone of exaggerated complaint, and of deep hate, which the shape of his open mouth well assorts with. The Dromedary is said to be to the camel what the thorough-bred horse is to the hack. But he who has ridden a dromedary will never again profane the qualities of the thorough-bred horse by using his name in any such company. The dromedary, it is true, is lighter than the camel, and capable of going much faster; but in temper and spirit he differs from him in nothing but in being even more obstinate. Though able to go at the rate of ten or twelve miles an hour (and some are made to do it by dint of a rough education), the dromedary who has not been from his early youth in the hands of a Tartar, or of an Arab of one of those tribes whose trade is war and plunder, cleaves to his favourite pace of two miles and a half. You cannot, do what you will, make friends with him, or coax him out of what he seems to consider as his privilege of thwarting and annoying his rider. He always goes slow, and whenever he can, goes wrong. If you strike him for any misconduct, he bellows, turns round, and lies down. If you, as the term is, 'make much of him,' he behaves like an animal who cannot take delight in anything. He is never young. The yearlings, of whom you see large troops pasturing by the sides of their dams, wherever there is a patch of scanty verdure in the desert, never frisk. They have

Dromedary



[Dromedary.]

His intractability

the same look, the same action, they aspire to the same roar with those of the caravan."[1] Burckhardt observes, "No Arab family can exist without one camel at least; a man who has but two is reckoned poor; thirty or forty place a man in easy circumstances; and he who possesses forty is rich."

Goat. The *goat* (עז *ez*), is of two kinds: one a common goat; the other larger, remarkable for broad ears that hang down a foot or a foot and a half. The goat yields a very sweet milk, which in eastern countries has always been valued above all others. Hence the promise "Thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens" (Prov. xxvii. 27). The flesh of this animal is also greatly esteemed. The hair, long and black, is made into cloth, and is often used to cover the tents of the shepherds. The tabernacle was covered with goats' hair spun by the Israelitish women in the wilderness. Some goats have very fine hair, out of which stuffs are formed. The skin furnished bottles from the earliest times. Goats constituted an important part of the property of the opulent. They are wandering in their habits, and feed on bark and twigs of trees or plants. They were a clean animal by the Jewish law.

Sheep. Besides the common kind of *sheep* (שה *seh*, and צאן *tsan*) so well known in Europe, there is a breed in Palestine larger, and clothed with finer wool. They have large and broad tails, in substance resembling marrow and fat intermingled, and considered a great delicacy. Somotimes they are used instead of butter. In the directions given for the Sacrifice of the Peace Offering, in which all the fat was consumed, there is an express injunction to burn the tail upon the altar. Their flesh supplies food, and their milk drink, but they are chiefly valuable for their wool.

Stag. Many other animals, as the ***stag*** or ***hind*** (אילה *ajalah*), the *fox* (שועל *shual*), &c. are too familiar to need description.

Hog. *Hogs* (חזיר *chazir*) were regarded by the Jews as peculiarly unclean, and seem not to have been kept in Palestine; but *wild hogs* abound upon Mount Tabor, the lesser Hermon, and in the woods of Carmel. They are often seen in the plain of Esdraelon.

Lion. The *lion* (ארי *ari*, or אריה *arijah*) is often denominated "the king of beasts," and is so well known as a wild and fierce animal as to preclude the necessity of particular description. Anciently, it inhabited the marshy banks of the river Jordan. Figurative allusions to it abound in Scripture. Besides its majestic appearance, its roar is especially characteristic. A modern traveller has intimated that when uttered as he heard

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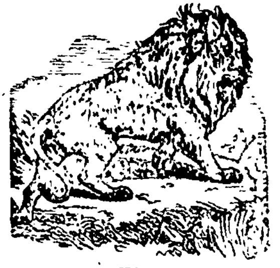
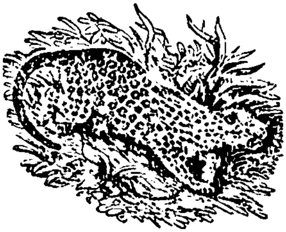
[1] Lands, Classical and Sacred, p. 147—149.

Lion. it, in the stillness of the night, the sound and the echoes were more tremendous than those of thunder. "The lion has roared," says the prophet, "who will not fear?" (Amos, iii. 8). It is commonly uttered when in sight of his prey, or in the act of striking it down. Since the time of the Crusades, no decisive evidence has been afforded of its existence in Palestine. Other terms than those above are employed to denote the lion—namely, גור *gor*, a lion's whelp; כפיר *chephir*, a young lion just beginning to hunt prey for himself; ארי *ari*, as given above, a full-grown lion; שחל *shacal*, a black lion—one in full strength of age; and ליש *laish*, a fierce or enraged lion.



[Lion.]

Leopard. The *leopard* (נמר *nimr*) is frequently mentioned in Scripture, and allusions are made to its peculiar qualities and habits; as its watching for its prey, its fierceness and cruelty, its power and fleetness. It is an animal of the cat tribe, and though not abounding now, is found in the mountainous districts.



[Leopard.]

Unicorn. The *unicorn* (ראם *reem*).—The animal to which this name is applied in the Bible is represented as a wild ungovernable beast, remarkable for the loftiness either of its stature or of its horns, and perhaps of both; possessed of great strength, and inclined, at times, to exercise it furiously and without mercy, even against man. It is, however, no easy matter to determine which, of all the animals that are now known in the East, has the best claim to be considered as the unicorn of Scripture. Its Hebrew name carries in its signification merely a reference to that *loftiness* by which it was distinguished, without any other indication of its nature or appearance. In the earliest translation of the Bible into another language, it was called the unicorn, or the *one-horned* animal. Under this name the ancients have described a very peculiar beast. It is represented as having the legs and body of a deer, with the head, mane, and tail of a horse, armed with a single straight horn from the middle of its forehead, and presenting altogether a form and appearance of no common elegance. But travellers have not been able to find, in later times, any animal of this sort in eastern countries. Animals with only one horn have indeed been discovered, but

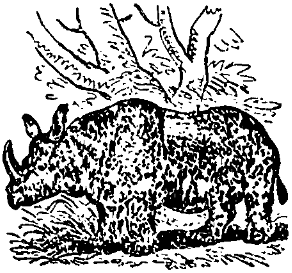
Unicorn. none of them suit the description of the ancient unicorn. Many learned commentators, however, have been of opinion that the *rhinoceros* is intended by the unicorn; to which the principal objection is, that this animal is now only found in countries very remote from Judea.

Dr. Kitto's disquisition on this animal, though somewhat extended for our limits, are nevertheless deserving of being transferred to our pages:—"No one now seeks for the unicorn in the heraldic animal that passes under the name, and which never had any but an imaginary existence. There is nothing in the Hebrew word to imply that the *reem* was one-horned; it is indeed mentioned as horned; and on referring to the passages in which the term is introduced, the only one which is quite distinct on this point seems clearly to intimate that the animal had two horns. That passage is Deut. xxxiii. 17, 'his horns are like the horns of the '*reem*:'' the word here is singular, not plural, and should have been 'unicorn,' not 'unicorns,' as in our version; but it would have been inconsistent to have said 'the *horns* of the unicorn'—the *one*-horned, and therefore the word was put in the plural. The second passage is Psalm xxii. 21: 'The horns of the unicorns,' which affords no information. The third is Psalm xcii. 10 (ותרם, כראים קרני *vattarem ki-reem karni*), literally, 'But thou wilt exalt, as the *reem*, my horn.' If 'horn' be *supplied* in the parallel, as in our version, 'as *the horn of* the unicorn,' then there would be nearly the same evidence for concluding the *reem* had one horn, as the first cited text affords for its having two; but we should even then have to consider that it is usual, poetically or in common discourse, to speak of 'the horn' of an animal that has actually *two* horns; but never of the 'horns' of a creature that has but one. And as this text now stands, requiring an addition to make the assigned sense distinct, its authority for giving the animal one horn is not equal to that of Deut. xxxiii. 17, for giving it two. Therefore, as a matter of opinion, we should incline to think a wild buffalo, or some such animal, is intended. The present text seems to countenance this idea, for it describes the difficulty or impossibility of making the animal perform just such services as tame buffaloes or oxen actually do perform.

Rhinoceros. "If, however, a one-horned animal be contended for, we may take the rhinoceros. This is the usual determination; and it has the sanction of the Vulgate, which here gives *rhinoceros* as the equivalent of *monoceros*. The horny projection on the forepart of this animal's head would entitle it, better certainly than any other *known* animal, to the title of 'one-horned.' The description 'his strength is great,' would apply with the greatest

Rhinoceros.

propriety to the rhinoceros, the strength of which is enormous; being also covered with an impenetrable skin, and so bulky, that it has been known to require eight men to lift the head of one of the African species into a cart. One species is a native of India (*Rhinoceros Indicus*), and there seem to be at least two in Africa; but their history and distinguishing characteristics have not been sufficiently investigated.



[Rhinoceros.]

Unicorn.

"To these illustrations we here add that of another animal, which, at least so far as the horn is concerned, seems to approach nearer than the common rhinoceros to the monoceros or unicorn, as noticed by the ancients. The public is indebted for the knowledge of it to the Rev. John Campbell, who thus speaks of it in his 'Travels in South Africa,' (vol. ii. p. 294.) While in the Mashow territory, the Hottentots brought in a head different from that of any rhinoceros that had previously been killed:—'The common African rhinoceros has a crooked horn resembling a cock's spur, which rises about nine or ten inches above the nose, and inclines backward; immediately behind this is a short thick horn. But the head they brought had a straight horn projecting three feet from the forehead, about ten inches above the tip of the nose. The projection of this great horn very much resembles that of the fanciful unicorn in the British arms. It has a small, thick, horny substance, eight inches long, immediately behind it, and which can hardly be observed on the animal at the distance of one hundred yards, and seems to be designed for keeping fast that which is penetrated by the long horn; so that this species must look like a unicorn (in the sense 'one-horned') when running in the field. The head resembled in size a nine-gallon cask, and measured three feet from the mouth to the ear, and being much larger than that of the one with the crooked horn, and which measured eleven feet in length, the animal itself must have been still larger and more formidable. From its weight, and the position of the horn, it appears capable of overcoming any creature hitherto known. Hardly any of the natives took the smallest notice of the head, but treated it as a thing familiar to them. As the entire horn is perfectly solid, the natives, I afterwards heard, make from one horn four handles for their battle-axes. Our people wounded another, which they reported to be much larger.' The author adds, in a note, that the head was so weighty, and the distance from the Cape so great, that it appeared necessary to cut off the under jaw and leave it behind. 'The animal is considered by naturalists, since the arrival of the skull in London, to be the unicorn of the ancients, and the same that is described in Job xxxix.' A fragment of the skull, with the horn, is deposited in the Museum of the London Missionary Society: and a representation of the head itself is given in the work from which these particulars are taken."

Bear.

The *bear* (דוב *dob*) also still exists. Ehrenberg saw and describes the species called the Syrian bear in Lebanon. It is larger and lower than the common brown bear, and of a dull buff colour, often clouded with darker brown.

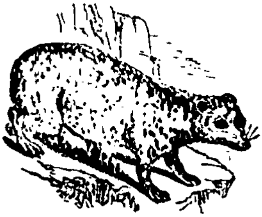
Dog.

The *dog* (כלב *cheleb*).—At a very early period, as we learn from Job, dogs were trained by shepherds to guard their flocks (Job, xxx. 1). They can be taught to drive the sheep or goats from one place to another, to keep them from straggling or wandering away, and to manage them, in fact, with every kind of care. In their wild condition, however, they are like the wolf,—greedy, selfish, impudent, quarrelsome, and savage. In the East there are multitudes of them in this state; they wander about, frequently in troops, hunting for prey, and often attack the strongest and fiercest beasts of the forest. But they do not confine themselves to the wilderness; they choose rather to seek their living in towns and cities. Here they are found in great numbers, ranging the streets by day and by night, and greedily devouring the offal that is cast into the gutters or about the markets. As they are sometimes reduced almost to starvation, they are ready to consume human corpses, and in the night, fall even upon living men. From possessing this character, the dog, where it has not been trained for hunting, or for watching flocks, has long been, in that part of the world, held in great contempt and abhorrence. Hence, in Scripture, wicked men are compared to dogs (Ps. xxii. 16). "They return at evening," says David, "they make a noise like a dog, and go round about the city; they wander up and down for meat, and grudge if they be not satisfied." (Ps. lix. 6, 15.) "Give not that which is holy unto the dogs." (Matt. vii. 6.) "Beware of dogs, beware of evil workers." (Phil. iii. 2.) "Without are dogs, and sorcerers," &c. (Rev. xxii. 15.) To call a man a *dog* is still exceedingly reproachful, as it was in ancient times. (2 Sam. xvi. 9; 2 Kings, viii. 13.) The Jews, in the time of our Saviour, were accustomed to call the Gentiles by this contemptuous epithet; to which Christ had allusion, when he said to the woman of Canaan, in order to try her faith, "It is not meet to take the children's bread, and to cast it to *the dogs*." (Matt. xv. 26.) In our day, the Mohammedans

Contemptuous use of the name dog.

in that country still use the same language of contempt towards those who differ from them in religion, especially Christians and Jews, styling them *Christian dogs—Jewish dogs.*

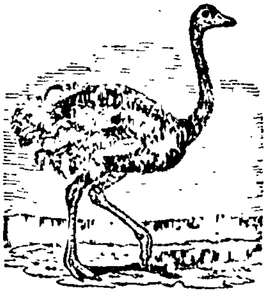
Coney. The *coney* (שפן *shaphan*) is an animal not larger than a hedgehog, and resembling a mouse and a bear. In Palestine it is called the *bear-mouse*, dwelling in rocks and caves. The coney is generally believed to be identical with the animal now known by the name *ashkoko*. Conies are gregarious, and sit together about the rocky holes and clefts in parties. They seem to steal along, not standing on their feet, and with perpetual pausings in their course. They are feeble and gentle, easily tamed. They build in the rocks, in places less accessible than those of the rabbit, where they enjoy greater security. They possess much animal sagacity.



[Coney.]

BIRDS.

Eagle. The *eagle* (נשר *nisr*) is frequently mentioned in Scripture as a powerful bird, dwelling in elevated places, and soaring aloft in its rapid flight. "Doth the eagle mount up at thy command, and make her nest on high?" (Job, xxxix. 27.) Both Jeremiah and Obadiah refer to the height at which the eagle builds her nest. The latter says, in the noble language of hyperbole, "Though thou exalt thyself as the eagle, and though thou set thy nest *among the stars*, thence will I bring thee down, saith the Lord." (Obad. iv.) Ostrich. The *ostrich* (יענה *joneh*, and רענן *ronan*), as is well known, delights in the sandy desert, where she deposits her eggs, and, as is generally thought, leaves them to be warmed and matured there. Her speed is great, outstripping the horse, and sustained by a quivering of the wings. The *stork* (חסידה *chasidah*) occupies the fir trees, or the summit of a tower. She knows her "appointed time," in removing with the change of seasons to the north or south. (Jer. viii. 7.) The *pelican* (חאת *kaath*) inhabits marshy places and solitary lakes (Ps. cii. 1). Raven, dove, &c. The *raven* (עורב *oreb*), *owl* (כוס *cos, &c.*), *hawk* (נץ *netz*), *dove* (יונה *jona*), *crane* (עגור *ogur*), &c. are familiar to us. The

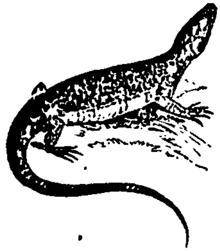


[Ostrich.]

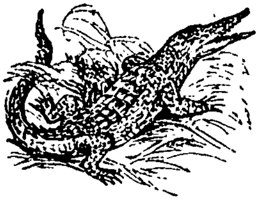
Peacock. *peacock* (תוכיים *thoukiim*) was brought into Palestine, probably from Persia, in the reign of Solomon. The native wild pigeon, and carrion crow or kite, scarcely differ from our own.

Reptiles.

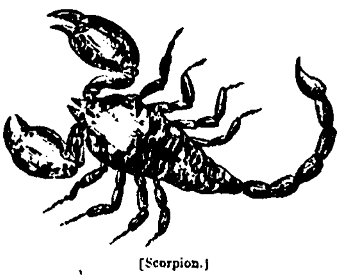
Dragon. Among reptiles the *dragon* (תן *than, &c.*) is often spoken of in Scripture, but what animal is specially intended it is not easy to ascertain. When frightful scenes of desolation are described, called "the habitation of dragons," the name may be used for different kinds of reptiles in general which lurk among rubbish and ruins. The crocodile is called a dragon in referring to the river Nile. "The great dragon that lieth in the midst of rivers." (Ezek. xxix. 3.) Dragons of the sea seem to mean various monsters of the ocean. Dragon is also the name of a large serpent, represented by ancient writers as having bright red or yellow scales, of a species still found in the East. It is capable of crushing a stag or ox with the folds of its body enwrapping them, and it can swallow them whole. The "Great Dragon" of John, in the Apocalypse, appears to be this monster; and hence the name of Satan, or the Devil, that "Old Serpent." Cockatrice. The *cockatrice* (צפען *tsephuon*), the *asp* (פתן *pethen*), the *adder* (צפע *tzepha*), and the *viper* (אפעה *ephoeh*), were all of the serpent class, venomous and dangerous. The *scorpion* (עקרב *okrab*) also is sometimes joined with the serpent on account of its poison. It has six or eight eyes, and has the poison in its tail, which it darts with malignant vigour.



[Lizard.]



[Crocodile.]

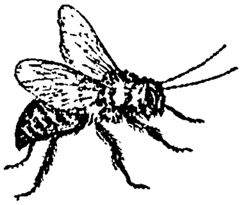


[Scorpion.]

INSECTS.

With regard to insects, the *bee* and others do not differ from those of Europe. *Musquitoes*, and insects of that tribe, abound, though much less so than in Egypt and other sultry countries.

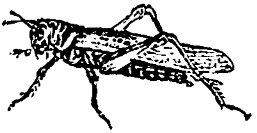
Bees. *Bees* (דבורה *deburah*) formed a special object of care with the Jewish farmers. They abounded in their country from the earliest times; so that it was called, by way of description, "a land flowing with milk and honey." These little animals often laid up their stores in hollow trees, or in the clefts of the rocks (Ps. lxxxi. 16), but more commonly, we may suppose, in hives, as with us. Honey was very much used at home, but made in such great quantities that it was also carried away to supply other countries, especially in traffic with the Tyrians (Ezek. xxvii. 17). Butter or cream, and honey, were esteemed a great delicacy, and it was a sign of plenty in the land when this kind of food abounded. Such seems to have been the meaning of that promise to Ahaz, that before the child that was soon to be born should be old enough to know good from evil, the country should be delivered from her enemies, and such prosperity restored, that butter and honey would be his common food (Isa. vii. 15, 16). The same taste still continues in eastern countries: cream and honey are accounted, especially among the Arabs, the richest luxury of the breakfast table. There was also a kind of *wild honey*, not uncommon in that region. It was not made by bees, but collected from other little insects upon the leaves of certain trees, so as to drop down quite plentifully; sometimes all over the ground. Such was the honey which Jonathan tasted in the wood; the *honeycomb* into which he is said to have dipped his rod, was merely a collection of this wild substance (1 Sam. xiv. 25—27). The honey which John the Baptist used for food in the wilderness, might have been, at least in part, of this sort; though it is probable he found there much honey of the common kind, as to this day very considerable quantities are laid up among the rocks, through that same region of country: this might very properly be called *wild honey*, as well as the other (Matt. iii. 4).



[Bee.]

Locust. Among the insect tribes of the East, the *locust* (ארבה *arbeh*) may be mentioned as remarkable. It is frequently very large, being six inches long, and as thick as a moderate sized finger. The head resembles that of a horse, and it has sharp teeth. The

Locust. wings are spotted brown, the body yellow or reddish. Its food seems to be every green thing, and so immensely numerous are the locusts that they are not inaptly described as armies or gathering clouds extending many miles in length, darkening the air in their flight, filling the air with the terrific sound of their wings, and so completely covering the ground when they alight, as to effect its entire desolation. Their march is northward, and nothing can arrest them. The language of the prophet Joel is probably familiar to every reader. "The land is as the garden of Eden before them, and behind them a desolate wilderness. Yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of the mountains shall they leap; like the noise of a flame of fire that devoureth the stubble; as a strong people set in battle array," &c. &c. (Joel, ii. 3—10.) Borne by the wind into the sea, they perish; but their carcases, driven to shore by the action of the waves and the winds, the air is rendered pestiferous by their decay, and disease not unfrequently ensues. Their peculiar abode is Arabia, whence "the locusts went up through all the land of Egypt" (Exod. xvi. 14); and the Mohammedan armies were in a vision represented to John as a swarm of locusts (Rev. ix.) They are often used for food, salted and dried in the smoke, or boiled with oil or butter, or toasted before the fire. The palmer-worm, canker-worm, and caterpillar, are considered to be species of the locust.



[Locust.]

III.—CLIMATE.

The year was divided at an early period into six seasons, each consisting of two months. They are distinctly mentioned in the promise of God to Noah, as "seed time and harvest, and cold and heat, and summer and winter" (Gen. viii. 22). The Arabs now make the same distinctions.

Harvest. The *harvest* began near the commencement of our April, and ended in the former part of the month of June. In general the temperature during that period is agreeable, but afterwards **Summer.** increases to an unpleasant degree. *Summer* followed with intense heat, so that it was common to sleep on the tops of the houses in the open air. This is the time of fruits, which lasted **Hot season.** two months. The *hot season* began in the early part of October; **Seed-time.** after the middle the heat gradually diminished. *Seed-time* lasted from the first part of October to the first part of December.

Winter. **Cold season.**

During this time the weather is frequently cloudy and rainy. Towards the end of it the snow begins to fall upon the mountains. Next to this succeeds *winter*, when snow frequently falls, but this only a few hours, excepting on the tops of the mountains. The north winds are cold, and thin ice is formed, but soon melts away under the powerful beams of the sun. Thunder, lightning, and rain, often occur. The brooks are filled, and torrents flow like rivers along the country. The *cold season* extended from the first half of February to the first half of April. Thunderstorms frequently occur, with heavy rain and hail during that period. Then the indications of approaching spring soon present themselves in the budding trees, which are speedily covered with foliage, the fields with grain, and the gardens with flowers. Though it is called the cold season, the weather is progressively warm, and sometimes in its advance considerably hot.

Rain.

During the months of May, June, July, and August, there is no rain; the only moisture is from the dews, which, however, as a providential compensation, fall most plentifully. In the early part of October a rain of three or four days' continuance descends, by which the ground is prepared for ploughing and sowing. About twenty days of unclouded weather ensue, when the rains return. The heavy showers with which the rainy season commenced were called the *former* or *early rains*; the rain that fell in the spring, just before harvest, was called the *latter rain*. Commencing at the beginning of April, it brought forward the crops to their perfection. The weather is extremely various throughout the winter. When the sky was red in the evening, it was deemed a sign of fair weather on the following day, but this appearance in the morning led to the anticipation of rain (Comp. Matt. xvi. 2, 3). A cloud rising from the west gave warning of rain (Luke, xii. 54).

Variety in the soil of Syria.

In conclusion we may observe, that the soil and climate of Syria vary greatly in different districts, but are on the whole salubrious and productive. In the valleys, the heat and luxuriance of a tropical region are experienced, while the shelving terraces and summits of the mountains present at the same season the mildness and vegetation of spring, or the ice and snow of winter. Under a good government, Syria, notwithstanding its want of harbours, would be a delightful residence, and might maintain a large and thriving population. At present the reverse is the case; and though the vigorous discipline and active police maintained by Ibráhím Páshá made the country more accessible to foreigners and more favourable to commerce, his merciless spoliation of the people, and avowed disregard for all established titles to land, destroyed confidence and security, and rendered his sway as hateful and oppressive to the natives as it was convenient to foreigners, who were protected by the power of their governments at home. In the interior of Syria, the want of water is often severely felt, as the beds of the mountain torrents are often dry in the hot season; but wherever the stream is permanent, particularly in the valley of the Jordan, the soil is abundantly productive. In Palestine and much of the southern part of Syria, there is little wood; but the cedars and forests of Lebanon have been famous almost ever since the days of Solomon; and there is no want of timber in the upper branches of the same chain, between Acri and Aleppo.

Winds.
East winds.
Euroclydon.
Simoon.

WINDS.—The winds are frequently mentioned in Scripture, with references to their peculiar characteristics. The *east wind* was the most injurious, and at sea the most dangerous. On the land it was dry and hot, consequently destructive to vegetation. In winter it was cold, but without moisture, and producing a blight on the grain. The description of its violence on the ocean is striking. "Thou breakest the ships of Tarshish with an east wind" (Ps. xlviii. 7). Every wind coming from between east and north, or east and south, was called an east wind. Such was the wind which caused the wreck of the vessel in which Paul was sailing to Rome, called Euroclydon (Acts, xxvii. 14). In fact, it blows from all points, and is now known by the name of a Levanter. Job informs us that cold and fair weather came from the north, while the south wind brought heat; and from this quarter generally sprung the whirlwind, of whose tremendous power in raising the sands of the desert into pillared and overwhelming masses, travellers furnish frightful descriptions. The *Sirocco*, or, in its intensest character, the *Simoon*, is a hot gale that bears poison and death on its wings. Its approach is indicated by distant clouds slightly tinged with red, and a general gloom in the sky. It then assumes a hazy aspect, resembling smoke, coloured with a purple hue. The compensating goodness of Providence is seen in the fact that this gale or current of air is usually only a hundred feet broad, keeping about two feet from the ground, not more in elevation than fifteen, and so rapid in its flight as not to be felt more than about ten minutes on any one place. The mode of escape from it, therefore, is to do what the animals are instinctively taught to do, namely, bury the head for the time in the sand, or at least keep it close to the earth by at once falling prostrate. Many, however, are overtaken unawares, and, imbibing the suffocating vapour in the lungs, they fall immediately, and perish. The whole body soon becomes black with a fatal mortification. Simom is the Arab designation; the Turks call it Samyel.

CHAPTER XII.

MODERN JUDAISM.

Definition.

JUDAISM is naturally divisible into ancient and modern: the former embracing the period from Abraham to Christ, comprehending the doctrines and rites of the Old Testament; the latter, the rites, ceremonies, traditions, and opinions practised and received before the destruction of the second temple, which, being afterwards embodied in the Talmudical and Cabalistic writings, have been followed by the great body of the Jewish people to the present time.

Division of the Old Testament.

Receiving the Scriptures of the Old Testament as of Divine inspiration, they divide the sacred books into three classes—the Law, the Prophets, and the Hagiographa, or Holy Writings. To this division our Lord appears to have referred when he spoke of "the law of Moses, and the prophets, and the Psalms" (Luke, xxiv. 44). A similar distinction is made in the Book of Ecclesiasticus. Josephus adverts, also, to a similar arrangement. This threefold division is still retained, with some slight variation in the subordinate parts. The separation of Ruth from Judges, and the Lamentations of Jeremiah from his prophecies, has increased the original number from twenty-two to twenty-four.

Arrangement of the Old Testament Scriptures.

The general arrangement is as follows: the *law*, five books—Genesis, Exodus, Leviticus, Numbers, Deuteronomy: the *prophets*, eight books—the *former* four, namely, Joshua, Judges, Samuel, Kings; the *latter* four, Isaiah, Jeremiah, Ezekiel, Twelve minor prophets—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. The *hagiographa*, eleven books—Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah, Chronicles. They were first revised and arranged by Ezra; the other members of the great synagogue carried on the work, and Simon the Just completed the Canon of the Old Testament by adding the Chronicles, Ezra, Nehemiah, Esther, and Malachi; of which books the 1st and 2d of Chronicles, Ezra, and Esther, are supposed to have been written by Ezra; and Nehemiah and Malachi by those whose names they bear, some time after his death.

Chapters and verses.

Concordances.

The most ancient copies of the Scriptures have no distinct chapters or verses. Some affirm that the present division into chapters was invented by Stephen Langton, Archbishop of Canterbury, in the reign of King John, and his son Henry III., but the real author was Hugo de Sancto Caro, who, from being a Dominican monk, became a cardinal, and is commonly known by the name of Cardinal Hugo. He flourished A.D. 1240, and died A.D. 1262. He was the first who composed a concordance in the vulgar Latin, with the assistance of the monks of his order, and divided the Vulgate into chapters and letters at regular distances along the margin for reference. The subdivision into verses by Hebrew letters, as they appear in the margin of our Hebrew Bibles, was adopted two centuries afterwards by Mordecai Nathan, who saw the utility of Hugo's Concordance in the controversy of Christians with the Jews, and therefore composed a Hebrew one for the Jews, to argue against the Christians. But instead of Hugo's marginal letters, he marked every fifth verse with a Hebrew numeral, thus: א 1, ה 5, י 10, &c., still retaining his divisions into sections or chapters. This concordance of Nathan was begun A.D. 1438, and finished A.D. 1445. The last improvement, as to verses, was by Athias, of Amsterdam, in a beautiful Hebrew Bible printed in 1661, and reprinted in 1667, who marked every verse with our common numerals, excepting those already marked by Nathan with Hebrew letters, in the manner in which they appear now in the Hebrew letters. By casting out these letters from other Bibles, and substituting the corresponding numerals, all the copies of the Bible in other languages have since been marked.

Hebrew not carefully preserved.

The Jews have been accused, but without sufficient evidence, and, in fact, against all probability, of wilfully corrupting the sacred text. It is easy to account for the variations which are found in different copies, during the transcriptions which were made in the course of many hundred years; but the Jews have invariably displayed the utmost scrupulousness with regard to the Hebrew text; carefully counting the large and small sections, the verses, the words, and even the letters. Father Simon mentions a manuscript of Perpignan, which has recorded the following computation:—

	Great Sections.	Small Sections.	Verses.	Words.	Letters.
Genesis . . .	12	43	1534	20713	78100
Exodus . . .	11	33	1209		63467
Leviticus . .	10	25	859	11902	44989
Numbers . .	10	33	1288	16707	62529
Deuteronomy .	11	31	955	16394	54892

They have also gone into the minute detail of the middle

Jewish care of the Scriptures.

letter of the Pentateuch, the middle clause of each book, and how many times each letter of the alphabet occurs in all the Hebrew Scriptures. The latter very curious enumeration is given by different writers with but slight variations; and however trifling in itself, is calculated to afford us much satisfaction as illustrative of the general accuracy of the transmitted Scriptures.

א	Aleph	42377	ל	Lamed	41517
ב	Beth	38218	מ	Mem	77778
ג	Gimel	29537	נ	Nun	41696
ד	Daleth	32530	ס	Samech	13580
ה	He	47554	ע	Ain	20175
ו	Vau	76922	פ	Pe	22725
ז	Zain	22867	צ	Tsaddi	21882
ח	Cheth	23447	ק	Koph	22972
ט	Teth	11052	ר	Resh	22147
י	Yod	66420	ש	Schin	32148
כ	Caph	48253	ת	Tau	59343

Subserviency of superstition to truth.

In this instance, as in many others, we may see how superstition has been made subservient to important ends in the preservation or propagation of the truth. We may also learn from the history of the people of the Jews themselves, what an essential difference there is between maintaining the letter and possessing the spirit of religion, and how a too minute reverence for the one rather tends to divert the mind from the due observance of the other. The extreme care which the Jews have ever manifested respecting the very words and letters of their Scriptures is, however, on some accounts worthy of admiration, and is connected with their solicitude for the preservation of the literal sense of the sacred writings, departure from which has in many instances been fraught with baneful consequences.

I.—THE TARGUMS.

Targums.

The word *Targum*, (תרגום), is Chaldee, and it signifies a translation of the sense from one language into another,—a version, paraphrase, or exposition. Some of the Targums are very literal.[1] It is generally supposed that they originated in circumstances connected with the Babylonish captivity. The Hebrew having ceased to be a vernacular tongue, the knowledge of it became very limited; for the Jews being dispersed in Chaldea, adopted the language of the country, so that when the law was read after their return to

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[1] Walton, Proleg. xii. 4; Wolf. Bib. Heb. Castell. Lex.—It is said that one word, Dragoman, *i. e.* Interpreter, comes from the same source.

Jerusalem, they required a Chaldee interpretation to understand it. The usual method adopted in the days of Ezra and Nehemiah, and long continued, was, it is probable, on the sabbath, for a verse or sentence of the law to be read by one person in Hebrew, and then interpreted by another in Chaldee; at first, perhaps, extemporaneously, till at length they were written.

The most ancient Targums.

It has been thought by many that several Targums have perished in the course of time. The most ancient that have descended to us are that of Onkelos on the Law, and that of Jonathan Ben Uzziel on the Prophets; to which may be added that of Joseph Cæcus on the Hagiographa, of whom we know nothing.

Onkelos.

It is doubtful whether Onkelos was a Jew by birth, or a proselyte: he is supposed to have lived about the time of our Saviour. His work is rather a version than a paraphrase, and has been celebrated for its fidelity to the words and meaning of the sacred original. It approaches, in the purity and simplicity of its style, the Chaldee of Daniel and Ezra, which renders it probable that it is the oldest Targum, and has been held by the Jews in the highest veneration. They represent it as of equal authority with the text of Moses, and affirm that Onkelos only committed to writing what had been transmitted by tradition from Mount Sinai.[1]

Jonathan Ben Uzziel.

Jonathan Ben Uzziel was a disciple of Hillel the Elder, one of the most eminent of the Jewish doctors, president of the Sanhedrim, a hundred years before the destruction of the second temple. The date of his Targum is anterior to the birth of Christ. In purity of style it ranks next to that of Onkelos. On the former prophets he is more literal and simple; on the latter, more paraphrastic and allegorical. The Jews hold it in the greatest estimation, and eulogise it extravagantly.

Other Targums.

There is another Targum which bears his name, but is evidently not his composition. Several other Targums exist of inferior note, as the Targum of Jerusalem, consisting of fragments on some passages of the law; the Targum on the Megilloth, or five books of Ruth, Esther, Song of Solomon, Ecclesiastes, and Lamentations; a second Targum on Esther; a Targum under the name of Joseph on Job, the Psalms and Proverbs; and the Targum on the Chronicles. This last was only discovered and published at Augsburg in 1680 and 1683.[2]

Uses.

Notwithstanding all the faults which have been detected in these compositions, they have been of great use to the biblical student. They serve to confirm the genuineness of the Hebrew Scriptures; determine the meaning of many words, especially those of rare occurrence; illustrate obscure phrases; explain some difficult texts; furnish information respecting ancient rites and customs; and place beyond all doubt the sense in which many important passages were understood by the ancient synagogue. . . The Targums also contain numerous interpretations which, whether they are to be regarded as the unbiassed language of Jews who lived before the crucifixion of Christ, or as the concessions which the force of truth has extorted from their prejudiced successors, have been employed by Christian writers with advantage and success.[1]

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[1] Wolf. Bib. Heb.; Leusd. Phil. Heb. Diff. v. vi. vii.; Walton, Proleg. xii.

[2] These Targums, excepting the second on Esther and that on Chronicles, are accompanied with literal Latin versions in Walton's Polyglot Bible. Prideaux gives a full account of eight Targums. Leusden makes the number to be only six. Philolog. Heb. mixt. Diff. v. 1—7.

At the risk of appearing prolix, we quote the following from the pen of the Rev. H. J. Rose:—"It is thought by some that these paraphrases (Targums) were at first merely oral; but their first origin is involved in considerable obscurity, and has given rise to much difference of opinion. Nor are biblical critics agreed upon the age to which the paraphrases now extant are to be referred. The following enumeration will shew their number, and the dates assigned to some of them.

"1. The Targum of Onkelos, supposed to have been written in the 1st or 2d century.

"2. The Targum falsely ascribed to Jonathan Ben Uzziel, called that of the Pseudo-Jonathan; assigned to the 7th century.

"3. The Jerusalem Targum, assigned to the 7th, or perhaps the 9th century.

"The above are on the Pentateuch.

"4. The Targum of Jonathan Ben Uzziel on the Prophets, assigned by some to the time of our Saviour, by others to the 4th century.

"5. The Targum of Rabbi Joseph the Blind, on the Hagiographa (Job, Psalms, and Proverbs).

"6. An anonymous Targum on the Megilloth.

"7, 8, and 9. Three Targums on Esther.

"10. The Targum on the two Books of Chronicles, which was first discovered and published towards the end of the 17th century.

"The Targums from 6 to 10 are probably of a later date than the four preceding, their language being very impure, and their contents being far more tinged with fable. The Targum of Onkelos has more the character of a version, and is written in the most pure language. That of the pseudo-Jonathan more nearly approaches it in this respect than the rest.

"The Targums are inserted in the *Biblia Rabbinica* of Bux-

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[1] Allen's Mod. Jud.; Walton, Proleg.; Leusden, Wolf, &c.

Targums.

torf and others, but those who are desirous of a more particular account of the various editions of them will do well to consult the Rev. T. H. Horne's Introduction to the Study of the Scriptures, in which work will also be found some useful references to the principal authors who have discussed the various questions connected with these versions. It is very much to be desired that some society, or some highly qualified person, should undertake a new edition of these valuable helps in biblical criticism, with a literal translation."

II. THE TALMUDICAL AND RABBINICAL WRITINGS.

Talmuds.

The word *Talmud* (תלמוד) signifies learning, wisdom, doctrine, because it contains the opinions of learned men on the oral law. It consists of two parts, the Mishna,—which means a repeated or second law, and the Gemara, which signifies a supplement or completion, or, according to some, a commentary or discussion. The Talmud is, in fact, the Mishna and Gemara united.[1]

Oral law.

The Jews believe there were two laws delivered to Moses on Mount Sinai; the one was committed immediately to writing in the text of the Pentateuch; the other has been handed down from age to age by oral tradition. They say that God first dictated the text, and then gave him an interpretation, to be transmitted by word of mouth; hence denominated the *oral law*. When Moses descended from the Mount, they affirm that he delivered both these laws to the people—first, to Aaron, then to Eleazar and Ithamar; then to the seventy elders, and afterwards to the congregation at large. Moses then withdrew, and Aaron repeated the whole, and withdrew; then Eleazar and Ithamar did the same; then the seventy elders.[2] They further affirm, or rather Maimonides affirms, that in the last month of his life Moses repeated all the traditional facts and explanations to those who had forgotten them, and especially to Joshua, who was the second receiver of the oral law; that subsequently whatever was received from Moses was admitted without dispute; but if there was anything not of Mosaic original, the proper decision was to be made by inference

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[1] "Under their proper heads, Rabbi Judah methodically digested all that hitherto had been delivered to the Jews of their law and religion by the tradition of their ancestors. And this is the book called the *Mishna*. It became the subject of the studies of all the learned men, and the chiefest of them, both in Judæa and Babylonia, employed themselves to make comments on it. These comments they call the *Gemara*, *i.e.*, the complement:—The Mishna—the text; and the Gemara—the Comment: both together they call the *Talmud*."—*Prideaux*.

Maimonides. An account of them may be found in Surenhusius's edition of the Mishna p. iv. Pref.

Oral law.

Mishna.

Gemara.

Jerusalem Talmud.

Babylonian Talmud.

from the primary precepts, by means of some of the thirteen rules given to Moses, as was pretended, on Mount Sinai. In case of a difference, the opinion of the majority prevailed. No assistance was contributed by the spirit of prophecy; but a prophet might suspend any law, or authorise a violation of any precept, except those against idolatry, for a limited time. When Joshua died, the interpretations which he had received from Moses, with all that had been made in his time, were transmitted to the surviving elders. Those elders conveyed them to the prophets, and these to one another. There was no disagreement respecting the foundations received by tradition down to the time of the Great Synagogue, which consisted of one hundred and twenty of the most eminent men of the nation, who followed the example of their predecessors in studying the sense of the law, making decrees, and appointing constitutions. From the time of Moses to the days of Rabbi Jehuda, no part of the oral law was committed to writing for the public, but finding that the students of the law were diminishing, and fearing that the traditions would be forgotten, he collected them all, and formed them into a methodical code of traditional law. The book thus produced was entitled Mishna, and received by the people with the utmost reverence. It was compiled about the close of the second century, is written in a concise style, and consists chiefly of aphorisms, which admit of various interpretations. A century after, Rabbi Jochanan, president of a school in Palestine, collected together these diversified opinions, and compiled the Gemara, or Commentary, about the year 300 of the Christian era, which, with the Mishna, forms the Jerusalem Talmud.[1] The Jews in Chaldea were not, however, contented with this work. The Mishna was their principal study, but in time a variety of interpretations arose from the diverse and often contradictory views of the doctors, till Rabbi Ashe undertook a collection of them about the year 500 of the Christian era, and this compilation is called the Babylonian Gemara, and with the Mishna forms the Babylonian Talmud.[2] The doctors who succeeded Ashe and his coadjutors did not presume to make any further alterations, but made it their sole object to understand and explain the contents of that compilation. It is not, as many suppose, a regular commentary upon the written law, but a confused congest of opinions, discussions, and decisions, concerning the meaning of the various precepts of the written law, and the mode of deducing from it principles applicable to cases, for which the written law does not expressly provide: and in this respect resembles most a collection of

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[1] Printed in one folio volume.

[2] It is printed in twelve or thirteen folio volumes.

Babylonian Talmud.

legal opinions, cases, and judgments. The materials existed long before the Christian era, and arose naturally out of the practice of their courts of law, and the theories of their professors and lawyers. As long as the Jewish commonwealth stood, this interpretation of the written law remained oral, but when their polity was destroyed and the nation scattered, an attempt was made to preserve these legal treasures by committing them to writing. This oral law, though containing, as might be expected, much that is good, and of the greatest use in the study of Jewish antiquities, has justly been accused of absurdity, mendacity, and intolerance. Modern Jews endeavour to escape the reproach, first by asserting that the Mishna, not the Gemara, is the divine oral law; and, when convinced that the former is as intolerant as the latter, by saying that the precepts of the oral law are scattered through the Talmud; that they alone are to be received as divine, and the rest rejected as the unauthorised work of the Rabbies. But, from the preface to the Yad Hachazakah, and other works, it is abundantly evident that the elder Jews regarded the whole Talmud as divine. Maimonides says expressly that every word is obligatory; and, not considering the intolerance as any difficulty, concerns himself only about the monstrous and palpable falsehoods in which it abounds, and which he explains as parables and mystical representations of profound truths. Parts of the Gemara have been translated by Edzard, Wagenseil, Koch, and others, and the whole of the Mishna by Surenhusius into Latin, by Rabe into German, and lately again by a company of Jewish savans at Berlin. Professor Chiarini, of Warsaw, formed the magnificent plan of having the whole of the Babylonian Talmud translated into French, and undertook to be the editor, for which office his learning and diligence well qualified him. Though a priest of the Roman church himself, the priests united with the Jews in laying every possible obstruction in his way, and for years all his efforts were vain. At last the present Emperor of Russia, Nicholas I., furnished the means, and promised to protect the work. But not even the power of an autocrat, combined with the utmost good will, and the most munificent liberality, were able to triumph over the intrigues of the lovers of darkness. Professor Chiarini published only the first treatise, B'rachoth. Sorrow and vexation broke his heart, and suffered him not to live for the completion of that work, to which for many years he had devoted himself with the utmost self-denial and industry. A German Jew has lately published a prospectus of a German translation, but for some reasons unknown the work was not proceeded.

Modern Jews ashamed of the oral law.

Translations.

While the Talmud abounds in extravagant tales and foolish allegories,[1] it contains, also, not a few good maxims and beautiful legends. We select two or three specimens.

Talmudical Maxims.

"The Vine.—On the day of their creation, the trees rejoiced; and each praised in joyous exultation its own good qualities. 'The Lord himself planted me,' exclaimed the lofty cedar; and firmness and fragrance, durability and strength, are all combined in me.'

Legend of the vine.

"'The mercy of the Lord has presented me as a blessing,' said the umbrageous palm-tree; 'beauty and utility are found in me.'

"The apple-tree said, 'I stand glorious among trees, like the sun amidst the hosts of heaven.' And the myrtle-tree exclaimed, 'like the rose among its thorns, I stand distinguished amongst my kindred, the graceful underwood!' They all boasted: the fig-tree of its fruit, the olive of its richness; even the pine-tree and the box-tree exulted.

"The vine alone remained silent, and dropped its head, saying mournfully, 'To me everything seems denied; I can boast of neither trunk nor branches, blossoms nor fruit; yet such as I am, I will wait in silent hope.' It sank down upon the earth, and its tendrils wept in sorrow and solitude.

"Not long did it wait in tears; for the newly-created lord of the earth, kind-hearted man, approached. He saw the feeble plant, a plaything to the winds, drooping, and appearing to implore his aid. In pity he raised it, and wound the tender sapling round his arbour. Joyfully the air saluted the glowing vine, the heat of the sun penetrated its hard, green grains, and prepared that sweet moisture, the most precious beverage of man. Decked out in the fulness of its rich grapes, the vine bent down to its preserver, who tasted the refreshing juice, and called the vine his friend. The proud trees envied the feeble plant, for its fruit was more valued than theirs; but the vine rejoiced in its slender stem, and the accomplishment of its hopes. Therefore its juice still invigorates the heart of man, cheers his desponding spirits, and imparts gladness to the mourning soul."

The teacher then addresses his disciples, "Ye who are suffering and think yourselves abandoned, do not despair, but persevere in patience and hope. There is an eye above that beholds even you. The humble plant yields the most precious juice, and the feeble vine begets valour and animation."

Moral of the legend.

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[1] Burton, in his "Anatomy of Melancholy," satirically remarks: The Jewish Thalmudists take upon them to determine how God spends his whole time, sometimes playing with leviathan, sometimes overseeing the world, &c., like Lucian's Jupiter.

Legend of the shepherd of Chaldea.

"THE SHEPHERD OF CHALDEA.—In the silent midnight hour that preceded the vernal festival upon which the first brothers were to bring their grateful offerings to the Creator, their mother, in a dream, beheld a fearful vision. The white roses that her younger son had planted round his altar had changed their hue; they had become more blood-red, and more fully blown than she had ever seen. She went to gather them, but they withered at her touch. A bleeding lamb laying extended upon the altar; plaintive voices were heard around her, and among them a shriek of piercing despair, till all were lost in heavenly harmony, such as she had never heard before.

Abel's beauty, &c.

"A beauteous plain lay before her, more beautiful than even the paradise of her youth, and a shepherd in the shape of her younger son Abel, arrayed in robes of radiant whiteness, tended his flocks. Roses of the ruddiest hues, formed into a coronal, encircled his brows; in his hand he held a lute, from which went forth the harmony of heaven. His mild eye beamed affectionately upon her, but when she approached to take his hand, he vanished from her sight, and with him the vision of her dream.

Murder of Abel.

"The tender mother of our race arose as the ruddy dawn illumined the sky, and, with a sinking heart, she went to the festival. The brothers brought their respective sacrifices, and their parents departed. Evening came, but her sons returned not; their anxious mother went forth to seek them. She found Abel's flocks scattered, mournfully lowing, and looking for the return of their good master, whose lifeless body lay stretched at the foot of his own altar. The roses he had planted around it were dyed with his blood, and the groans of his brother Cain resounded in bitter anguish from a neighbouring cavern.

Eve's grief.

"The bereaved mother sank fainting upon the bleeding corpse of her son, when she again beheld the vision of her nocturnal dream. Her beloved martyred son became the shepherd whom she had seen in the new paradise. Red roses were entwined around his head, in his hand he held an angelic harp, and his melodious accents fell sweetly on her ear as he sang, 'Look up to the heavens, look to the brilliant stars: look up, weeping as thou art, my mother, behold yon splendid wain, which will lead me to fields more blooming, to a paradise more beauteous than thou ever sawest in Eden's lovely gardens; where the blood-stained rose of suffering innocence blooms in celestial and eternal splendour, and its mortal sighs are turned into immortal songs of rapture.'

Eve's resignation.

"The vision faded from her eyes, but, with a strengthened mind and confiding resignation, Eve arose from the inanimate body of her son. The next morning his parents, the first living, mourned over their son, the first dead; bedewed his pallid corse with their scalding tears, decked it with the roses dyed in his life-blood, and buried him at the foot of the altar he had raised to the Lord, in the presence of the gentle dawn, which spread its orient tints upon the vault of heaven.

The first dead.

"Often they sat at his tomb in the silent hour of midnight, their eyes lifted up to heaven, where they sought their beloved shepherd; for there they hoped to be re-united to him."

Legend of the Songs of the night.

"THE SONGS OF THE NIGHT.—As David, in his youthful days, was tending his flocks on Bethlehem's fertile plains, the spirit of the Lord descended upon him, and his senses were opened, and his understanding enlightened, so that he could understand the songs of the night. The heavens proclaimed the glory of God, the glittering stars formed the general chorus, their harmonious melody resounded upon earth, and the sweet fulness of their voices vibrated to its utmost bounds.

"'*Light* is the countenance of the Eternal,' sung the setting sun: 'I am the hem of his garment,' responded the soft and rosy twilight.' The clouds gathered themselves together and said, 'We are his nocturnal tent.' And the waters in the clouds, and the hollow voices of the thunders, joined in the lofty chorus, 'The voice of the Eternal is upon the waters, the God of glory thundereth in the heavens, the Lord is upon many waters.'

"'He flieth upon my wings,' whispered the winds, and the gentle air added, 'I am the breath of God, the aspirations of his benign presence.' 'We hear the songs of praise,' said the parched earth; 'all around is praise; I alone am sad and silent.' Then the falling dew replied, 'I will nourish thee, so that thou shalt be refreshed and rejoice, and thy infants shall bloom like the young rose.' 'Joyfully we bloom,' sang the refreshed meads; the full ears of corn waved as they sang, 'we are the blessing of God, the hosts of God against famine.'

"'We bless thee from above,' said the gentle moon; 'we, too, bless thee,' responded the stars; and the lightsome grasshopper chirped, 'me, too, he blesses in the pearly dew-drop.' 'He quenched my thirst,' said the roe; 'and refreshed me,' continued the stag; 'and grants us our food,' said the beasts of the forest; 'and clothes my lambs,' gratefully added the sheep.

"'He heard me,' croaked the raven, 'when I was forsaken and alone;' 'he heard me,' said the wild goat of the rocks, 'when my time came, and I brought forth.' 'And the turtle-dove cooed, and the swallow and other birds joined the song. 'We have found our nests, our houses, we dwell upon the altar of the Lord, and sleep under the shadow of his wing in tranquillity and peace.' 'And peace,' replied the night, and echo prolonged the sound, when chanticleer awoke the dawn, and crowed with joy, 'Open the portals, set wide the gates of the world! The King of Glory approaches. Awake! Arise, ye sons of men, give praises and thanks unto the Lord, for the King of Glory approaches.'

"The sun arose, and David awoke from his melodious rapture. But as long as he lived the strains of creation's harmony remained in his soul, and daily he recalled them from the strings of his harp."

Midraschim.

Other rabbinical writings are also held in very high estimation, of a comparatively modern date; as the *Midraschim* or Commentaries, a term derived from a word which signifies to inquire, because the commentators sought the sense of Scripture; the *Midraschim Rabbot*, or Great Commentaries, which are said to have been written by Nachmanides at the end of the third century, but they are evidently more recent; and the *Pirke Abbot*, or Sentences of the Fathers, and those of Rabbi Eliezer.

Pirke Abbot.

III.—The Cabbala.

Cabbala.

It is somewhat difficult to determine whether the Cabbala belongs, properly speaking, to theology or literature, or to a superstitious something that hovers between both. It seems most suitable, however, and convenient, to consider it in connection with the targums and talmudical writings. In the largest sense the term comprehends all the explications, maxims, and ceremonies which the Jews have received[1] from their fathers, but generally it is applied to those mystical interpretations of the Scripture and metaphysical speculations respecting the Deity and other beings which abound in some of the Jewish authors, and are said to have been handed down by secret tradition from the earliest ages.

Its pretended origin.

The high antiquity of the Cabbala has been maintained in order to invest it with glory. The pretence is, that during the period when Moses was on Mount Sinai, he received the written law in the first period of his forty days, was instructed in the Mischna in the second, and spent the remainder in studying the mysteries of the Cabbala. Many spurious productions have been issued, as if a genuine unfolding of these mysteries, particularly under the name of Ezra, and the Jews have even attributed one Cabbalistic book to Abraham, and another to Adam, or the angel Rasiel, from whom he received it.

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[1] The word Cabbala is derived from a Hebrew root which signifies to *receive*.

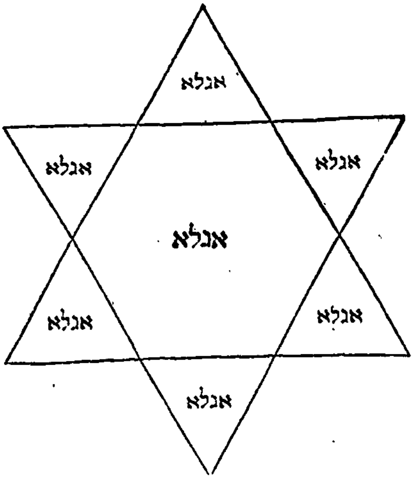
Cabbalistic books.

The most celebrated of the Cabbalistic writings are the Sephir Jetsira, or Book of the Creation, and Sepher Zohar, or Book of Splendour. The former is the book attributed to Abraham, but the probable authorship belongs to Akiba, a distinguished Rabbi who lost his life in the cause of Barchocheba, a false Messiah, in the reign of the Emperor Adrian. The author of Zohar is said to have been Simeon Ben Jochai, a disciple of Akiba, esteemed by the Jews as the prince of Cabbalists; to whose authority they implicitly bow when he is not contradicted by the Talmud.

Practical Cabbala, or the magical system.

The Cabbala is of two kinds, theoretical and practical. The former is derived from the things about which it is conversant, being objects to be apprehended by speculation and meditation. The latter is a system of magic, or superstitious use of Scripture, particularly of the divine names, with the pretence of effecting things surpassing the capacity and course of nature. This was much cultivated in the middle ages, when it was held that wounds might be cured, fires extinguished, and wonderful exploits achieved, by means of diagrams delineated in certain forms and inscribed with mystical terms produced by transpositions of the letters of sacred names, or combinations of the initials of particular words. One of the most celebrated of these figures was the following, which was called *the shield of David*, the inscription Agla being composed of the initials of four Hebrew words, אתה גבר לשלם ארני (Thou art strong for ever, O Lord).

Cabbalistic figure.



Sovereign virtues were believed to be annexed to the seventy-

The seventy-two names of Deity.

two names of Deity which the Cabbalists formed by decomposing the nineteenth, twentieth, and twenty-first verses of the fourteenth chapter of Exodus, which contain seventy-two letters each, and distributing them into seventy-two words of three letters each. The name of an infernal spirit has been also introduced. The Talmud cautions against drinking water by night, lest it should produce dizziness and blindness, which, however, is cured if it be drunk, by repeating Shiavriri, Vriri, Riri, Iri, Ri, I. The Rabbies say that *Shiavriri* (שברירי) is the demon who presides over these plagues, and that the afflicted person may obtain a certain cure by writing this name in the following form, in which, as the name gradually diminishes to one letter, so the disorder will daily abate till it is entirely gone.

Shiavriri.

ש ב ר י ר י
ב ר י ר י
ר י ר י
י ר י
ר י
י

Medallions.

Medallions were made according to Cabbalistic art, and prized as amulets of astonishing power. Some were in a circular field, emblematical of the moon; and on the reverse in a square, divided into eighty-one compartments, with one or two Hebrew letters in each. These letters were so arranged that if cast up as numerals perpendicularly, horizontally, and diagonally, in twenty different lines, they exhibited the same total, 369. There were similar medallions of the sun and of the primary planets. The wearer of the medallion of the sun was assured that he should be fortunate in all things, that he should be feared by all men, should obtain from kings and princes whatever he should desire either by personal application or by messages, should recover what he might happen to lose, and that himself and all his affairs should be under the special blessing of God.[1]

Theoretical Cabbala.

The theoretical Cabbala is divided into two species, artificial or literal, which present several mystical modes of expounding the Scriptures and eliciting what are supposed to be their recondite senses; the symbolical or dogmatical which propounds doctrines received from the teachers of the science, and leaves nothing to ingenuity. Of the literal Cabbala there are three principal branches, Gematria, Notaricon, and Temura. *Gematria* signifies quantity, proportion, or equal dimension. In this arrangement all the Hebrew letters are considered as numerals.

The artificial or literal Gematria.

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[1] Wolf. Bib. Heb. vol. ii. p. 1210; Bruckeri Hist. Phil. tom. ii. 970, &c.; Bartoc. Bib. Rab. tom. i. p. 251; tom. iv. p. 232, &c.

Units.			Tens.			Hundreds.		
א	Aleph	1	י	Yod	10	ק	Koph	100
ב	Beth	2	כ	Caph	20	ר	Resh	200
ג	Gimel	3	ל	Lamed	30	ש	Shin	300
ד	Daleth	4	מ	Mem	40	ת	Tau	400
ה	He	5	נ	Nun	50	ך	Caph (final)	500
ו	Vau	6	ס	Samech	60	ם	Mem (final)	600
ז	Zain	7	ע	Ain	70	ן	Nun (final)	700
ח	Cheth	8	פ	Pe	80	ף	Pe (final)	800
ט	Teth	9	צ	Tsaddi	90	ץ	Tsaddi (final)	900

Letters and words convertible.

Any two words or phrases occurring in different texts, and containing letters of the same numerical amount, are deemed convertible; and any one or more words, consisting of letters which, cast up as numerals, make the same total sum as the word or words of any particular text, are at once admitted as developing the latent signification of that text. Thus the letters of the words יבא שילה Shiloh shall come (Gen. xlix. 10), amounting to 358, and the word משיח Messiah, containing the same number, has been regarded as a sufficient proof that this passage is a prophecy of the Messiah.

Notaricon.

Notaricon, a word borrowed from the Roman notarii, notaries, who used various abbreviations, is twofold; sometimes one word is formed from the initial or final letters of two or more words; sometimes the letters of one word are taken as the initials of so many other words, and the words so collected are considered as faithful expositions of some of the meanings of the text. Thus the six letters of the first word in the book of Genesis, בראשית, translated *in the beginning*, are the initials of six Hebrew words which signify, *In the beginning God saw that Israel would accept the law*, בראשית ראה אלהים שיקבלו ישראל תורה.

Temura.

The term *Temura*, which is the third branch of the literal Cabbala, signifies permutation, and is of Hebrew origin. The letters of a word are sometimes transposed in such a manner as to form another word; and sometimes exchanged for a word formed by the substitution of other letters in the place of the original ones, according to the rules of alphabetical permutation. The most common kind is to put the twenty-second letter of the alphabet in the place of the first, the twenty-first instead of the second, the twentieth instead of the third, and so on. For example, they say that Jeremiah, by the word *Shishach* intended *Babel* (Jerem. xxv. 26). These modes of interpretation, as has been justly remarked, tend to represent the Scriptures as a collection of acrostics, anagrams, and riddles.[1]

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[1] Buxtorf, Lex. Chald. Talm. et Rab. col. 440, 441, 1339, 1346, 1178; Walton, Proleg. ix. 1, 35, 38; Leusd. Philol. Heb. Dif. xxvi.; Menass.

Symbolical cabbala.

The *symbolical* or *dogmatical cabbala* refers, as we have said, to the doctrines received from the teachers of the science, and constitute as great a mass of metaphysical absurdity as can well be imagined. A slight specimen from Mr. Allen's abridgement will suffice for most readers. From nothing, say the doctors, nothing can be produced. This is the principal point of the whole Cabbalistic philosophy, and of all the emanative system, which therefore pronounces that all things have emanated from the divine essence, because it deems it impossible that *being* can by any means be produced from *non-entity, something* from *nothing.* Matter, therefore, cannot have proceeded from nothing, but must have had some other origin. There is, then, no such essence as matter, and consequently all that exists is *spirit.* This Spirit is Deity. The universe, therefore, is an immanent offspring of Deity, in which the divine essence has in various degrees unfolded and modified its attributes and properties. The process of emanation is sometimes represented thus: that emanations might issue from the primordial source of infinite light, and modifications of the divine perfections might appear, the Deity caused first to emanate from himself a kind of original and principal fountain, or channel, by or through which all other emanations might be produced. This first-born of the Infinite (Adam Kadmon) has, in his emanations, manifested his divinity in peculiar ways; and has sent forth from himself ten luminous streams, which are called *Sephiroth;* a word translated by some *numerations,* by others *splendours.* The ten splendours are denominated Supreme Crown, Wisdom, Understanding, Mercy, Severity, Beauty, Victory, Glory, Stability, and Sovereignty. Through these luminous channels all things have proceeded from the first emanation of Deity—things celestial and immanent in emanation; spiritual, and produced without pre-existent matter; angelic, and created in substance and subject; and material, which depend on matter for their being, subsistence, powers, and operations. These constitute, as it is said, four worlds. Sometimes the first emanation of Deity (Adam Kadmon), is represented under the emblem of a human figure, on whose different parts are inscribed the names of the Sephiroth. Sometimes the Sephiroth are represented under the figure of a tree, consisting of a root, stem, and branches. The root is concealed, but manifests its influence in the stem, which conveys its virtue into the branches. The Crown is the concealed root; the three minds, or spirits, are the stem; and the seven other numerations are the branches.

The ten splendours.

Conciliator, p. 168, 174; Bartoloc. Bib. Rab. tom. i. p. 246, 250; Wolf. Bib. Heb. vol. ii. p. 1211, 1213; Brucker, Hist. Philos. tom. ii. p. 972, 974; Buxtorf, Syn. Jud. c. iv. p. 86.

"The discordances of the Cabbalistic system," observes Mr. Allen, "with the representations of the inspired writers, are too numerous and obvious to be overlooked; their perplexed and grovelling speculations present a mean contrast to the simplicity and dignity of Moses and the Prophets. The fundamental principle, that all existences are emanations from God, the evolution and expansion of whose essence constitutes the universe, is of heathen origin: and the agreement of their leading tenets with the dogmas of the Alexandrian philosophy has with high probability been thought by many learned men to justify the conclusion, that they were derived from that compound of Pythagorean, Platonic, and Oriental notions, which prevailed at Alexandria about the commencement of the Christian era."[1]

Discordances.

IV.—Doctrines and Opinions.

Articles of Faith.

There are thirteen articles which Maimonides calls foundations or roots of the faith, which every Jew is required to believe on pain of being cut off from the communion of Israel in this world, and of condemnation with the wicked in the next. They are—

1. I believe with a perfect faith that the Creator (blessed be his name) is the creator and governor of all creatures; that He alone has made, does make, and will make all things.

2. I believe with a perfect faith, that the Creator (blessed be his name) is only one, in unity, to which there is no resemblance, and that He alone has been, is, and will be our God.

3. I believe with a perfect faith, that the Creator (blessed be his name) is not corporeal, nor to be comprehended by an understanding capable of comprehending what is corporeal; and that there is nothing like Him in the universe.

4. I believe with a perfect faith, that the Creator (blessed be his name) is the first and the last.

5. I believe with a perfect faith, that the Creator (blessed be his name) is the only object of adoration, and that no other being whatever ought to be worshipped.

6. I believe with a perfect faith, that all the words of the prophets are true.

7. I believe with a perfect faith, that the prophecies of Moses our master (may he rest in peace!) are true; and that He is the father of all the wise men, as well of those who went before him, as of those who have succeeded him.

8. I believe with a perfect faith that the whole law which we have in our hands at this day was delivered by Moses our Master (may he rest in peace!)

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[1] Brucker, Allix, Vitringa, Wolf, Leusden, Basnage, Maurice, &c.

Articles of faith.

9. I believe with a perfect faith that this law will never be changed, and that no other law will ever be given by the Creator (blessed be his name).

10. I believe with a perfect faith that the Creator (blessed be his name) knows all the actions of men, and all their thoughts, as it is said, "He fashioned all the hearts of them, and understandeth all their works."

11. I believe with a perfect faith that the Creator (blessed be his name) rewards those who observe his commands, and punishes those who transgress them.

12. I believe with a perfect faith that the Messiah will come, and though he delays, nevertheless I will always expect him till he come.

13. I believe with a perfect faith that the dead will be restored to life when it shall be so ordained by the decree of the Creator. Blessed be his name, and exalted be his remembrance, for ever and ever.

Sense in which they are understood.

The sense in which these articles are understood by intelligent Jews is well known. Those which affirm the unity, incorporeity, and eternity of God, are intended as a rejection of the Christian doctrines of the Trinity and Incarnation. The 6th, 7th, 8th, 9th, and 12th are directed against the mission of Jesus, the inspiration of the New Testament, the abrogation of the Mosaic ritual, and the introduction of another economy. The 11th is considered as a denial of the doctrine of the vicarious sacrifice and atonement by the death of Christ. The 13th is sufficiently general to comprehend the various opinions maintained by the Jewish writers on the resurrection of the dead. Some regard it as the exclusive privilege of pious Israelites; some as promised to all Israelites, but to no Gentiles. Some consider that pious Israelites will be raised at the coming of the Messiah, and the rest of the nation at the end of the world. Some suppose that the pious will rise to be rewarded, and the wicked to be punished; but those who have been neither pious nor wicked will not be raised at all. Some expect all Israelites will be raised, excepting those who disbelieve a resurrection, deny the authority of the law, or become epicureans; others comprehend the pious among the Gentiles who observe the precepts which the Jews say were given to the sons of Noah. But none of the rabbies allow the resurrection to include all mankind.[1]

Precepts.

The precepts of the Jewish religion, which are regarded as a digest of the whole law, are 613. They are divided into two classes, affirmative and negative: the former are 248, corresponding, as is said, to the number of members in the human body; the latter are 365, which the rabbies affirm to be the number of veins or other smaller vessels. Others consider the number of negative precepts as corresponding with the days in a solar year. These are deemed obligatory at all times on every Israelite. Not so the affirmative precepts. The observance of some of them is optional: some are restricted to certain seasons; others to certain offices: some can only be performed within the bounds of Palestine; others are confined to the regulation of ceremonies and services discontinued since the destruction of the temple. The obligations imposed on Jewish women by the affirmative precepts are few. The rabbies teach that, previous to marriage, females have nothing to do with religion, or the observance of any of the commandments; and after marriage, have only to observe three: namely, first, their purifications; secondly, to bless the sabbath bread—that is, to take a small piece of dough, repeat a prayer over it, and throw it into the fire: and, thirdly, to light the candles on the eve of the sabbath, or of any holiday, and repeat a prayer whilst doing it. Precepts.

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[1] Buxtorf. Synag. Jud. c. 3, p. 31—35; Huls. Theol. Jud. p. 173; Hornbeck contra Jud. p. 433-435, 551-553.

The law which the Jews affirm to have been given by God to the sons of Noah consists of the seven following precepts: —1. Not to commit idolatry; 2. Not to blaspheme the name of God; 3. To constitute upright judges for the maintenance of justice, and its impartial administration to all persons; 4. Not to commit incest; 5. Not to commit murder; 6. Not to rob or steal; 7. Not to eat a member of any living creature. Law given to Noah.

The Jewish writers have not maintained any uniformity of opinion respecting the moral state of human nature; but that which is generally entertained is assimilated to Pelagianism. In some of the prayer-books the following forms part of the morning service for every day:—"My God! the soul which thou hast given me is pure; thou hast created, formed, and breathed it into me; thou dost also carefully guard it within me; thou wilt hereafter take it from me, and restore it unto me in futurity." The sentiment is evidently that men are born free from the taint of Adam's corruption, and derive none from their parents. The question whether the Jews believe in original sin, a learned rabbi answers, "The Jews deny original sin, and that for the most weighty reasons; for the seat of sin is exclusively in the soul, and all souls derive their origin, not from Adam, but from God the Creator; whence it follows that the souls of the descendants of Adam could not have sinned. That sin is seated in the soul is evident, for that vice or delinquency is committed by the soul or intellect. And the Scripture expressly declares, "that soul shall be cut off; his iniquity shall be upon him, or *in it*." Hence, then, it may be clearly perceived that sin is seated in the soul. In like Opinions on the moral state of man not uniform.

Opinions on the moral state of man.

manner, that souls are created by God, without the mediation of any instrument, is testified by Isaiah, "The spirit should fail before me, and the souls which I have made." Ezekiel confirms the same when he represents God as saying, "All souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die." Hence, then, it clearly and certainly follows that the souls of Adam's posterity could not have sinned in him, and that all mankind are born obnoxious to the punishments due to the sin of Adam, which, as they are all corporeal, affect also the bodies of all his children, inasmuch as they are his children in respect to their bodies; just as, if a man be brought into a state of slavery, all his children become slaves also, in consequence of being the offspring of an enslaved parent."[1] Original sin is also rejected by Maimonides as a flagrant absurdity; but the Talmudists and other Jewish writers frequently speak of what they denominate יצר הרע *Jetser Hara, evil principle, desire* or *propensity*, which they represent as the cause of all the sins that mankind commit. The Talmud mentions a form of supplication introduced by rabbi Alexander which refers to the *leaven that is in the mass*, which Jarchi says is the *evil principle.* Another part of the Talmud represents this principle as designated by seven different appellations; that God calls it *evil;* that Moses describes it as *uncircumcision;* that David calls it *uncleanness;* Solomon, *an enemy;* Isaiah, *a stumbling-block;* Ezekiel, *a stone;* and Joel, *a hidden thing.*

Various accounts of the origin of sin.

Various accounts have been given of the origin of this evil principle. One says it is born with a man, and grows with him all his days. Aben Ezra says the evil principle is implanted in the heart in the hour of nativity. The compiler of the Mishna is represented as wavering in his opinion. Another rabbi states, "when Adam sinned, the whole world sinned, and we bear and suffer for his sin; but this is not the case with the sins of his posterity." Some rabbies have even, with a daring impiety, attributed the existence of the evil principle in man to the Supreme Being. Others speak of two principles: one evil, and born with him; the other good, and implanted at the age of thirteen.

Ground of acceptance with God.

With regard to the ground of acceptance with God, the modern Jews appear to maintain the doctrine that a perfect conformity to the law of Moses will ensure salvation in the future world, and that, for every violation of the divine precepts, by which eternal life should be forfeited, no other atonement either now is, or ever was, required than sincere repentance. But this is contrary to the sentiments of the ancient Israelites, as expounded by the highest rabbinical authorities.

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[1] Hoornbeck contra Jud. lib. 4, cap. 2, p. 356.

Ground of acceptance with God.

Jewish prayer.

Maimonides says,[1] "because the emissary goat was an atonement for all Israel, on that account the high priest made a confession of sins over him in the name of all Israel." The Mishna states, that "for the wilful defiling of the sanctuary and its holy things, the goat which was disposed of within, and the day of atonement, made expiation; but for the other transgressions specified in the law, whether light or heavy,—whether committed in wantonness or in ignorance,—whether with the knowledge of the thing done, or without the knowledge of it,—whether against an affirmative or negative precept,—whether liable to be punished with excision or with death inflicted by the sanhedrim,—the emissary goat made expiation."[2] All the recitals, lamentations, and confessions, show it is the opinion of the modern Jews that their ancestors obtained the remission of their sins by virtue of certain expiations prescribed in the Mosaic ritual, and that forgiveness is *now* to be obtained by prayer, contrition, and other means, supposed to be substitutes, accepted by the divine mercy instead of those expiations which it is not at present in their power to perform. In the daily morning service of one prayer-book an account is given of several piacular sacrifices, and of the ceremonies necessary to be observed, an omission of which is said to have impeded the atonement, preceded by this prayer: "Sovereign of the universe! thou didst command us to offer the daily sacrifice in its appointed time; and that the priests should officiate in their proper service, and the Levites at their desk, and the Israelites in their station. But at present, on account of our sins, the temple is laid waste, and the daily sacrifice hath ceased; for we have neither an officiating priest, nor a Levite on the desk, nor an Israelite at his station. But thou hast said that the prayers of our lips shall be accepted as the offering of bulls. Therefore, let them be acceptable before thee, O Lord our God, and the God of our ancestors, that the prayers of our lips may be accounted, accepted, and esteemed before thee, as if we had offered the daily sacrifice in its appointed time, and had stood in our station."[3]

Means of pardon

It is gravely asserted in these formularies, that one of the atonements made for the sins of the ancient Israelites, consisted in the garments worn by the high priest, and lamentation is made for the loss of such efficacious means of pardon and expiation[4].

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[1] De Pœnit.

[2] Shebnoth, Mishna Surenhus. par. iv. cap. vi.

[3] Spanish and Portuguese Jews' Prayer Book, p. 14. Compare also the German and Polish Jews' Prayer Book, p. 9, 10, 42.

[4] Prayers for the Day of Atonement, p. 71, 72.

On human ability to repent.

Some of the rabbies have maintained that men are capable of repentance, and of attaining the highest degrees of virtue and piety, by the sole use of their natural powers, and are wholly self-determined to vice or virtue. Others have represented that a concurrent providence assists men to finish the good works they have begun, which however they do not allow to be the exciting cause of the first volition that leads to virtuous conduct. The prescribed forms of prayer contain passages inconsistent with these notions, implying belief in a higher degree of divine influence exerted in some cases, if not all, to produce holiness. In harmony with these is the doctrine of a catechism composed by an Italian rabbi, at the close of the sixteenth century, which has been often reprinted, and in an edition issued from the Jewish press at Amsterdam is accompanied with a German translation printed in rabbinical characters. Some passages, however, appear to agree with the sentiment uniformly maintained by the rabbies, that the first motion towards good in all cases, originates from human choice. Most Jews of the present day concur in the views of Maimonides, on the absolute efficacy of repentance. "Repentance," he says, "expiates all transgressions. Though any one be wicked during almost the whole of life, yet if he afterward repent, his sins are not at all imputed to him. The day of atonement expiates penitents.—Although a man be a transgressor all his life, yet if he repent on the approach of death, and die a penitent, all his sins are forgiven." When an offence has been committed against an Israelite, the offender is required to evince his repentance by confession and restitution, or some compensation. Though mortification and penance are not much practised by the Jews in this age, they entertain a general persuasion that the bodily pains which they suffer are expiations for sins. If a man wounds one of his fingers in the same place where it had been wounded before, and not yet healed, the pain is deemed sufficient to obliterate all his transgressions.

Efficacy of repentance.

Bodily pains expiatory.

Rewards and punishments.

The accounts which the rabbies give of the retributions of the invisible world are of the strangest description. "A man is judged in this world in the same hour in which he dies; and when the soul leaves the body, the presence of the Divine Majesty is near him. If then the law and good works are found with him, he is happy, because he has cleaved to the Divine Majesty, and his soul is qualified to ascend to the holy place. But woe unto him who cleaves not to the Divine Majesty, and from whom the Divine Majesty withdraws. When such a man is carried to his grave, all the works he has done in this world present themselves before him, and three heralds (one before him, another on the right hand, the third on his left) make the following proclamation:—'This N. has been averse to his creator, who reigns above and below, and in the four parts of the world. He has been rebellious against the law and the commandments. Behold his works, and observe his words; it had been better for him if he had never been created.' Before he arrives at his grave, all the dead bodies tremble, and move from their places because of him, and say, 'Woe unto him that is buried with his evil works which he has done.' All his wicked actions, which at the time of his departure stand near him, go before him to his grave, and trample upon his body. The angel *Duma* likewise rises, attended by those under his command, who are appointed for the beating of the dead, which is called *Chibbut Hakkefer*, and is performed in the grave. They hold in their hands three fiery rods, and judge at once the body and the soul. Woe unto him on account of that judgment. Woe unto him by reason of his evil works. How many judgments then does such a man undergo, when he leaves this world? The first is when the soul departs from the body. The second is when his works go before him, and exclaim against him. The third is when the body is laid in the grave. The fourth is Chibbut Hakkefer, that is, the beating in the grave. The fifth is the judgment of the worms. When his body has lain in the grave three days, he is ripped open, his entrails come out, and his bowels, with the sordes in them, are taken and dashed in his face, with this address, 'Take what thou hast given to thy stomach, of that which thou didst daily eat and drink, and of which, in all thy daily feastings, thou distributedst nothing to the poor and needy;' as it is said, 'I will spread upon your faces the dung of your solemn feasts.' Matt. ii. 3. After the three days, a man receives judgment on his eyes, his hands and his feet, which have committed iniquities, till the thirtieth day, and in all these thirty days the soul and body are judged together. Wherefore the soul, during this time, remains here upon earth, and is not suffered to go to the place to which it belongs. The sixth is the judgment of hell. The seventh is, that his soul wanders, and is driven about the world, finding no rest anywhere till the days of her punishment are ended. These are the seven judgments inflicted upon men, and these are what are signified in the threatening, "Then will I walk contrary to you also in fury; and I, even I, will chastise you seven times for your sins" (Lev. xxvi. 28.)[1]

Rewards and punishments.

Punishments after death.

The Talmud says, "At the day of future judgment there

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[1] Sepher Jarch Chattaim, cit. in Stehelain's Trad. vol. i. p. 235—238.

Classes of the wicked.

will be found three classes of persons: the first will consist of those who are perfectly righteous; the second of the perfectly wicked; the third of the intermediate, whose iniquities and righteousnesses are equal. The perfectly righteous will be immediately adjudged and sealed to eternal life. The perfectly wicked will be adjudged and sealed to hell. The intermediate, whose sins and good works are equal, shall go down into hell, where they shall peep (look in), and thence they shall come up again." Rabbi Bechai says, "The intermediate will go down into hell, and there will be punished for twelve months; after the twelve months shall have elapsed, their body will be consumed, and their soul burnt up, and the wind will scatter the ashes under the soles of the feet of the righteous. The representation of Moses Gerundensis is of the same kind. Maimonides says, "The punishment which awaits the wicked is, that they will have no share in that life, but will die, and be utterly destroyed. Whoever has not merited life, is delivered over to death; for he will not live for ever, but on account of his iniquities will be cut off and perish like the brute. For the soul to be cut off and deprived of the future life, is to be accounted a most heavy punishment." David Kimchi says "There will be no resurrection for the wicked: when they die their souls will perish with their bodies." Manasseh Ben Israel, however, maintains that "the souls of the wicked are eternal, and that they shall at length be delivered from punishments and tortures, for that their torments will not be perpetual." The language of Maimonides is, "The future life is that good which is reserved for the pious and righteous. In that life no one is liable to death; and in that good there is no mixture of evil. The reward which will be bestowed on the pious and righteous will consist in an enjoyment of supreme pleasure, and an abundance of every good. Nothing corporeal or material has any place in the future world; there are only the souls of the righteous, divested of bodies, and resembling ministering angels. In the future life there is no death; because death is only an accident of the body, and no *body* can have any place there. Our ancient sages have taught us that future felicity cannot be at all clearly conceived and comprehended by the human faculties; that its vastness, excellence, and essence are altogether unknown, except to the blessed God; and that all those good things of which the prophets have prophesied to Israel, are no other than the corporeal advantages which Israelites will enjoy in the days of our Messiah, when their kingdom shall again be restored; but that there is nothing equal or similar to the felicity of the future life, which the prophets therefore have never compared to any-

Statements of different rabbies.

thing, lest by a comparison they should in any respect diminish or undervalue it. This is the sentiment conveyed by Isaiah; "neither hath eye seen, O God, beside thee, what thou hast prepared for him that waiteth for thee." Our sages have said: "The prophets only prophecied concerning the days of the Messiah; but the future world has been seen, O God, by no eyes but thine." Moses Girundensis affirms that "the life of the future world will be altogether spiritual, without any of the present carnal or corporeal actions." Menassah Ben Israel, on the contrary, contends that after the resurrection those who are raised will exercise the same animal functions, experience the same animal necessities, and perform the same corporeal actions, in the future world, as they do in the present. He also maintains, that though they will for the most part be inclined to virtue, yet, being free agents, it is not improbable they may fall into some lighter sins, even in that life of transcendent integrity and holiness. He supposes also they will be liable to death; and some rabbies have affirmed they will actually die.[1]

The future glory.

Implicit faith inculcated.

Contrary as some of the statements may appear, implicit faith is nevertheless inculcated. Rabbi Solomon Jarchi says—"Thou shalt not depart from their words, even though they (the rabbies) should tell thee—of the right hand, this is the left; or of the left hand, this is the right." Others of equal reputation, Bechai and Nachman, have enforced the same, and the claim is supported by the Talmud, which denounces the utmost vengeance against all who contemn them. "Whosoever scorns the words of the wise men, shall be cast into boiling dung in hell."[2] This punishment is believed to be the doom of those who apostatise from Judaism to Christianity: and men are urged to hate, despise, and destroy them.[3] "Let his name be blotted out," is a common curse. The opinion of modern Jews, that the pious among the Gentiles will be partakers of future happiness, is applicable only to virtuous heathens; no rabbinical author has expressed such a hope of the pious among Christians.

V.—Rabbinical Traditions.

Traditions respecting God.

The Talmudical and rabbinical writers represent God as existing in a human form, of a certain number of millions of

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[1] Buxtorf. Synag. Jud. cap. iii.; Maimon. de Pœnit. à Clavering, p. 87, 90; De Creat. ap. Hoornbeck contra Jud. l. 8. and 565, &c.

[2] Talmud. Tract. Shabbat. Gittin. Eruvin. apud Buxtorf. Synag. Jud. c. iii. p. 73—75.; Bartoloc. Bib. Rab. tom. iv. p. 361.

[3] Abarb. Rosh. Amuna, fol. 5. Maimon. Yad Hachasaka, p. 4.

Traditions respecting God.

miles in height, which they specify, together with the dimensions of his respective members; as circumscribed, since the destruction of the Temple, within the space of four cubits; as dressed in a snow-white coat, and studying, in the Scriptures by day, and in the Mishna by night; as employed during the last three hours of every day, before the destruction of the Temple, in playing with Leviathan; and, since that event, in sitting to give instruction in the law to young Israelites who have died in infancy; as reading the Talmud, and rehearsing the decisions of all the rabbies except one; as putting on the tephillin and taleth, and appearing like a public prayer-reader in a synagogue; as actually praying; as groaning, howling, and roaring; as weeping daily; as shedding two tears into the ocean whenever he remembers the dispersion and distress of his children,—which tears produce an earthquake, and a noise that is heard to the extremities of the world; as inflamed with a momentary paroxysm of rage every day; as creating and implanting in man a propensity to sin; as swearing, and afterwards lamenting the obligation, and desiring to be released from his oath, and at length being released by an angel; as being deterred from revealing to Jacob the fate of his son Joseph, by the curse which his other sons had denounced upon any who should make that discovery, expressly including God himself; as exercising little or no providence over the Gentiles; as engaging in arguments and disputations with angels, and even with devils, who are supposed to study in the colleges of heaven; on one of which occasions it is said a rabbi was called in to terminate the controversy, which he decided in favour of God; and at another time God is said to have acknowledged himself overpowered.[1]

Traditions respecting angels.

Of the traditions respecting angels, there are some which represent them as created on the second day; others, on the fifth day. To reconcile these, a rabbi says those who were created on the second day live for ever; but the rest perish. The language of Daniel—"a fiery stream issued and came forth before him; thousand thousands ministered unto him"—is supposed by Jacchiades to represent angels as emanations from the divine essence, which, however, is at variance with the Talmud. One book of high authority asserts all angels to be the short-lived creatures of a single day; another contradicts the statements. Some are said to be created from fire; others from water; others from wind. They are described as differing

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[1] These statements may be all verified, incredible as they may seem, by reference to indubitable authorities, most of which are cited in the first volume of the "Jewish Repository." Many of the rabbinical representations are not only profane, but indecent in the highest degree.

Traditions respecting angels.

materially in magnitude and stature. The Talmud affirms one angel to be taller than another by as many miles as a man would travel in a journey of five hundred years.[1] One rabbi says, that four classes of ministering angels sing praises in the presence of the holy and blessed God. By some the angelic hierarchy is described as including ten orders, which they name:—Chaioth-Hakkodesh, Ophanim, Erellim, Chasmalim, Seraphim, Melachim, Elohim, Beni-Elohim, Cherubim, Ishim. High rabbinical authority affirms that angels were consulted respecting the creation of man: some strongly recommending his creation, others loudly protesting against it; and that in the midst of the dispute God made Adam without their knowledge. The rabbinical writings abound with passages relating to the seventy nations into which, as they say, the Gentiles are distributed, presided over by seventy angels, stated to have been assigned to them by lot, at the same time that Israel was fortunately placed under the superintendence of God himself; and this was done at the time of the building of Babel. These angels are judged on the first day of every year, in the court of heaven, together with their people; and in every case of transgression, punishment is inflicted, first on the angel-prince, and then on the nation over which he presides.[2] Sometimes they are represented as engaging in fierce contests with each other, on behalf of those who are in the wrong, as well as those who have justice on their side.[3] One assigns to these angels the office of moving the heavenly bodies; another affirms they are the souls of the heavenly bodies, and a third that they are the stars and planets themselves.[4]

The guardians of nations are generally described as angels of light, yet at times they are exhibited as demons of darkness and powers of uncleanness.

Guardian angels.

With respect to the guardian angels, the rabbies tell us some are appointed to preside over individual men, and every man has his angel who prays for him—over animals, reptiles, fishes, and birds; over fire and water, rain and hail, thunder and lightning, trees and herbs. It is asserted there is nothing in the world, not even a small herb, without a governing angel, by whose words and laws it is directed. Hence the mixing of things not of the same kind is prohibited, lest the angels should be thrown into confusion.[5]

Frequent mention is made in the rabbinical writings, of one,

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[1] Chagiga, c. ii. p. 13; apud Bartoloc. tom. i. p. 256.

[2] Saare Ora, f. 65, cit. in Stehelin. vol. i. p. 182.

[3] R. Solomon ap. Bartoloc. tom. i.

[4] Nachman in Leg. Bachai in Leg. Aben Ezra, ap. Abarb. in Daniel.

[5] Jalkut Chadash, f. 147.

The king of angels.

named Metatron, who is exalted above all the heavenly host. He is the king of angels. He is lord and messenger. He distributes, says one, among all the princes or angels, their necessaries; gathers all the songs in the universe, because he is set over the songs of sinners, to bring them into the innermost. He ascends to the throne of glory above nine hundred firmaments, to carry up the prayers of the Israelites. He was the conductor of Israel through the wilderness, frequently styled an angel, and of whom God says, "My name is in him." Various absurd and even contradictory statements are to be found respecting Metatron, as on other occasions.

Traditions respecting demons.

With regard to demons, the traditions are wild and inconsistent. Some represent them as the first inhabitants of heaven, fallen from their pristine state; many others as having been formed by the Creator with all their present evil propensities. Some say they were made on the second day, and that hell was then made to receive them; others maintain they were made on the sixth day, and that they were to have had bodies, but the sabbath commenced immediately, so that there was not time for the Creator to finish this part of his plan. The Talmud says: "Six things are declared concerning demons. They have three things in common with ministering angels, and three in common with men. They have wings—they fly from one extremity of the world to the other—they know future events, like ministering angels. They eat and drink—they propagate and multiply—and they die, like men." Some are described as the offspring of Sammael, a fallen seraph, and prince of the infernal host—of other demons—of Adam—of Cain, and other men. Mothers are also provided for them, in Lilith, Eve, Naaman, and Agrath.

Angels of death.

The removal of men from the present life is represented by the rabbies as effected by the agency of angels or demons, whom they call Angels of Death. Gabriel is an angel of mercy, who executes the mortal sentence on those who die in Israel; Sammael despatches those who perish elsewhere. These two are deputies of Metatron, to whom God daily makes known those who are appointed to die. These deputies do not themselves bring away any souls out of the world; but each of them employs some of his host for that purpose. According to Menasseh Ben Israel, the Mishnic doctors have said that there are three sorts of demons; the first resembling ministering angels—the second resembling the children of men—and the third like the cattle. Of the first class he says "there are those among them who are wise in the law, both written and oral."[1] Some demons are described as having no power to do much mischief, but as delighting in sportive tricks. More than one of the rabbies teaches that demons were comprehended among those preserved in the ark. The Talmud says, "If the eye had been capable of discerning, no man could subsist on account of the demons. There are more of them than of us; they stand about us, as a fence flung up out of ditches about land in a garden. Every rabbi has a thousand on his left, and ten thousand on his right side. The thronging and squeezing on a Sabbath, in our synagogues, where one would think there is room enough, yet each imagines he sits too close to another, is occasioned by them; for they come to hear the sermon." To any one desirous of seeing them in his dwelling house, the Talmud prescribes the following method. "Let him who wishes to discover them take clear ashes, and pass them through a sieve at his bedside; and in the morning he will perceive the tracings, as it were, of the feet of cocks. Let him who desires to see them take of the secundine of a black cat, which was of the first litter of the mother, and having burnt the same in the fire, beat it to powder, and put a little of it in his eyes; and then he will see them." Mr. Allen, from whom these citations are taken, adds, "The reader will remember that these passages are to be found in a book which the rabbies have pronounced far more valuable than the writings of Moses and the prophets."[1]

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[1] Nishmath Chajim, f. 114, c. i.

Myriads of demons.

The rabbies profess to have an intimate knowledge both of Paradise and the infernal world. Paradise, they say, is two-fold; namely, a paradise above in heaven, and a paradise below on earth. "Behold," says Menasseh, "the upper paradise is called by seven names:—the bundle of life—the tabernacle of the Lord—the holy hill—the courts of the Lord—the house of the Lord—the hill of the Lord—and the holy place. In like manner as there is a paradise above, so is there one here below; and I have discovered that this lower paradise passes under seven appellations. It is called—the garden of Eden, that is, the garden of delight—the palace of the Lord—the land of the living—the sanctuary of God—the city of God—the dwelling of the Lord—lands, in the plural number, the lands of the living."[2] Other representations are also made, such as that in one place paradise and hell are close together, being only parted by a wall, and again that it is but the thickness of a thread—that between the two there is an upright pillar, called the strength of the hill of Zion—that access to the upper paradise is not granted to the righteous immediately on their disembodiment, but they are for a time in the lower paradise, as a prepa-

Traditions respecting Paradise.

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[1] Allen's Modern Judaism, p. 168.

[2] Nishmath Chajim, f. 26. c. 1. f. 27. c. 1.

Paradise.

ration for the upper—that there stands a vast laver filled with the dew of the highest heaven, the mystery of the name of the holy and blessed God—that the light is perpetual—that disembodied spirits, after admission into the upper paradise, often revisit this world and their former habitations. One rabbi is said to have sought all over paradise, and found seven houses or dwellings; and each house was twelve times ten thousand miles long, and twelve times ten thousand miles wide. There are seven parties or orders, each of which has a particular dwelling in the upper paradise. Very few are permitted to visit their neighbours. Some affirm that the dead wear the clothes in which they are laid in the grave; others that they are stripped, and invested with new and splendid attire. "There are in paradise two gates of rubies; and over them stand sixty times ten thousand ministering spirits; and the countenance of every one shines like the brightness of the firmament. When one of the righteous arrives there, they take off the clothes with which he was laid in the grave, and clothe him in eight garments of the clouds of glory. Then they put upon his head two crowns, one composed of pearls and jewels, and the other of fine gold; and put into his hand eight myrrh-plants. Then they praise him and say, Go now, eat thy bread with joy."[4]

Traditions respecting hel

Hell is said to be divided, like paradise, into upper and lower. The general appellation given it is Gehinnom. The Talmud appropriates from Scripture seven other names:—hell—destruction—corruption—a horrible pit—the miry clay—the shadow of death—the nether parts of the earth. These names belong to seven sections, and each name is assigned to a distinct abode. In each section are seven divisions—in each of these six thousand houses—in each house six thousand chests—in each chest six thousand barrels of gall. Each division, according to one authority, is 100 miles in length, and 50 in breadth; but according to another is 300 miles in length, 300 in breadth, 300 thick, and 100 deep. The seven abodes are very spacious. In each of them are seven rivers of fire, and seven rivers of hail. The second abode is sixty times larger than the first, and every abode sixty times larger than the preceding one. In each abode are 7000 caverns—in each cavern 7000 clifts—in each clift 7000 scorpions—each scorpion has seven limbs, and on each limb are 7000 barrels of gall. There are seven rivers of the rankest poison, which, if touched by a man, he bursts. The depth of each division is represented as equal to what a man could walk in 300 years. Different degrees of punishment are inflicted. Of the fire of hell generally, Menasseh says, "it is able to burn the souls of the wicked, which no terrestial fire can do." Beating by an angel with a fiery whip, destruction and renewal of existence for punishment, are described. "The fire of hell," says the Talmud, "has no power over the sinners among the Israelites." Another sage declares, "both the Israelites and people of the world shall go down to hell; and the people of the world shall be consumed and destroyed; but the Israelites shall come out again unhurt." Infernal punishment is frequently said to be a purgatorial process, necessary in all cases to qualify for future happiness. The deliverance of Israelites from hell is said to be greatly promoted and accelerated by the prayers of their surviving sons. Different opinions are expressed respecting the duration of infernal punishments; but all agree as to certain seasons of their intermission. Menasseh says, "Even the wicked, of whom it is said that they descend into hell, and ascend not from thence, enjoy rest on the Sabbath. The Sabbath is therefore called a delight, because thereon those above and below are both delighted." Another rabbi states that "The Sabbath is to the wicked in hell a day of rest: but for this they receive a double punishment on the sixth day." Another says, "They have every day, at each time of prayer, morning, evening, and night, an hour and a half of rest. Therefore they rest, on the whole, every day, four hours and a half. They likewise rest twenty-four hours every Sabbath, which, added to the other, make fifty-one hours of rest in the week."[1] Hell.

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[4] Jalkut Shimoni, f. 7, c. i.

The body of man, say the rabbies, is animated by a triple soul, distinguished by the terms nephesh, ruach, and neshama. "All is bound together," says rabbi Meir, "the nephesh to the ruach, the ruach to the neshama, and the neshama to the holy and blessed God." Another authority declares that "God created three worlds;—the upper world, the middle world, and the lower world." Farther, it is said in Zohar that God created three souls, answering to the three worlds: namely, the nephesh, that is, the soul; and the ruach, that is, the spirit; and the neshama, that is, the precious soul. The nephesh is created with a view to the middle world; but the neshama with a regard to the upper world. Wherefore, by means of these three souls, a man is qualified to inhabit the three worlds; sometimes he abides in the lower, sometimes in the middle, and sometimes in the upper world; all which happens according to his qualification, and the qualifications of these souls." Distinct periods are also assigned for the entrance of these souls into the body, depending on the merit or demerit of the individual. Traditions respecting souls.

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[1] Nismath Chajim, f. 89, c. i. in Stehelin, vol. ii.; also Jalkut Chadish, fol. 163, c. 4. Jalkut Reubeni, f. 167. c. iv. id.

Theories of the soul.

A different account, however, is given by another writer, both of the number of these subsistencies, and the times of their accessions to the body. The soul has five distinct forms, received at the following seasons:—In the working days, between the feast and the increase of the moon, comes to him the nephesh; on the feast day, the ruach; on the day of atonement, the neshama; on the Sabbath, the supernumerary soul, which is the mystery of chaja; and, in the life to come, he is made worthy to receive the jechida. The design of the supernumerary soul is thus stated,—"The mystery of voluptuousness on the Sabbath, is to exhilarate the supernumerary soul, in order that she may utter a mighty prayer in honour of the divine majesty among the lower, that is, among men who dwell on the earth, when they say grace at meals,—which is a duty not enjoined among the upper, or those that dwell in heaven."[1]

Their heathen origin.

This theory of a threefold soul was of heathen origin. "The soul," says Plato, "is divided into three parts; the first, the seat of reason; the second, of appetite; and the third, of passion." Pythagoras also maintained similar ideas. "The soul of man is divided into three parts; the seat of sensation, of reason, and of passion."[2]

Some rabbinical writings represent the souls of Gentiles as having a different origin from the souls of Jews; the latter as emanations from God, the former as the spawn of demons.

The pre-existence of souls is the generally-received doctrine of modern Jews. They conceive that all the souls which have been from the time of the first man, and which shall be to the end of the world, were created in the six days of the creation, and most of them believe that they were created on the first day. It is said, there[4] is in heaven a treasury, called Guph; and all souls which were created in the beginning, and are hereafter to come into the world, God placed therein. Out of this treasury God furnishes children in the womb with souls.[3] On the sixth day they are described as consulted respecting their future introduction into the body. "When the Creator said, Let us make man, he addressed himself to the souls; and hence our rabbies have concluded, that God did not force souls into the prison of the body without their consent."

Instruction before birth.

Before its birth, a child is represented as receiving instruction from an attendant angel on several points, and in the whole law; but the salutary tendency of this instruction is counteracted by another angelic influence, so that all is obliterated till recovered by subsequent study and instruction.[1] The doctrine of the metempsychosis is commonly received among the Jews. "The revolution of souls from one body to another," says Menasseh, "is a matter of justifiable faith throughout our whole community. Nor are there more than two or three rabbies who deny or reject it. But there is another very great party of the sages of Israel who believe it; and they maintain it to be a fundamental or principle of the law; and as we are all bound to hearken to the words of these teachers, so we are to embrace this faith without any doubt or hesitation."[2] A great difference prevails respecting the number of transmigrations performed by each soul; and also as to the question whether it is the whole soul that transmigrates, or only a portion of it.

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[1] Jalkut Chadesh.

[2] Laert. Diog. lib. iii. vit. Platon; lib. viii. vit. Pythag.

[3] R. Solomon Jarchi, in Chagiga, fol. 5, c. i. Tseror Hammaor, fol. 152, c. i.

[4] Bereshith Rabba, c. viii. in Menass. de Creat. Prob. 15; apud Hoornbeck contr. Jud. lib. iv. c. i.

Revolution of souls.

Traditions respecting various persons are so ridiculous, and in many cases shameful, that one would think they were intended as a test of the possible extent of human credulity. Adam is said to have been created of an enormous size, and of a height that reached from earth to heaven, but afterwards was reduced at the request of ministering angels, who were frightened at him. He was at first a double person, but subsequently cut asunder to form a woman. Abraham is described as being a domestic tyrant, and as impiously inducing persons to forsake the true religion for idolatry. He locked up Sarah in a chest, when he went into Egypt, that none might see her beauty; but when somewhat compelled by custom-house officers requiring toll, to open it, "the whole land of Egypt was brightly illuminated by her countenance."

Tradition respecting Adam,

Abraham,

The Scriptures state that when "the children of Israel went up out of the land of Egypt, Moses took the bones of Joseph with him." The Talmud inquires, "How did Moses our master know where Joseph was buried?" And then repeats a story about his coffin swimming on the Nile at the voice of Moses; but refers to another depository. "Rabbi Nathan affirms that Joseph was buried in the mausoleum of the kings; that Moses went and stood near that royal cemetery, and said, 'Joseph! the time is arrived in which God swore that he would deliver Israel: the time is also come for Israel to fulfil the oath which thou didst impose upon them: if thou shew thyself, well; but if not, we are released from our obligation:'—that Joseph's coffin instantly advanced; that Moses took it, and carried it off with him, and that during all the years that Israel passed in the wilderness, the coffin of Joseph, and the ark of the Lord, marched side by side." Traditions respecting Moses are abundant, as may readily be imagined. He is represented

Joseph,

Moses,

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[1] Hakkodesh, fol. 42, c. i. ii., cit. in Stehelin, vol. ii. p. 22.

[2] Nishmath Chajim, fol. 152, c. ii. p. 278.

Tradition respecting Og,

Solomon,

Elijah.

Esau's descendants

by the Cabbalists as having ascended into heaven to fetch the law, and details are given of the opposition he met with from numerous angels, and the means he employed to overcome the opposition and vanquish difficulties in his progress through the heavenly regions. Og, king of Bashan, is said to have lived before the flood, and, with Noah and his family, to have survived it. Two accounts are given of his preservation: one, that he was tall enough to walk by the side of the ark; the other, that he rode astride on the top of it, and received daily supplies of food from Noah. He ate a thousand oxen, and the same number of every sort of game. The soles of his feet were forty miles long. Upon a time Abraham scolding at him (he being his servant, mentioned in Scripture by the name of Eliezer), fear shook a tooth out of his head, of which his master made a bedstead, and lay and slept upon it. Some say he formed it into a chair, which he sat in as long as he lived. When Solomon was about to build the temple, the Talmud says he consulted the Sanhedrim by what means he could get the stones without tools. They told him he must procure the Shamir, which had been employed by Moses in working the stones for the pontifical breast-plate. The Shamir is described as a creature of the size of a barley-corn, created on the first of the days of creation, whose power the hardest substance in nature cannot resist. Solomon inquired how the insect was to be procured. They advised the calling of two demons, a male and a female, who might perhaps inform him. The king being versed in magical arts, these spirits appeared, but professed their ignorance of the abode of the Shamir; supposing, however, it might be known to Ashmedai, their chief. Solomon accordingly despatched one of his officers, who, partly by craft, and partly by a chain possessed of cabbalistic power, succeeded in arresting and bringing him into the royal presence. The information received enabled the king to get possession of this wonder-working insect, which performed all the required services."[1] Elijah is supposed to be frequently employed in missions to mankind. In a poem in one of the prayer-books, these expressions occur. "Happy is he who hath seen him in dreams; happy is he who saluted him with peace, and to whom he returned the salutation of peace." He is particularly thought to be present at the ceremony of circumcision. In the traditions respecting the descendants of Esau, all authentic history and chronology are set at defiance.

adru- peds, &c. Behemoth.

Science cannot be supposed to fail of having received the contributions of rabbinical tradition. Behemoth is described as representing a species of quadrupeds of immense size. God, they say, made a male and female Behemoth, but prevented their multiplication, lest the world should be depopulated, and reserved them to be fattened for the banquet to be enjoyed by pious Jews in the days of the Messiah. In the fiftieth Psalm *cattle* is *Behemoth*, a single animal "upon a thousand hills;" that is, which every day eats up all the grass upon a thousand hills. But, they say, the grass he eats, is immediately reproduced each night. This animal, says a rabbi, swallows, at one draught, as much water as the Jordan yields in six months; another says double that quantity; another, that he drinks of a river which runs out of Eden, and is called Juval. Leviathan is described as a fish. Two were created, male and female, so large, that, had they been suffered to multiply, they would have destroyed the world. They were therefore preserved, as in the case of Behemoth, for the feast in the time of Messiah. Among other extravagances, one rabbi, says the Talmud, was terrified by a light in the sea, like the brightness of the sun, which, another says, proceeded from the eyes of Leviathan. Bar Juchne is a bird of such magnitude that when she extends her wings she causes a total eclipse of the sun. The Talmud states that one of her eggs once fell out of the nest, and broke down three hundred cedars, and inundated sixty villages. The Talmud and many other Jewish writings speak of a river, named Sambution, which flows during six days of every week, with a current so strong as to carry with it and throw up sand, and even stones; but which ceases and dries up at the commencement of the seventh day, and remains dry till the Sabbath is over. The sand retains its turbulent quality on other days, and its habit of quiescence on the Sabbath, even when removed into another country. "If," says Mr. Allen,[1] "we were inclined to regard this fabulous river as a romance of superstitious ages, now become obsolete, and no longer believed by the members of the synagogue, we are forbidden to entertain such an idea by the express language of one of their prayers. 'On the sabbath, that food (the manna) did not descend; the necromancers were not answered on that day; remember that *on it the incomprehensible river resteth.*' An explanatory note by the editor says: 'This denotes the river סמבטין (*Sambution*), said to rest on the Sabbath from throwing up stones, &c., which it does all the week. See Sanhedrin, fol. 65, col. 2; Yalkut on Isaiah, fol. 52, 1; Pesikta, Tanchuma, sect. כי חשא. See also Shalsheleth, Hakkabala, and Juchsin.' This passage and note are copied from page 81 of an edition of the *Prayers for the Feast of Pentecost, in Hebrew and English*, published in the year 1807, with the approbation and support of the principal members of the German synagogue in London."

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[1] Talmud. Cot. Gittin, cap. vii. p. 68; apud Bartoloc. Bib. Rab. tom. i. iii.

Leviathan.

Bar Juchne.

The river Sambution.

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[1] Modern Judaism, p. 234.

Traditions of Jesus

In order to undermine the evangelical histories of Jesus Christ our Saviour, the rabbies have circulated spurious narratives of his birth, life, and death: one is entitled *Sepher Toldoth Yeshu*, The Book of the Generation of Jesus, published in Hebrew, and a Latin version, with a refutation by Wagenseil; and another under the same title, though considerably different in its contents, also published with a Latin version, and a refutation by Jac. Huldric. The one by Wagenseil states, that in digging the foundation of the Temple, David found, on the mouth of the abyss, a certain stone, on which was engraven the ineffable name of God, and which he took up and deposited in the holy of holies—that lest curious young men should learn this name and bring devastation on the world by the miracles it would enable them to perform, the wise men, by magical arts, made two brazen lions, which they stationed before the entrance of the holy of holies, one on each side—that if any one entered and learned the name, the lions roared at him when he came out, so that he entirely forgot it—that Jesus, by magical art and the power of incantations, entered the Temple undiscovered by the priests, learned the sacred name, wrote it on parchment, made an incision in his body, slipped the parchment under his skin, and by an enunciation of the name secured himself from pain, and healed the wound—that when he came out, the lions roared and he forgot the name—that he went out of the city, reopened his skin, took out the parchment, learned the name again, and then replaced the parchment under his skin—and that by the power of this name he wrought all his miracles.

And of the Messiah.

The greatest discordance prevails among the Jewish doctors respecting the time of Messiah's anticipated coming. They pretend that his appearance is delayed by the iniquities of Israel, and denounce all who attempt to calculate the exact time. "May their bones swell and burst," exclaims the Talmud: notwithstanding, several calculations have been made from time to time, and falsified. The advantages expected from the Messiah are entirely of a temporary, sensual, and earthly kind, but of course nothing is to be hoped for by the Gentiles. Rabbi Machir, who lived at the end of the fourteenth century, in a work entitled Avchath Rochel, describes numerous commotions and prodigies which are to precede the coming of Messiah; but the length of the account precludes our doing more than referring to the book, which was published by Halsius, in the Hebrew, with a Latin version. When Israel shall be gathered from all nations, and brought into the land of their forefathers, and Messiah shall have rebuilt the city and restored the Temple with its services, he will celebrate, as the rabbies assure us, a royal festival, to which all Israelites will be invited, where they will have a gracious reception, and every one be seated at a

Messiah's great banquet.

golden table. At this feast he will entertain himself and the company with a battle between Behemoth and Leviathan. The feats of Behemoth will be highly gratifying; and Leviathan will come armed with his scales as a breastplate, and coat of mail. The battle will be fierce, but neither party will be victorious. Both will fall exhausted, when Messiah with a great and strong sword will slay them. These tremendous animals, together with the enormous bird Bar Jachne, are then to be spitted and laid to the fire, and all needful preparations made for the splendid banquet. Bread is to be obtained from wheat which will greatly surpass the growth of our days, as much as Bar Jachne exceeds a common bird. Sauce is to be yielded in perfection by the salted Leviathan; and the dessert to consist of all the delicious productions of the garden of Eden, including even some of the fruit of the tree of life.[1] The guests are to be treated with the most exquisite wine, which had been produced in paradise immediately after the creation, and preserved in Adam's wine cellar, for this great occasion. Toward the end of the feast, the Messiah will fill a cup for the guests, over which they are to say grace; and the Messiah will be requested to perform this office, but God will offer it to Michael, Michael to Gabriel, Gabriel to Abraham, Abraham to Isaac, Isaac to Moses, Moses to Joshua; but each declining in succession, God will assign it to David. The cup will contain about 214 gallons. What remains of the provisions will be divided among the guests who will sell them in the market at Jerusalem. Of part of the skin of Leviathan will be made tabernacles, pavilions or awnings for the just, and the rest will be spread upon the walls of Jerusalem, diffusing a light to the extremities of the world. The banquet is to be followed, and the festival concluded by music and dancing. The Messiah is afterwards to marry, having the daughters of kings for wives, but one of the most beautiful virgins of Israel as the principal wife or queen. Different periods of time are allotted for the duration of his reign, but all agree that he will die like other men, his son reigning in his stead, and his posterity in succession.[2]

Messiah's marriage.

VI.—JEWISH OBSERVANCES.

Observances as to birth.

With regard to the *birth of children*, when the time of a woman's delivery approaches, the husband or some approved individual describes a circle with a piece of chalk on the walls or partitions of the chamber, and on the inside and outside of the door, inscribing in Hebrew characters, the words *Adam*,

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[1] Buxtorf. Synag. Jud. c. l. p. 741; Talmud. Cod. Chatmoth, c. iii. p. 111; apud Bartoloc. Bib. Rab. tom. i.

[2] Buxtorf. Synag. Maimonides de Pœnit. i.

Observances as to birth.

Chava (Eve), *Chuts* (Begona), *Lilith:* meaning that they wish God, if the child be a boy, to give him a wife like Eve, and not like Lilith; if a girl, such a helpmate hereafter as Eve was to Adam, and not disobedient like Lilith. On the inside of the door are written the names of three angels, who are supposed to defend the new-born from the injuries of Lilith. This Lilith was the woman first given to Adam, as is alleged, but having fierce contentions with him was transformed into a female demon, that took great pleasure in debilitating and destroying young infants. These anti-demoniacal charms are still prevalent among the German Jews. The employment of a christian midwife is strictly forbidden, lest she should injure or murder the child. There is an exception in cases of extreme necessity, when several Jewesses must be present. During labour it is the custom in some places for a rabbi to recite certain psalms and prayers; and on the evening of the Sabbath next after the birth of a boy to hold a feast, which is called Jeshua Haben, *the safety of the son.*

Rite of circumcision

The Rite of Circumcision (cutting off the prepuce or foreskin) is an usage of great antiquity, widely diffused over Africa, and the East, and in many cases considered as a religious rite.

The most ancient work in which any mention of this rite occurs is the Pentateuch. There we read (Genesis, xvii. 10), that God was pleased to enter into a covenant with the descendants of Abraham; on the ratification of which, the males were to be subjected to this operation, that they might bear in their bodies a perpetual memorial of the engagements by which they were bound. This and other passages in the Books of Moses, show clearly that circumcision was, at the time of its institution, the distinctive mark of the Jewish people, and therefore peculiar to that nation: so that when we learn from Herodotus (ii. 104), that it was also practised by the Egyptians, Colchians, and Ethiopians, we may reasonably conclude that it was introduced into Egypt when the Jews formed a colony in one of the provinces of that kingdom. This custom appears, indeed, to have been adopted in Egypt more as conducive to cleanliness than as a religious rite; and to have been required from none but the priests and dealers in divination (as Origen informs us, On Genesis, fol. 16; Hom. in Jerom. fol. 159); and Herodotus himself was of opinion that it had passed from Egypt into Colchis and Syria, the only countries besides Ethiopia, where he understood that it prevailed (ii. 104). It had existed, he says, from the remotest period among the Egyptians and Ethiopians; and he had not been able to ascertain which of those two nations had borrowed it from the other; but as there was an interval of about 1000 years between the time of Moses and Herodotus, and nearly 1500 between the

Originated with the Jews;

But was adopted by other nations.

institution of circumcision among the Jews and the age of the Greek historian, it is not surprising that the Egyptians, who were his contemporaries, should either have lost or perverted the traditions respecting its origin, especially when their antipathy for the Jews is taken into the account (Genesis, xliii. 32). It has been inferred from some passages in Ezekiel, (xxxii. 19, 21, 32), that circumcision was not usual among the Egyptians in the days of that prophet; but in those texts he is speaking of the warriors and of the people in general, who were, according to Herodotus, "uncircumcised." The Phœnicians also, who practised circumcision in the time of Herodotus, are mentioned as "uncircumcised" in the same chapter: may not that term, therefore, have been used by Ezekiel in a metaphorical sense, as synonymous with "idolater?" The whole of the Egyptian people, indeed, could not have been uncircumcised in his time, as he lived little more than a century before Herodotus, who speaks of it as a custom established among them from time immemorial. It is not improbable that the Ishmaelites communicated this practice to the Homerites, and other Arabian tribes, from whom it passed to the Troglodytæ and other Ethiopians, and that from Ethiopia it was introduced into Egypt. This will also account for its prevalence in Africa, where it still exists among the Káfirs on the south-east, and among many of the Negro tribes in the heart of that continent (Browne's Travels).

Meaning of the term "uncircumcised."

The origin and object of this rite are clearly pointed out in the Books of Moses; but the Jews have indulged their disposition to allegorize with respect to this as well as other parts of the Mosaic institutions. Various are the mystical interpretations put upon it by the rabbins; but the allegorical sense which it conveys, according to Philo (de Circumcisione), viz., the necessity of keeping under restraint the "lusts which war against the soul," is far more rational, and is also sanctioned by the language of the sacred writers themselves (Deuteronomy, x. 16; xxx. 6; Jeremiah, ix. 26). Its use in hot climates, as conducive to cleanliness, is considerable; it is therefore the less surprising that it should have been retained by nations among whom almost every other vestige of their early faith and usages has been obliterated.

Origin and object of circumcision.

Though rarely omitted by the Mohammedans, it is not enjoined on them as an act which is indispensably necessary. Converts of an advanced age, whose life might be endangered by the operation, are not required to submit to it (Mouradgen d'Ohsson, Tableau de l'Empire Ottoman, ii. 235). The rite is performed, say their doctors, in imitation of the companions of the prophet, for that holy man himself was born circumcised!

Circumcision among Mohammedans.

Circumcision among Mohammedans.

a privilege which the Jews ascribe to Adam, Seth, Enoch, Noah, and half of the patriarchs. Those who have not received this indelible mark of the purity of their faith, are called *Aklef*, and are held in some degree of contempt by other Musulmans; their testimony not being admissible in any cause, civil or criminal. Boys are ordinarily circumcised when seven years old, but sometimes much later, for the time is not fixed. It is remarkable that the age of thirteen, which is not unfrequently chosen by the Arabs, is mentioned by Origen (Philocalio, c. xxiii. fol. 77), as that observed by all the Arabian descendants of Ishmael. The operation is performed by a barber-surgeon, and a razor is the instrument used. The Imám of a neighbouring Mosque attends to repeat some prayers for the welfare of the young Musulmans; for several are generally circumcised together, and the day is kept with great festivity by their friends and relations. The boys are not only feasted at home, but paraded about the streets attired in their finest clothes, to the admiration of the mob, and the envy of all the little blackguards they meet: they are, in short, as happy as sugar-plums and embroidery can make them, while yet smarting under the pain of the scalpel.

No peculiar service or ceremony was appointed in the original institution of this rite (Genesis, xvii. 10, 11), or observed by the ancient Jews (Genesis, xxxiv. 24; Exodus, xii. 48; Lev. xii. 3), even at the commencement of our era (Luke, i. 59); but much has in this, as in other cases, been superadded by their descendants."[1]

Jewish services which accompany the rite.

Circumcision among the Jews is attended with great feasting. The guests must not be fewer than ten, who must have passed the thirteenth year of their age. On the seventh night they visit the mother for the whole night, playing at cards, singing and indulging in other merriments. Prayers are offered by the more sober visitors for the circumciser, who is required to be a Jew, and a man of experience. A person must also be provided, whom the rabbies call *Baal Berith* (a master of the covenant, that is, circumcision), who is to act as joint master of the ceremonies, and see that everything is performed with ritual and legal exactness. The eighth is the proper day, but sometimes it may be the ninth, tenth, eleventh, or twelfth—never later, except in cases of illness. The time is between the rising and setting of the sun; generally in the morning, while the infant is fasting, because then the bleeding is supposed to be less, and the earliness shows the promptitude of obedience. "In the morning the guests repair to the synagogue, where two seats with silken cushions are placed, one for the god-father, the other for the Prophet Elijah, who is supposed to be invisibly present. As soon as all the company is as-

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[1] Rev. E. Smedley.

Circumcising.

sembled, the *Môhel*, or operator, comes in, carrying his instruments on a salver; a few psalms are sung, and the god-mother, accompanied by a great crowd, none of whom are admitted into the synagogue, brings the infant to the door, where it is received by the god-father, and all the spectators cry out "*Barúkh Abó*," "Blessed be his father!" The god-father then sitting down, holds the child on his knees, and the circumciser, while performing the operation, says, "Blessed art thou who hast given unto us circumcision!" The father of the child thanks God, and his friends congratulate him, and express their hope that the body will live long enough to enter into the married state. The operator then dresses the wound, and taking a cup of wine, pronounces a blessing on the child, gives him his name, as directed by the father, and adds (Ezekiel, xvi. 6), "I said unto thee when thou wast in thy blood, Live." He afterwards moistens the infant's lips with some wine in which he has mixed a little of the blood, and the service is concluded by the 128th Psalm, which is chaunted by all present. The god-father then returns the child into the hands of the god-mother, who carries it back to its mother, and, together with the rest of her friends, congratulates her on its birth, expressing at the same time a wish that she may in like manner witness its marriage. For a minuter detail of the proceedings we must refer to Allen's Modern Judaism, where they are deduced from Buxtorf, Leo, Modena, David, Levi, and other sources.

Children who die uncircumcised.

If a child dies before the eighth day uncircumcised, he is circumcised with a reed in the burial ground, that the reproach may not be buried with him. No prayers are said, but a name given, that in the resurrection, when raised with the rest of the Jews, and every one shall know his father, mother, and family, this infant may be recognised also by his parents. In case of two sons at a birth, there are two circumcisions, and the preparations are all doubled. The ceremony is always followed by a great entertainment.

Female infants.

Little feasting is indulged, and no ceremonies performed on the birth of a girl, but at the end of the month, when the mother goes to the synagogue, the prayer-reader (Chassan) pronounces a benediction, and gives the name appointed by the father. The rabbies have fixed the time of purification for either sex at forty days. In Arabia, Egypt, and many parts of Africa, a sort of circumcision, or more correctly excision, is performed on female infants; a description of which may be found in Sonnini's Travels in Egypt (ch. 23). It should be observed that the orthodox Mohammedans receive their name about twelve hours after their birth, long before the time of circumcision (Mouradgen, ii. 294). The Shiâhs, however (*i. e.* the sectaries of Alí), give a new name on that occasion (Chardin, Voyages, x. 76), as is done in the Roman Catholic Church, when any one takes the vows of a religious order.

"This operation would appear, at first sight, to fix upon the man who has sustained it an indelible mark of the peculiar customs or religion of his forefathers; but human ingenuity has devised methods of skreening, if not of obliterating, this distinction. The degenerate Jews who had enriched themselves in the wealthy cities of Italy or Asia, were often desirous of concealing their origin; and the process by which they were enabled to deceive all but experienced eyes, is described by the ancient medical writers (Celsus, de Arte Medica, vii. ch. 25; Galenus, de Methodo Medendi, xiv. ch. 16; and Lossius, de Epispasmate Judaico). This shameful dereliction of the Law of Moses seems to have begun under Antiochus Epiphanes (1 Maccabees, i. 15), and is probably alluded to in one of St. Paul's Epistles (1 Corinthians, vii. 18).

Means of concealing the Abrahamic mark.

"The nations among whom this rite prevailed in ancient times have been already named, and it may be remarked that in Africa none but the inhabitants of the north-eastern quarter seem to have practised it. Some modern writers (Marsham, Spencer, Michaelis, Bauer, and Borheck), have supposed that to be the country whence it originated; and there it still maintains its ground, even among the Abyssinians, who are professedly Christians; they do not, however, consider it as a religious rite. It prevails, in all probability, along the whole of the eastern coast, the natives of which, to judge from the imperfect specimens of their languages hitherto published, are most, if not all, derived from the same stock. In Asia, circumcision was adopted in ancient days by none except the descendants of the Egyptians or Jews, and it is continued by the Mohammedans in modern times, who inherited this custom from their forefathers. But it is not so easy to account for its existence among the South Sea Islanders, and the natives of South America. It is not merely customary among tribes of the great Polynesian family, who are derived from the same root as the Malays, but also among the Fíjí islanders, who appear to be a mixed race derived in part from the Eastern Negroes (Mariner's Tonga Islands, ii. 69). In South America circumcision is practised, not only by the natives near the coast, but by several tribes on the banks of the Orinoco, by some of whom it is restricted to the female sex,—a circumstance the more remarkable, as that practice has never been discovered in Asia, from which America, in all probability, derives her population.

Circumcision among the Abyssinians, &c.

"The ancient authorities for this subject are Herodotus, ii. 36, 37, 104; Diodorus Siculus, i. 28; Strabo, xvii. ch. ii. sec. 5; Origen, contra Celsum, v. 41; Cyril, contra Julian, x. p. 354; Ambrose, de Abrahamo. ii. 2. The moderns, besides

Ancient authorities.

those already cited, are Niebuhr, Description de l'Arabie, p. 68; Thevenot, Voyages, p. 58; Michaelis, Mosaisches Recht, iv. sec. 185; Ludolf, Hist. Æthiop. iii. 1; Park's Travels, p. 180; Voyage au Bambouc, p. 48; Veigl, in Von Murr's Samlung der Reisen, p. 67; Meiner, in Commentat. Soc. Gottingen, xiv. p. 207; and Kritische Geschichte der Religion, ii. p. 473; Foster's Observations, p. 482; Cook's Last Voyage, i. 387; ii. 161, 233; Gumilla, Histoire de l'Orenoque, i. p. 183; Lichtenstein's Reisen, i. p. 425; Campbell's Second Journey, ii. 201; and Ersch and Gruber's Encyclopædia, ix. 265.

Redemption of the first-born.

The law of Moses declared the first-born, if a boy, to be sacred to God, and required him to be redeemed from the priest (Ex. xiii. 2; xxxiv. 19). The modern Jews maintain, "if the first-born of an Israelite be a son, the father is bound to redeem him, from the thirtieth day forward. If he redeem him before that time, it is not accounted a redemption. If he omit it after that, he is guilty of neglecting an affirmative precept. On the thirty-first day, the father sends for a priest and places his little son on a table, saying, "My wife, who is an Israelitess, has brought me a first-born, but the law assigns him to thee." The priest asks—"Dost thou therefore surrender him to me?" The father answers in the affirmative. The priest then inquires which he would rather have, his first-born, or the five shekels required for his redemption. The father replies, he prefers his son, and charging the priest to accept the money, pronounces a form of benediction. The father then produces the value of five shekels, and the priest asks the mother if she had been delivered of any other child, or miscarried. If she answers no, the priest takes the money, lays it on the head of the child, and says—"This son being a first-born, the blessed God hath commanded us to redeem him, as it is said, 'And those that are to be redeemed from a month old thou shalt redeem them, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs' (Numb. xviii. 16). Whilst thou wast in thy mother's womb thou wast in the power of thy father who is in heaven, and in the power of thy parents; but now thou art in my power, for I am a priest. But thy father and mother are desirous to redeem thee, for thou art a sanctified first-born, as it is written, 'And the Lord spake unto Moses, saying, sanctify unto me all the first-born; whatsoever openeth the womb among the children of Israel, both of man and of beast, it is mine'" (Exod. xiii. 2). He then turns to the father, and says, "I have received these five shekels from thee, for the redemption of this thy son; and behold, he is therewith redeemed, according to the law of

Five shekels produced.

The priest accepts the sum.

Moses and Israel."[1] This ceremony is followed by feasting. When the father dies before the thirty-first day, the mother is not bound to redeem her son, but a piece of parchment or small plate of silver is suspended on the child's neck, with a Hebrew inscription, signifying, a *first-born son not redeemed*, or a *son of a priest*.

Education. The daughters of those who are regarded as the best members of the community are taught to read the Hebrew prayer-book; that is, to pronounce the words without understanding the meaning. The sons learn the alphabet soon after they begin to speak, and at an early age are taught to read the law, the mishna, and the gemara, as well as the prayer-book, and sometimes the Commentary of R. Solomon Jarchi and the Yad Hachazakah, or an abridgment of the Talmud by Maimonides; but their principal attention is devoted to the Talmud, which they reckon the foundation of all, and the best study. Very few learn the language grammatically, but are instructed in the sense by their teachers, who constantly instil into their minds the hatred of Christianity. At the age of thirteen years and one day, a Jewish youth is called Bar Mitsvah, *a son of the commandment*, and is required to observe the six hundred and thirteen precepts, comprising, the rabbies affirm, the whole of their law and religion. Henceforward he is deemed liable to divine and human punishment if he transgress them; the sins committed previously are imputed to the father, and he is liable to the punishment. On his son's attaining this age, therefore, the father calls together ten Jews, and informs them, or else declares it in the synagogue, that his son is of age, and has been instructed in the commandments, the Talmud, is acquainted with the decisions and customs respecting the *tsitsith* and *tephillin*, and can recite the benedictions and daily prayers. He wishes, therefore, to be no longer chargeable with the sins of his son. He then gives thanks to God that he is now thus released, and prays that his son may live many years, and be eminent for good works. Jewish girls are accounted of age at twelve years and a day old, or in some countries at twelve and a half.

Rev. R. H. Herschell's statement. Statements most highly creditable to modern Jews, and given on the authority of the Rev. R. H. Herschell, regarding education, ought not to be forgotten. "The facility of obtaining education, which, in this enlightened country, is comparatively a recent advantage, has long been enjoyed by the children of the poorest Jews on the continent. It is customary for the rabbi of each place to spend much of his time in the education

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[1] Spanish and Portuguese Jews' Prayer Book, p. 219, 220.

Education among modern Jews.

of youth: and among his pupils are often as many as twenty or thirty sons of poor parents, on whom he bestows tuition gratuitously: not only without grudging, but considering it as an honour to be so employed. Those youths, again, are maintained by the Jewish residents in the place; such as can afford it, giving one or more day's board in every week to one of the students, who thus, if the Jews be more numerous than wealthy, is sometimes indebted to many of his brethren for a livelihood. Those, again, who cannot afford to give even a weekly meal to any of the poor students, make them from time to time little donations of money, and thus show that they take a lively interest in those who are in many cases orphans, or far from home and relatives. If any of those students manifest particular piety or talents, it is no unusual thing for such a one to be taken to reside in the family of one of the more wealthy Jews, where he is entirely supported, and thus enabled to prosecute his studies without the interruption of needing to labour for his support. And it will no doubt surprise some of my Christian friends, among whom matrimonial connexions are formed on a very different principle, to be told, that it is very common for this poor student to be united to one of the daughters of his wealthy patron, who thinks such a son-in-law not a disgrace but an honour; and who is himself the promoter of the union. Those individuals are generally chosen to be the rabbi of some congregation."[1]

Dress.

Tsitsith.

While the Jews now generally adopt the outward mode of dress used where they reside, they consider it unlawful to wear any garment composed of linen and woollen woven together, or made of either of these materials and sewed with the other. Every male is obliged to have a square inner garment with fringes at the four corners, as commanded Numb. xv. 37. It is made of two square pieces, with fillets or straps, that one of the square pieces may hang down before on the breast, and the other on the shoulders or back. The fringes are fastened by five knots, which, with the eight threads of each fringe, are thirteen; and the numerical letters of the Hebrew word *zitzzis* or *tsitsith*, amounting to six hundred, which, added together, make six hundred and thirteen, the exact number of precepts contained in the law. This garment is called the small veil, which every Jew is obliged to wear. They have also a larger talleth (the name of the square garment) which is put on during the daily morning prayers. It resembles a shawl or scarf, is made of white sheep or lamb wool, sometimes camel hair, and is bordered with stripes of blue, with a fringe or tassel at each corner. Every morning when they put on the talleth, they must take the fringes in their hands, and say, "Blessed art thou, O Lord our God, king of the universe! who hath sanctified us with his commandments, and commanded us the commandment of the fringes." The virtue of the fringes is said to be very great in preserving from sin, and from the injuries of evil spirits. Wearing the quadrangular garment without the fringes exposes to divine punishment. They are not required to be worn by night, nor by women, young children, or servants. They are never to be sold or pledged to Christians.

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[1] Brief Statement of the Present State and Future Expectations of the Jews, p. 46, 47.

Phylacteries.

There are two kinds of *tephillin*, or phylacteries; one for the head, another for the arm. The obligation to wear them is derived from Exod. xiii. 16, and Deut. vi. 6—9. The parchment case for the head, where the phylacteries are put, is formed of a particular shape on a last of wood, made square at the bottom; which is a flat smooth board, on which are four smooth boards, erected parallel to each other. The parchment is fitted to the frame or last by being thoroughly soaked in water, and is thrust in between every upright board, to the bottom, and the bottom must also be exactly covered with it. When the parchment is taken off dry, there are four cavities in it, answerable to the thickness of the four boards, and into each of these cavities is put a section of the law, written with great exactness upon very fine vellum. The four sections of the law are— for the first, Deut. vi. 1—9; for the second, Deut. xi. 13—21; for the third, Exod. xiii. 1—10; for the fourth, Exod. xiii. 11—16. On the outside boards of the frame, the letter *Shin*, the initial letter of Shaddai, Almighty, is cut out in relievo, and the other within the board is cut so deep that the strokes of the letters appear upon the dried parchment. The leathern box is made wide enough to admit of being sewed together that the sections of the law may not drop out. At one end is a loop, into which a thong is put, with which it is made to bind about the head. The parchment is covered over with a fine skin, with the hairy side outermost, to keep the sweat of the head from the case, and the phylacteries within it. The whole is sewed together, with thongs of leather cut very fine and made soft. The strap which binds the tephillin to the head passes through the loop, and ought to be black outside, but any colour except red within. The box rests on the head, below the hair and between the eyes, that the divine precepts may be fixed in the brain, that there may be more sanctity in prayer, and the commandments of God better observed. The strap is fastened on the back part of the head, with a knot said to resemble the letter *Daleth;* the ends pass over each shoulder, and hang down over each breast. The tephillin for the arm

Passages which they contain.

Position of the box.

The Tephillin.

are made of skin or leather in the same manner as for the head, but with only one cavity, and without the letter *Shin*, into which is put the four sections of the law before named, written on one piece of vellum, but in four columns. In every particular they are exceedingly scrupulous with regard to the order of writing and placing the sections, the manner of making the ink, preparing the vellum, &c. as described by Maimonides in his Hilcoth Tephillin. The letter *Shin*, on the right side of the tephillin for the head, *Daleth* formed by the knot on the back of the head, and *Yod*, which is on the end of the strap depending from the hand, compose the word Shaddai (שדי), or Almighty.

Worn at prayers.

Every adult male, before he begins his prayers, puts on the phylacteries. He is first to take the phylactery of the arm, and placing it on that part of the left arm which is opposite the heart, to say, " Blessed art thou, O Lord God, king of the universe! who hath sanctified us with his commandments, and commanded us to say the *tephillin*." He is then to fasten it, and next take the phylactery for the head, repeat the same words, and fix it in its position. The rabbies say the tephillin is in compliance with the commandment, " And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes ;" and if this commandment is duly weighed it is a sign of the first magnitude between the Almighty and the Jew. It becomes, therefore, an article of faith, that every one is bound, every morning at least, during the time of reading the Shema, and saying the nineteen prayers, to have on the phylacteries; because it is a sign of their acknowledging the Almighty to be the Creator of all things; and that he has power to do as he pleases. On the Sabbath and other festivals the phylacteries are dispensed with, the duly observing that day being regarded as a sufficient sign in itself, according to Exod. xxxi. 12, 17.

Mezuzzoth.

Every Jew is required to have a *mezuzza* on the posts of his house. This is a piece of parchment inscribed with two portions of Scripture, namely, Deut. vi. 9, and xi. 20. It is rolled up, with Shaddai written on the outside, and put into a cylindrical tube of lead, and fastened to the door-post by a nail at each end, when the following words must be uttered: " Blessed art thou, O Lord, our God, king of the universe! who hast sanctified us with thy precepts, and commanded us to fix the Mezuzza." The injunction of the law being in the plural number, it is concluded that Mezuzzoth should be fixed on all the doors of dwelling-houses, on the doors of barns or storehouses, and on the gates of cities and towns. The Talmud says, " Whoever has the Tephillin bound to his head and arm, and the Tsitsith thrown over his garments, and the Mezuzza fixed on his door-post, is protected from sin; for these are excellent memorials, and the angels rescue him from sin, as it is written, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. xxxiv. 7.

Meats and drinks.

The Jews must eat no fish, but such as have fins and scales, nor animals that do not chew the cud, and part the hoof, nor birds of prey, nor reptiles. They are not to partake of blood; nothing that dies of itself. Cattle must be killed by a Jew qualified and appointed for the purpose. If, upon examination, the least blemish is found, the whole is rejected; if found in the state required, it is called Koesher, or right, and is sealed with a leaden seal, with this word on one side, and the day of the week in Hebrew characters on the other. Without such a seal, no Jew will purchase meat of a Christian butcher. Each piece, when a carcase is cut up, is to be sealed. Before it is dressed, it must be half an hour in water, and an hour in salt, and then the salt is to be rinsed off with clean water, to draw out any remaining blood. Disobedience to this command is threatened with excision. They are not allowed to eat the hind quarters, unless the sinew be taken out (Gen. xxxii. 22). They must not kill a cow and her calf; a ewe and her lamb; or a she-goat and her kid, on the same day. They must not eat meat and butter together, on account of the prohibition, "Thou shalt not seethe a kid in his mother's milk," nor must they, for the same reason, eat cheese made by Christians. They are therefore obliged to have different utensils, both to dress and to eat their victuals in, even to the minutest articles.

Marriage.

Every Jew is obliged to enter the married state, and the proper time, as assigned by the rabbies, for both sexes, is the age of eighteen.[1] A man that lives single till he is twenty is

Period.

regarded as a profligate, unless he makes it appear that he cannot find a suitable person. It is customary for the bride and bridegroom to be betrothed six months, or even a year, before marriage. The betrothing is formal before the nearest relations, when a scribe draws up an agreement, being a bond with a cer-

Form.

tain fine from fifty to five hundred pounds penalty, and the day of marriage is fixed. On that day the parties are conducted to the place appointed for the ceremony; the bride by women, the bridegroom by men. Many friends are usually invited, and ten men at least must be present, or the marriage is null and void. The ceremony is thus performed. A velvet canopy is brought into the room, supported by four long poles, under which the bride and bridegroom are led; the former by two men, the latter by two women, who are always the parents of the bride and bridegroom, if living,—if not, the nearest kindred; a man and his wife for the bride, and another for the bridegroom, though the bridegroom is led by the men, and the bride by the women, she having her face covered by a veil. The parties are placed opposite each other, when the priest takes a glass of wine in his hand, and says, "Blessed art thou, O Lord, our God, king of the universe! the creator of the fruit of the vine.' Blessed art thou, O Lord our God, king of the universe! who hath sanctified us with his commandments, and hast forbidden us fornication, and hast prohibited unto us the betrothed, but hast allowed unto us, those that are married by means of the canopy, and wedding ring. Blessed art thou, O Lord, sanctifier of his people Israel, by means of the canopy and wedlock. Blessed art thou, O Lord our God, king of the universe! who hast created joy and gladness; bridegroom and bride; delight and song; pleasure and sympathy; love and brotherhood; peace and friendship. Speedily, O Lord, our God! let there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of the merriment of the bridegrooms out of their canopies, and youths from their musical feasts. Blessed art thou, O Lord, the rejoicer of the bridegroom with the bride." The bridegroom and the bride then drink of the wine, after which the bridegroom takes the ring, and puts it on the bride's finger, and says, "Behold thou art wedded to me with this ring, according to the rites of Moses and Israel." The marriage contract is then read, specifying that the bridegroom A. B., agrees to take the bride C. D., to be his lawful wife, according to the law of Moses and Israel, and that he will keep, maintain, honour, and cherish her according to the manner of all the Jews, who honour, keep, maintain and cherish their wives; and keep her in clothing decently, according to the custom of the world. This document also specifies the sum he settles upon her, in case of his death, and he obliges his heirs, executors and administrators, to pay the same to her out of the first produce of his effects. The reader then drinks another glass of wine, and after a prayer (or seven benedictions), the bride and bridegroom drink of the wine. The empty glass is then laid on the floor, and the bridegroom stamps upon and breaks it, a ceremony intended to remind them of the frailty of life, or of the certainty of death. All the company then shout *Mozol Touv*, i. e. "May it turn out happily," or, "Good luck to you." A contribution

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[1] "The females of Tiberias marry very early. There was one in the house then eleven and a half years of age, who, we are assured, had been married eighteen months. Mr. Wiseman pointed out another, a mere child in appearance, ten years of age, who had been two years married. It seems incredible."—Lynch's Narrative.

Marriage.

The priest's blessing.

The ring.

Contract.

Breaking the empty glass.

is then made for the poor of the land of Canaan, and the nuptial feast continues for seven days.[1]

Divorce. A Jew may at any time divorce his wife; but there must be a regular bill of divorce, written by one of their notaries, with the concurrence of three rabbies, on ruled vellum, and containing exactly twelve lines. The substance of the *Ghet*, or Bill of Divorcement, is as follows—"Such a day of the week, month, year, and in such a place, I, A. B., the son of C. D., and whose place of abode on this present day is in the city of L. &c. do voluntarily divorce thee, and put thee away, and make thee free. Thee, C. D. the daughter of B. L., whose place of residence is this day in the city of L. &c. who hast hitherto been my wife; and behold by this act thou art divorced, put away, and made free. And I do hereby permit thee to marry whom thou pleasest; and no man shall have power to hinder thee from this day forward. And behold thou art free to any man; and this instrument shall be unto thee a bill of divorcement, putting away and freedom, according to the law of Moses and Israel." The rabbi examines the husband whether he does this voluntarily. There must be ten witnesses present; and the husband is directed to deliver it into the hands of the woman, with these words: "Behold, this is thy bill of divorce, and thou art herewith divorced from me, and art free to any other man." The rabbi then lays an injunction on the woman not to marry in less than ninety days, lest she should happen to be pregnant. If a woman is divorced for adultery, she cannot marry the object of her criminal attachment. The parties separated can never marry again. If the husband is abroad, he may send a bill of divorce by a messenger specially appointed, who must be present to witness the order to the notary to write the bill, and at the writing and signing of it; and must receive the bill from the husband in the presence of two subscribing witnesses; and make a particular declaration to him: and when the messenger delivers it to the woman, he also makes a declaration—"Behold, this is thy bill of divorcement," &c.

The bill.

Witnesses.

Conditions.

Betrothing. Children are sometimes betrothed very young. If a girl is betrothed when under ten years of age to a man she dislikes, she is entitled to a divorce till she is twelve years and a day old. She has only to say she will not have such a man before two witnesses, who set down her declaration in writing, and deliver to her what is called a divorcement of dislike. She is then at liberty to marry as she pleases.

The law of Moses provided that the brother of a man who

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[1] Hyam Isaacs' Ceremonies of the Jews. David Levi, Modena. Spanish and Portuguese Jews' Prayer Book, &c.

Widows and brothers of deceased husbands.

had died without issue, and whose wife survived him, should marry the widow, and raise up seed in his name; and the first-born son of such a union should be considered as the son of the deceased brother, and succeed to his inheritance.[1] If the brother refused, the woman was to complain to the elders of the place where she lived, who were to summon the refuser, and on his persisting, the woman was to take off his shoe, and spit before him, or, as many authorities have it, in his face; after which she was at liberty to be married to another man. When there were several brothers, the Mishna states, that upon the refusal of the eldest, application was to be made to the rest, and if none would comply, the first was obliged either to marry the widow, or to submit to the prescribed indignity. By the Gemara, both the obligation and liberty of marrying the wife of a deceased brother are restricted to the eldest of the surviving brothers. By the practice of the modern synagogue, this part of the law is abolished, by the rabbies compelling their disciples to refuse compliance with the precept. The ceremony of release from the obligation is performed before three rabbies and two witnesses, after the morning prayers in the synagogue. The man puts on a shoe, and the woman repeats, "My husband's brother refuses to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother." The brother says, "I like not to take her." Then the woman unties the shoe with her right hand, throws it on the ground, spits before him, and says, "So shall it be done unto that man that will not build up his brother's house, and his name shall be called in Israel 'The house of him that hath his shoe loosed.'" The persons present then exclaim three times, "His shoe is loosed." The woman then receives a certificate from the chief rabbi, who declares her at liberty to marry another.

Change of name in sickness.

When a person is thought to be dangerously ill, it is usual to change his name, with the hope of averting the sentence of death. The Spanish and Portuguese Jews' Prayer gives the following form:—"By permission of the Supreme King of Kings; with the knowledge of the blessed God; with the approbation of the Celestial Tribunal, we change, alter, overturn, and supersede, the name of this sick person, whose name heretofore was A,—and from this day forward his name shall no more be A,—but B his name shall be called. And by the name of B shall he be known, mentioned, called, spoken of, and named. *Then say*, may the Supreme King of Kings, through his infinite mercy, compassionate him," &c. At the end of this prayer-book, the Rabbies teach what four things annul an

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[1] Deut. xxv. 5—10.

evil sentence against a man; charity, prayer, *change of name,* and change of actions, all of which are founded on Scripture.

Ceremonies at death.

On the decease of a Jew, all the water is thrown away in his and the three adjoining houses, for they believe, that when a Jew departs this life, the destroying angel takes a knife and cuts his throat invisibly to mortals, and the blood that adheres to this knife he washes off in the water of six houses. No priest must remain in the houses till the corpse is removed. The body is stripped, and laid on the floor, with clean straw under it, when washing with warm water is ceremonially performed. Near it, a lighted taper, a basin of water and a clean towel, are placed, that the soul may have an opportunity of cleansing itself from the defilements it had contracted during life; for which purpose it is supposed to return to the place every night for a month. The water is changed every morning. The coffin consists of plain boards, loosely united with a bottom of laths. When the body is laid in the coffin, the talleth, which the deceased had usually worn in the synagogue, is put on over the other garments. Just before being taken out of the house, the relations, children, and acquaintances of the deceased, stand round the coffin, when the feet are uncovered, and each in rotation takes hold of the great toes, and begs pardon for any offence that may have been given during life, hoping he will forgive them, and speak on their behalf in the next world. The nearest relations have their garments rent. When a child dies under twelve years of age, all that have been playmates receive from their parents a piece of worsted, the exact measure of their height and breadth taken, and then made into a small ball, and put into the coffin, in order as they say to operate as a charm to prevent them lamenting the loss too long.[1]

Burial.

When the burial takes place, each of the relations throws earth upon the coffin; and as soon as the grave is filled, the persons who have conducted the interment, run away as fast as possible, lest they should hear the knock of the angel, who is supposed to come and knock upon the coffin, saying in Hebrew: "Wicked! Wicked! What is thy *Pasuck?*" This Pasuck[2] is taught as soon as a child can speak, and he is to repeat it every day, morning and evening, that he may be able to answer the angel when he comes to the grave. If not able to answer, the angel, it is said, beats him with a hot iron till he breaks his bones.

On their return from the funeral, the relations sit down upon the floor, and a chair is placed before them, with eggs boiled hard, a little salt, and a small loaf; a portion of which is eaten by each of them, to break the fast they profess to have kept from the moment of the decease: and ten Jews, who have passed the age of thirteen, repeat prayers for the dead, morning and evening; at the close of which, the sons or nearest male relations repeat the *kodesh*,—a prayer which is considered to have sufficient efficacy to deliver the deceased from hell. The rabbies say, the resurrection will take place in the land of Canaan, and that Israelites buried in other countries will be rolled through subterranean caverns till they reach that land. Hence it is deemed peculiarly desirable to be buried in Palestine.

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[1] Hyam Isaacs.

[2] Every Jew is named after a fanciful allusion to some passage of Scripture; such as, if a child is named after Abraham, his *pasuck* is—"Thou art the Lord the God who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham."—Neh. ix. 7.

Mourning.

The Jews rend their garments on the death of a relative. If it be a brother, sister, wife, daughter or son, they take a knife, and holding the blade downwards, give the coat or upper garment a cut on the right side, and rend it about a hand's-breadth in length; if a father or mother, the rent is made on the left side, and in all the garments. The mourning continues after the interment for seven days, when they neither go out of doors, nor transact any business, but sit upon the ground without shoes, receiving the condolences of their brethren, who have free access to them. They are not allowed to shave their beards, cut their nails, or wash themselves for thirty days.

VII.—WORSHIP.

Synagogues, and persons connected with them.

Ten men, at least above thirteen years of age, are required to form a congregation. For the smaller assemblies, the Jews often meet in a hired room, but for the larger they build synagogues, choosing the highest ground they can obtain. No Jew is allowed to build a house in the neighbourhood of equal height. Near the door of the synagogue, little boxes are placed to receive voluntary contributions for the poor. They are built as nearly east and west as possible, and the principal door is placed at or near the point opposite to the direction of Canaan, as the Jews turn their faces towards it in prayer. Opposite the entrance is a chest called the ark, in allusion to that in the ancient temple, where they keep the book of the law used in the public service. Every copy of the Pentateuch in the Synagogue must be in manuscript, which is to be written with a particular kind of ink, in the square character, without points, and the volume is to be a roll according to the custom of ancient times, sewed together with thongs of the skin of some clean animal. It is encased in linen or silk, with an additional silk covering as an ornament. The ends of the staves are more

Synagogues. or less ornamented; some are covered with silver in the shape of pomegranates—some have a coronet of silver at the top with little bells. It is considered a very meritorious service to present a transcript of this kind to a synagogue. Near the middle is a desk or altar, as a raised platform enclosed with a rail, from which the law is regularly read, and lectures or sermons delivered. There are no branches between the altar and the ark. A separate part is allotted on the floor to the women, or, if there be a gallery, it is appropriated to them; and it is screened by a wooden lattice. A chassan, or reader and chanter, is appointed to every synagogue; one or more clerks to manage the pecuniary or other matters; and paid persons to keep the place clean, to trim the lamps, light the candles, open and shut the doors, keep the keys, and attend at all times of prayer. There are also wardens, forming a kind of committee of elders, to direct the finances and other general business of the congregation. The folding and unrolling of the law, carrying it in procession through the synagogue, elevating it on the altar, reading certain lessons on particular days, and other services, are performed by various Israelites: but each of these functions is accounted a high honour, and the privilege of discharging it is put up to auction for the best bidder. One of the clerks acts as auctioneer, and the monies are paid into the general stock.

Title of rabbi. The title of *Rabbi* is easily obtained by those who are well versed in the Talmud. There is always an officer, termed chief or presiding Rabbi, or chacam, who has a spiritual authority, and exercises also a civil jurisdiction. His decisions are enforced by the terror of ecclesiastical censures, excommunications, and anathemas, which he has power to denounce, and the effects of which are believed to extend beyond the present life. He takes cognizance of all cases of adultery, incest, violations of the Sabbath or of the fasts and festivals, and apostacy, of marriages, divorces, and commercial contracts. He hears and determines appeals against the decisions of inferior rabbies in his district, decides all difficult questions of the law, and preaches three or four sermons in a year. To some of these cases fees are attached, and a respectable salary. In this country there are two of these officers; the chief rabbi of the German and Polish Jews, and the chacam of the Spanish and Portuguese Jews.

Little sanctuary. They have what is denominated their *little sanctuary*, the authority for which is founded on Ezek. xi. 16. "I will be a little sanctuary." In reference to this, the rabbies have delivered many directions to be followed by the attendants on the synagogue.

Want of reverence. Nothing can be conceived more irreverential than the public worship of the German synagogues. The Italian and Portuguese synagogue is described as more apparently attentive and serious. The following is but too correct a picture. "What would have been the grief and dismay of these holy men (those who returned from the captivity), had they lived to enter a modern synagogue! where, instead of the beauty of holiness, a magnificent service, and a temple filled with the immediate presence of Jehovah, they should see a rabble transacting business, making engagements, and walking to and fro in the midst of public prayers; children at their sports; every countenance, with very few exceptions, indicating the utmost irreverence and unconcern; and their chief rabbi sitting by, and seeming to care for none of these things: indeed, to speak without any intentional exaggeration, the modern synagogue exhibits an appearance of very little more devotion than the Stock Exchange, or the public streets of the metropolis at noon-day."[1]

Prayers. The most solemn and important prayers are the eighteen, or *Shemonah Esreh*, which, as we are assured, were composed by Ezra, and the men of the great synagogue; another being added by Rabbi Gamaliel or Rabbi Samuel against heretics and apostates, a little before the destruction of the second temple. These nineteen prayers are required to be said by all Israelites of age, either at the synagogue or at their own houses, or at any place where they may happen to be, three times every day; because this is conformable to the practice of David, "Evening, and morning, and at noon-day will I pray" (Ps. lv. 17.), and of Daniel, (Dan. vi. 10). The daily service includes further the reading of three portions of Scripture; the first beginning with the word *shema* (שמע *hear thou*), which term is applied to all the portions taken together, and the recital of them is called *kiriath shema*, the *reading of the shema* (קריאת שמע). The recitation of these twice every day is affirmed to be expressly enjoined in the law: "Thou shalt talk of them, when thou liest down, and when thou risest up." Women servants and little children, or persons under twelve years of age, are exempted from this duty.

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[1] Obligations of Christians.

CHAPTER XIII.

SECTS OF THE JEWS.

Pharisees.

The Pharisees.—The Pharisees, says Dr. Jennings,[1] derived their name, not, as some have supposed, from פרש *pharash*, *exposuit*, because they were in the highest reputation for expounding the law; for it appears by the rabbies there were women Pharisees, to whom that office did not appertain: but either, as Godwin apprehends, from פרש *pirresh*, in the conjugation *pihel;* or from פרם *pharas*, *devisit*, *partitus est*, which is sometimes written with a ש, *sin;* see Mic. iii. 3; Lam. iv. 4. פרושים, *pherushim*, in the Hebrew dialect, or פרישין, *pherishin*, or פרישא, *pherishe*, according to the Chaldee, signifies persons who were separated from others; which name, therefore, was assumed by the Pharisees, not because they held separate assemblies for divine worship, but because they pretended to a more than ordinary sanctity and strictness in religion. Thus, in the Acts of the Apostles, the Pharisees are said to be "*ακριβεσατη αιρεσις*, the most exact sect of the Jewish religion, chap. xxvi. 5; agreeable to the account Josephus gives, that this sect was thought, "*ευσεβεσερον ειναι των αλλων*," to be more pious and devout than others, and to interpret the law with greater accuracy.

Their origin

As to the origin of this sect, nothing satisfactory can be determined. Dr. Lightfoot thinks, that Pharisaism rose up gradually, and was long before it came to the maturity of a sect; but when that was, he does not pretend to determine.

Primary articles of faith.

A primary article in the creed of the Pharisees, and one that became a most frightful source of evil in their character and conduct, was, that in addition to the *written* law found in the Bible, and for the purpose of explaining and completing its otherwise dark and defective system, God had given also an *oral* law, to be handed down, without being committed to writing, by mere tradition, from generation to generation; and that this, accordingly, had fully as much obligation upon men as the other, and was to be deemed, in fact, even more important, inasmuch as without it the whole law, it was maintained, would have been without light, without order, and comparatively without use.

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[1] Jewish Antiquities.

It is needless to say, that the traditions of which this law consisted were altogether of human authority, and that they had not all taken their rise at once, but were introduced gradually from the usages and opinions of different ages, still gathering new accession to their mass as it rolled forward, till it acquired that monstrous size which it had in the end. It seems to have been only about a hundred years before the time of Christ that they came to be regarded as of such high importance, that the written law itself was less in honour and regard; and the neglect of them was counted impious as the worst infidelity.[1] Pharisees.

Traditional law. Of the true origin of the traditional law, says Dr. Hinds,[2] there is no certain account, which is remarkable, considering that it constituted the main line of separation between the contending sects. According to its advocates, it was delivered by God to Moses on Mount Sinai, together with the written Law, and was therefore asserted to be of equal authority with it. Their opponents contented themselves with refusing assent to this statement, without, however, either denying the antiquity of these traditions, or assigning them any specific source or date.

Its probable origin. It is probable, from this uncertainty, as well as from the character of the traditions themselves (for, if they have been faithfully recorded in the Talmuds, they are little more than a tissue of minute rules superadded to those in Scripture concerning the observance of the ritual law), that they were the gradual accumulation of many centuries. Originally, perhaps, mere directions for determining matters left indeterminate in Scripture, they acquired from usage and habitual compliance an equal authority with the law itself. Its effects. Be this as it may, the enlargement of the ritual law suited well with that bias of mind in the nation at large, which in those latter days was more fully displayed in the character of the Pharisee—a tendency, namely, to forget the twofold nature of the law, and to consider that as valuable on its own account, which there was every reason to believe was only valuable from its reference to some other object, even although that object might not always have been clear and distinctly seen. Proceeding, then, on the principle, that the works of the law were to be regarded as an ultimate and independent object, that its intent was to make the comers thereunto perfect, not to shadow out the good things appointed for that purpose, the traditionist thought, consistently enough, that by adding rite to rite, and rule to rule, he should enlarge the sphere of meritorious conduct. And if the written law contained enough for justification, the

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[1] Dr. Nevin.

[2] Early Church History.

Pharisees. superadded value of the works of the unwritten law would be more than the purchase of Divine reward.

Their righteousness. This was the righteousness of the Pharisees, the most considerable sect at the period of the Advent. They were the class into which the learned naturally fell, and being reverenced for their Scriptural erudition, and for the strictness of their lives, the great body of the people was content to subscribe to their doctrines, and to adopt their views of Scripture, without aspiring to be Pharisees in holiness any more than in learning. On them the vulgar gazed, as on men whose righteous attainments went so far beyond what was needful, as to be admirable rather than good, and beheld them in their long fastings, their reiterated prayers, and their profound meditations, advancing ever, as it seemed, from superior to supreme sanctity. It will be readily conceived, that to such men the doctrine of good works being insufficient and ineffectual for salvation, and of the necessity of atonement for the sins of all, must have been light too distressing for them to open their eyes upon without a painful effort; and that they were likely, for the most part, to be obstinately blind to all evidence. And what must have been the result on the people who were under their guidance? The Pharisees bade them, indeed, conform to the law, and especially to the ceremonial law, but they took away the key of knowledge that unlocked its mysterious meaning, or else substituted for its true secondary meaning something that was fanciful and foreign. They enjoined obedience to the Divine precepts, even to the letter of the commandment; but whenever obedience proved hard or inconvenient, some one of the numerous traditions (the Divine source and authority of which they maintained) was readily found to make the case an exception.

Their doctrines. The Pharisees believed, we are told, in the existence of angels, and in the resurrection of the dead (Acts, xxiii. 8, 9). At the same time, we learn that they held the doctrine of the *transmigration* of souls, so important in certain systems of heathen philosophy, which pretends that they pass, after death, into other bodies, and so, completely forgetful of all their former condition, continue to act a part upon the theatre of life, while the frames in which they once resided lie mouldering in the dust. They held it not, however, in the same broad extent with which it has been received in these systems: they did not admit that a human soul might ever pass into the body of a dumb animal, so as to put any person in danger of destroying his grandfather, when he might venture to kill a calf or a chicken; and they did not allow that *all* souls were appointed to reappear in successive lives after this fashion. It was considered a privilege, it seems, which only the comparatively

Pharisees.

righteous were allowed to enjoy, after being rewarded for a time in their separate state, while the spirits of the wicked were doomed to go away into everlasting torments. It has been supposed that there is a reference to this sentiment in that question which was put to our Saviour by his disciples, concerning the blind man of whom we have an account in the ninth chapter of the Gospel of John—*Master, who did sin, this man or his parents, that he was born blind?* for it is not easy to understand how the *birth* of any one could be imagined to be thus unfortunate on account of his own sinfulness, unless under the idea of a previous life enjoyed by the soul in some other body. How this doctrine of transmigration was made to accommodate itself to the doctrine of the resurrection, which it has just been intimated was entertained by the same sect, is not by any means clear. Some have thought that they were not really different doctrines at all, but that the resurrection which the Pharisees taught was nothing more than this transmigration itself, which brought such as were not notoriously wicked once more back among the inhabitants of the earth. Perhaps there was some diversity of sentiment among themselves in relation to the future fate of souls; in which case it might be that opinions which were never held actually at the same time in all their length and breadth by the same persons, but were only different notions of different classes belonging to the general body, have been improperly joined together as entering alike into the common faith of the whole sect.

Subordinate sects among the Pharisees.

Though all the Pharisees maintained a general feeling of regard for each other, as members of one and the same sect, they were not, at the same time, without differences of sentiment and practice among themselves, such as divided them into various subordinate parties. Tradition tells us, that there were as many as seven regular classes of them, which were distinguished from each other with no inconsiderable unlikeness, and aimed at very various degrees of perfection. The *Galileans*, who sprung, in a great measure, out of this sect about the twelfth year of our Saviour's life, became a *separate* sect, distinguished more for their notions about government, or rather for their violence in urging into practice the general notion of the Pharisees on this subject, than for anything else.[1]

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[1] Nevin's Biblical Antiquities. See an account of the Pharisees in Drusius de Tribus Sectis Judæorum, lib. ii. cap. xii. ult.; in Lightfoot, Horæ Hebr. Matt. iii. 7; in Basnage's History of the Jews, book ii. chap. x. xi.; in Clerici Ecclesiast. Histor. Prolegom. sect. i. cap. ii. p. 5—12; and in Prideaux's Connect. part ii. book v. vol. iii. p. 479—483, edit. 10.

Sadducees.

SADDUCEES, in Hebrew צדוקים, the name of certain Jewish sectarians, of whose system the distinguishing features were, that they rejected tradition, and denied both the immortality of the soul and the resurrection of the body. If there were authors among them, their works have perished, so that it is impossible to gather their opinions from their own statements; but the New Testament, Josephus, and the Rabbinical writings, all agree in the above representation of their peculiar tenets.

Origin of the sect.

The origin of the sect is not equally certain. The Rabbinical account, which most Christian writers have adopted, is this: Antigonus of Socho, a disciple of Simon the Just, whom the Jews make identical with Saddua, high priest in the time of Alexander the Great, taught, that men should serve God, not from an expectation of recompense, but out of pure love. Sadoc and Baithos, two of Antigonus's disciples, mistook their master's meaning, and went forth and taught, that man has neither reward nor punishment to expect after this life. (See Pirke, Aboth, c. i. 3; and Maimonides' Comment. on the place.) But this account, notwithstanding its general reception, is not very probable. It seems rather strange that two acute Jewish students should mistake so simple a doctrine, and still more so that they should never have been set right by their master; or, if they were so, that they should continue so incorrigibly obstinate as to persist in their own mistake, and to teach as the doctrine of Antigonus that which he denied. If there had been only one so stupid or so obstinate, or if they had been two strangers who suddenly walked into his lecture-room, heard this one sentence, and then walked out again without hearing anything more, the story would have had a little more probability: but that two of his regular students, who heard him every day, and were acquainted with his whole system, should so far mistake a proposition so simple, is altogether incredible. Besides, it is further said, that this Sadoc afterwards left Jerusalem and went to Samaria, and there attained considerable eminence among the schismatic priests of the Temple built in that city. Now, if this be true, it is still more incredible that such a man, a deserter to the Samaritans, should ever gain many and influential followers amongst the Jews. The national antipathy against everthing Samaritan was too great to suffer even the most abandoned of the Jewish nation to embrace the system or bear the name of a Samaritan priest. Epiphanius,

Criticisms on the name.

(Hæres, xiv. lib. i.) as cited by Drusius and most writers on this subject, says, "*Sadducees* is, by interpretation, *righteous*, for *sedek* is righteousness, and they named themselves righteous." This would lead us to suppose that the Sadducees originally called themselves צדיקים Tsadd*i*kim, and not צדוקים

Tasaddukim and that, therefore, neither the sect nor the name originated with Sadoc. It is true that the Rabbinical writers never gave them this title, but this is no valid objection against Epiphanius's assertion. The Rabbies were accustomed to a sort of punning, which consisted in altering some of the letters so as to change the signification, and practised it particularly if the name of what they hated signified anything good. Thus they have altered the Hebrew of our Lord's name ישוע Jeshua, into ישו Jeshu, so as to signify a fearful imprecation against his name and memory; and the Greek name of the Gospel they write און גליון, so as to turn "good tidings" into "a revelation of iniquity." (See Buxtorf, Lex Talm. in Rad., .און) It is, therefore, highly probable that, if the hostile sect called themselves *Tsaddikim*, righteous, they would alter the name into *Tsaddukim*, Sadducees, which would contain an allusion to Sadoc, the apostate priest; and this alteration in the name probably gave rise to the story of Sadoc founding the sect.

Sadducees.

Their rise accounted for.

The rapid progress of Pharisaism accounts more satisfactorily for the rise of the antagonist party. The attempt of the Pharisees to impose their doctrines and traditions on the Jewish Church naturally called forth the opposition of those who did not choose to be burdened with human inventions, and at length organized them into a sect. The first Sadducees probably contented themselves with rejecting tradition, and asserting the sufficiency of Scripture. It is at least certain that there was a sect, a remnant of which continues to this day, which rejects tradition, but believes in the fundamental doctrines of the immortality of the soul and the resurrection of the body; and Maimonides asserts that this sect, the Karaites, was derived from the Sadducees. The love of opposition, however, led the more zealous to deny, first, that the doctrine of a future state and of the resurrection of the body was taught in the law of Moses, and ultimately to deny it altogether. It appears from the anathemas of the Pharisees against all who should deny that the resurrection was taught in the Pentateuch, (Sanhed, c. ii.) that the first and main object of dispute between them and the Sadducees was not the doctrine of the resurrection generally, but whether it had been taught by Moses. As the Pharisees maintained the affirmative, the Sadducees of course asserted the negative, and the letter of the Mosaic Law seemed most in their favour. Being a national law, and nations existing only in time, its promises and threats were all of a necessarily temporal nature; the Sadducees, therefore, falsely concluded, from the absence of eternal promises, that the resurrection was not even implied. They asserted truly, that the sanctions of the law, as regarded the nation, were only temporal,

Subjects of dispute between the Pharisees and Sadducees.

Sadducees. but they inferred falsely that what was true of the nation was also true of individuals. The Lord Jesus Christ showed that the doctrine of a future state was implied in the promise to Abraham; and the laws against seeking counsel of the dead (Deut. xviii. 11) plainly intimate the belief in a state of existence after death.

Did they receive all the books of the Old Testament? It has been a matter of dispute whether the Sadducees believed in the divine authority of the prophets and Hagiographa. Some think this impossible, because such a belief seems inconsistent with their peculiar errors respecting the resurrection and the existence of angels; but this inference does not seem sufficient to counterbalance the want of historic evidence, and much less to invalidate the testimony which Lightfoot (in John iv. 35,) has adduced from the Talmud to prove that they received all the canonical books. The rationalism of the Germans and modern Socinians shows how easy it is to explain away the plainest language; and Maimonides and Abarbanel, both traditionists, have not scrupled to deny the real and permanent existence of angels, wherever it seemed to interfere with their own system or to favour that of Christians.

History of the sect. The history of the Sadducees does not present many events of interest. They sometimes had influence, as in the time of John Hyrcanus, and again in the days of Alexander Jannæus, when, if the Rabbies say truth, all the members of the Sanhedrim, except one, were Sadducees. But their power never lasted long, nor did their influence ever become universal. The bulk of mankind are more easily duped by superstition and fanaticism than by scepticism, and therefore their rivals, the Pharisees, were the most successful in gaining the affections and ruling the consciences of the multitude. After the dispersion, all historic traces of the sect are lost. The troubles of the times probably compelled them to submit to the ordinances of the traditionists, who thenceforward monopolized the name of Jew. It is said that the sect continued for many centuries, and that one Ananus, about the year 1255, revived and extended it; but the testimony is not sufficient to establish anything more than this, that there have been individuals amongst the Jews in various ages holding Sadducean opinions, as there are also at present. There is no proof of a continuation of the original sect. Indeed, it would be difficult to imagine how it could possibly exist for any length of time after the expulsion from the land of Israel. Their principle was to observe nothing but what was commanded in the Mosaic law. But this law gives no direction about synagogues, nor public prayer, nor any kind of worship, except that of the Temple, which could not be observed in the captivity. A sect, therefore, which had no place nor order of public worship, and no bond of religious union, could not possibly last long.

Sadducees.

Consult Drusius, De Trib. Sect.; Scaliger, Elench. Trihæres; Basnage, Hist. des Juifs, liv. ii. 12, 13; Lundius, Jüdische Heiligthümer, lib. iv. ch. xii.

Samaritans.

THE SAMARITANS.—Although the Samaritans were accounted by the Jews as little better than idolaters, yet as they received the law of Moses as the rule of their religion, and looked forward to the hopes of the Jewish people in a coming Messiah with all the confidence that was cherished by any of their tribes, we may in a modified sense view them as forming a sect of the Jews. We proceed, then, to notice their origin, history, and religion. Under the name of Samaritans are included all the inhabitants of the country which was possessed by the Ten Tribes before their captivity. The name is derived from Samaria, a city in that part of the land of Israel belonging to the tribe of Ephraim, which was built by Omri, king of Israel, and became the capital of the Ten Tribes. The kingdom of Israel being destroyed by Salmanaser, and the Ten Tribes carried into captivity, never more to return, the king of Assyria repeopled the country with colonists from Babylon, Cuthah, and the neighbouring districts, and afterwards learning that the land was infested with lions, sent to punish the people for their gross ignorance of the true God, he gave orders for the return of some of the priests whom he had taken captive, and who were enjoined to teach the religion of the law of Moses to the new inhabitants. A corrupt religion was thus formed, by the strange union of the Mosaic institutions with the grossest superstitions of the heathen nations. But there is reason to believe that this religion became purer in its form at the time of the return of the Two Tribes from the captivity in Babylon, under Ezra and Zerubbabel; and to this may be attributed in some measure the desire expressed by the Samaritans to partake the benefits of the decree of Cyrus, for the rebuilding of the Temple at Jerusalem. But Zerubbabel refused their request, as being that of persons of a different nation from the Jews, though in part professing the same religion; and thence arose the perpetual enmity which afterwards subsisted between the two nations, for the Samaritans, in anger, used every endeavour to prevent the building of the Temple and the fortifying of the city of Jerusalem, and succeeded so far as to hinder the works being completed until the government of Nehemiah. The feud between the two nations seems also to have been increased by the establishment of that part of the ecclesiastical discipline by Ezra and Nehemiah, which compelled those Jews who had intermarried with the nations forbidden in the law of Moses, to

Origin of the Samaritan nation.

Hostility between the Jews and Samaritans.

Samaritans. put away their wives: the enforcement of this law caused Samaria to become the place of refuge for all who were weary of the painful observances of the law, and who sought a place where they might worship the God of Abraham, and yet be free from the severities of the Mosaic discipline.[1]

Animosity between them and the Jews.

We may easily conceive with what feelings of abhorrence the devout Jews, on the one hand, would regard those who had connected themselves by marriage with those idolatrous nations whom God had so frequently commanded them to root out, as being the cause of their apostacy from his laws; and on the other, what a desire of revenge and retaliation for the infliction of injury would arise in the minds of those whom the strict enforcement of the law by the governors of the church compelled, either to relinquish their wives, or to give up their title of descent from Abraham and the patriarchs. It was natural that the Samaritan who professed himself a Jew in religion, not less than these excommunicated Jews, should desire to have a temple like that at Jerusalem, where they might worship the God of Moses. Accordingly we find that one was built on Mount Gerizim, and in process of time it was held by the Samaritans in even greater veneration than that at Jerusalem.[2]

National worship of the Samaritans.

Thus a regular system of national worship, corresponding in all respects to that of the true people of God, was established, and almost every vestige of the former idolatry became obliterated from the land. During the persecution of Antiochus Epiphanes—that enemy of all righteousness and truth—the Samaritans, caring more for their worldly advantage than for their religion, secured themselves from the desolating storm, by abandoning altogether their national worship: they complied with all the wishes of the tyrant, consecrated their temple to Jupiter, the chief of the heathen gods, and lent their aid in the war that was carried on against the Jews, to reduce them to the same apostacy (1 Maccabees, iii. 10). After the persecution was over, they returned again to the religion of Moses; but their polluted sanctuary was not allowed to stand much longer; John Hyrcanus, the triumphant Jewish prince, about 130 years before the time of Christ, turned his arms against their country, subdued it completely, and destroyed, in anger, that proud temple of Sanballat.

All this, of course, had no tendency to remove the old hatred which each of the countries cherished for the other; it struck

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[1] "It is not likely that their views would be greatly corrected or improved by the continual accession of Jewish refugees to their community; these being for the most part criminals, outcasts, the very refuse of the people." —*Dr. Hinds.*

[2] Dr. Hale's History of the Jews.

Samaritans.

Jesus travelled through Samaria.

The candour of those at Sychar.

its root still deeper, and flourished in yet greater and more active luxuriance. So bitter and rancorous did the mutual enmity become, that all intercourse between the two nations was brought to an end—*the Jews had no dealings with the Samaritans*—and it was even counted somewhat unsafe for persons of either country to travel through the territories of the other; or at least it was found so extremely inconvenient, by reason of the inhospitable treatment they were sure to meet with, that it was generally preferred to avoid it, though at the expense of making a considerable circuit out of the direct way; whence it was usual for the Jews, in going from Galilee to Jerusalem, on the contrary, to cross the Jordan, and pass along through Gilead, on the east side, rather than go through Samaria, which lay directly between. We ought not to be surprised, therefore, at the question of the Samaritan woman, whom our Lord, oppressed with weariness and thirst, asked to give him some water at Jacob's well: "How is that thou, being a Jew, askest drink of me, which am a woman of Samaria?" (John, iv. 4—9). Nor should it seem strange, that, when Jesus, on another occasion, passing through that country, sent messengers before him to a certain village, to secure entertainment for the night, the inhabitants utterly refused to receive him, "because his face was as though he would go to Jerusalem" (Luke, ix. 51—56). It appears, however, that the same prejudice was not cherished to such an extent among all the Samaritans; for we are told that he went to another village, where the people seem to have made no objection to his presence; and it was the common custom of our Saviour to pass through their country with his disciples, in his journeys to and from Jerusalem; so that he must have still been able to procure among them such accommodations as his humble style of life required. There is reason to believe, in fact, that there was, at this time, altogether more of bitterness and malignity on the part of the Jews than on that of the Samaritans in the mutual hatred of the two people (John, viii. 48), and that the Samaritan enmity, though it was deeply settled, did not, nevertheless, so thoroughly as the Jewish, crush every sentiment of generous humanity under its weight: this our Lord seems to intimate in that parable which he employed, on a certain occasion, to answer the inquiry, "Who is my neighbour?" (Luke, x. 31—37). The readiness with which the inhabitants of Sychar, as we have an account in the 4th chapter of John, laid aside all prejudice, honestly attended to the doctrine of Christ, and yielded to the evidence with which it was accompanied, is truly worthy of our admiration: and it ought to be remembered, that, when ten lepers were, on one occasion, all healed at once, while

Samaritans.

obeying the direction of the Saviour, the only one of all their number who came back with an overflowing heart, to express his gratitude, and to give glory to God for the amazing benefit, was a Samaritan (Luke, xvii. 12—19).

The Samaritans still continued, after the destruction of their temple, to worship on Mount Gerizim, and to insist as strenuously as ever, that no other place in the world had so good a claim to this distinction. For they had been accustomed, since the days of Sanballat, to challenge for the place of their sanctuary the highest measure of sacredness: they were not content to sustain its title to reverence on anything short of a divine consecration, nor disposed at all to seek any compromise with the pretensions of Moriah; but allowing with the Jews themselves, that God had made choice of only one place for his public worship, and that no other, accordingly, ought ever to be acknowledged, they boldly maintained that their own Gerizim had been, from the first, distinguished with the honour of this choice, and that the contrary claim which Jerusalem urged in favour of her celebrated hill was altogether unfounded and false. Here, they contended, altars were erected, and sacrifices offered by Abraham and Jacob (Gen. xii. 6, 7; xxxiii. 18—20), and on this account, they said, the hill was afterwards appointed by God himself, to be the place of blessing, when the Israelites entered the promised land, and they were required to build an altar upon it, and to present burnt-offerings and peace-offerings there, before the Lord; by which direction, it was affirmed, God clearly signified that he had chosen Mount Gerizim to be the place where, according to his promise, he would set his name, and actually consecrated it by a solemn appointment, to be the seat of his worship in all future time.[1]

Their expectation of the Messiah distinct from that of the Jews.

Amongst the heresies of the Samaritans was their rejection of all the Scriptures save the Pentateuch, so that if their expectation was founded solely on the Scripture prophecies, to the Pentateuch we must look for the ground-work of their faith. Now, whoever will run through these early promises of a Saviour, will perceive that the most prominent feature in them, as far as regards the objects of the blessing, is, that all the nations of the earth shall be partakers of it. It was the extension of the blessing, then, to all nations which formed the essential feature in their expectation, as distinguished from that of the Jews. Of spurious descent, and having now failed to identify their case with that of their rivals, they had not like them any prejudices to obstruct the ready admission of this great truth. Indeed, their unsuccessful rivalry with the Jews might be supposed to have rendered them more sharp-sighted, in eliciting what to them was a consolotary view of the prophecies. Now this being the point, which beyond all others formed the greatest obstacle to the reception of the Messiah by his own people, it is not to be wondered at, that, with a view to this, the Samaritans should receive some particular notice from our Lord.

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[1] Nevin's Biblical Antiquities.

Samaritans.

Reasons for Christ's avowal.

Thus much on the supposition that the Samaritan expectation was derived solely from the Jewish Scriptures. But if (as has been stated to be the opinion of some) the general expectation of the heathen world had some origin independent of this, it is but natural to conjecture further, that those who were by descent almost altogether heathen, would not have been excluded from these sources of traditionary prophecy enjoyed by the rest of the Gentiles; and that their knowledge of these might have helped them to a clearer exposition of the Jewish record than the Jews themselves generally adopted.

Christ's manifestation of himself to them.

And certainly, whatever were the deficiencies or the mistakes of the Samaritan creed, to them, and not to the Jews, we know the Messiah vouchsafed, in express terms, to declare who he was. Both Jews and Samaritans were anxiously expecting him; but it is plain that the expectation of the Samaritans was widely different from that of the Jews; for when the inhabitants of Sychar thronged forth to gaze on him who was reported as fulfilling the prophetic marks of the Christ, they were neither surprised nor offended at meeting with no greater personage than a lowly traveller, seated beside Jacob's well, and asking for a draught of water. The grounds of this difference form the most interesting point of the inquiry concerning the religion of the Samaritans; and to the superior clearness and correctness of their notions it was doubtless owing, that they were favoured with this more explicit avowal of himself by the Messiah, and were otherwise noticed by him in the course of his ministry.[1]

A small remnant still exists.

There is still a very small remnant of the Samaritan race found in their ancient country. Their principal residence is in that same valley, at the foot of the sacred mountain, in which, of old, the city of Shechem or Sichem, denominated in later times *Sychar* (by the Jews, perhaps in malignant derision—for Sychar means *drunken*), had its beautiful retreat; and in that same city, too, though greatly altered for the worse, like the whole face of Palestine, from its ancient state, and divested entirely of its original appellation, instead of which it now bears the name of *Napolose* or *Nablous*. Though reduced to insignificance, for their whole number, it is said, does not exceed forty, they still preserve themselves separate from the rest of

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[1] Hinds's Early Church History.

Samaritans. the world around them, and adhere with the greatest constancy and zeal to the faith of their fathers; inveterate as ever in their opposition to the Jews, and jealous, as of old, for the honour of Gerizim, on which they have a synagogue, or rather a sort of a temple, of long standing, and which they still insist is the place where men ought to worship; though they have not themselves been allowed, of late years, by their Turkish masters, to visit its summit for that purpose.[1]

Essenes. THE ESSENES.—Where and when the fraternity of the Essenes was first formed is not clearly made out. Most probably they owed their origin to Egypt, where the Jewish refugees who fled for security after the murder of Gedaliah, were compelled, upon the captivity of the greater part of their body, to lead a recluse life, out of which this monkish institution might have grown.[2]

Not mentioned in the New Testament. The Essenes are not noticed in the New Testament: for although their sect was in as flourishing a state in the days of our Saviour as it ever was at any time, yet their manner of life separated them in a great measure from the scenes of his ministry, and cut them off from all connection with the interesting events of his history. All our knowledge of this remarkable class of Jews, accordingly, is derived from other sources; not, however, through the streams of uncertain tradition, as in some other cases we are compelled to derive information from the distant region of antiquity, but by the testimony of authentic history, conveyed in sure and regular channels over all the intervening waste of time.

Formed separate societies. The Essenes lived together in separate societies of their own, withdrawing themselves altogether from public cares, refusing to participate in the general employments and interests of the world, and adopting for their habitual use a system of principles and manners so utterly diverse from all the common plan of life around them, that it became completely impracticable for them to mingle in any free intercourse with the rest of the nation: they constituted, in short, an order of *monks;* were led, by religious feeling, to tear themselves away from the whirlpool of society, so full of danger to the soul, and so fatal to almost all that move within its sweep, and to work out in retirement, with rigorous diligence, the great and arduous preparation for a world to come, for which, supremely, the trial of human life is allowed to every child of Adam.[3]

In direct contrast with the Sadducees, they renounced the pomp and pleasures, and the very conveniences of life, and, retiring to caves and deserts, formed so distinct a community, as to withdraw themselves even from the customary attendance on the temple, essential as this was deemed to every true Israelite. Another point in which they stood opposed to the Sadducees, as to their speculative tenets, is, that they were unqualified fatalists.[1]

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[1] Nevin's Biblical Antiquities.

[2] Hinds's Early Church History.

[3] Nevin's Biblical Antiquities.

Essenes.

They considered the business of piety so important, that it called for the *continual*, and as far as possible for the *exclusive*, care of every person that hoped to secure its blessings; and they looked upon the world, at the same time, as so contrary, in all its influence, to the spirit of devotion—and upon the constitution of the human heart as so disposed through moral derangement to yield to this influence, and so almost inevitably liable to lead to ruin and death, when allowed to proceed in any measure according to its natural operation,—that it seemed to them the wisest and the only safe course to seek security by *flying*, as far as it was in their power, from the vantage-ground of the enemy, and by making it the painful toil of life to *extinguish* or *eradicate*, by self-denial and mortification of the body, the treacherous principles of evil that lodged in their own bosoms. It was the same way of thinking, which, in later times, carried many a Christian *hermit* away from the tumult of society, to take up his lonely dwelling in the wilderness or the mountain cave, and in the end erected the *monastery* and the *nunnery* in every district of the church.[2]

Their piety;

Austerities;

Both Josephus and Philo give accounts of their austerities; from which we learn that their houses were mean; their clothes made of wool without any dye; they never changed their clothes or shoes, till they were quite worn out; their food was plain and coarse, and their drink water; they neglected all bodily ornaments, and would by no means anoint themselves with oil, according to the fashion of those times. Nay, if any one of them happened to be anointed against his will, he would presently wipe off the oil, and wash himself, as from some pollution. They lived in sodalities, and had all their goods in common; their morals were very exact and pure, and they kept the sabbath more strictly than any of the Jews.[3]

And homely mode of life.

The sect consisted properly of two classes of members, viz. the *practical* Essenes, who were found for the most part in Palestine; and the *contemplative* Essenes, who had their residence especially in Egypt. The name *Essenes* was appropriated, in a great measure, altogether to the practical class in Judea, while those in Egypt were styled *Therapeutæ;* the last name,

Two classes of Essenes.

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[1] Hinds's Early Church History.
[2] Nevin's Biblical Antiquities.
[3] Jennings's Jewish Antiquities.

Essenes. however, is only the first one translated into Greek, and both mean *Physicians*; a title which the sect assumed, not so much on account of any acquaintance with the art of healing *bodily* diseases, which some of them might have had, as because they made the health of the *soul* their great care, and professed to cure its infinitely more dangerous maladies.

Those of Palestine. The Essenes of Palestine, although they deemed it advisable to keep at a distance from large cities, had no objection to living in towns and villages, and were accustomed not only to pay some attention to agriculture, but to practise certain arts also, taking care only to avoid such as contribute in any way to the purposes of war and mischief.

Commerce not pursued by them. Commerce, accordingly, as designed to minister only to the unnatural and unreasonable appetites of men, they considered altogether an unlawful employment. They made no use of wine: they held war to be in all cases sinful, and every art also that was designed to be subservient to its interests; yet when they travelled, they thought it not improper to carry weapons, in order to protect themselves from the robbers that abounded through the country: they held slavery under any form to be contrary to nature and reason; they did not approve of oaths, and made no use of them, except when they became members of the society; on which occasion, having previously lived on trial for the space of two years, every one who joined them was required to bind himself in the most solemn manner to love and worship God, to deal justly with all men, to abstain from doing harm to any creature, &c.; and yet they were remarkable for their strict regard to truth in all the concerns of life; insomuch that the *word* of an Essene was allowed by all that had any knowledge of them, to be worth full as much as the *oath* of Marriage. another man. They did not think it wrong to marry, and some of them, accordingly, consented to make the experiment of wedlock; but it was considered to have so much hazard in it that a single state was esteemed to be more desirable. In their religious duties they were remakably strict and regular: in the morning, they never uttered a word about common business before the rising of the sun, (the sun never found any of them in bed, of course,) but occupied themselves till that time with their prayers: after this duty of devotion, they all went to their several employments: about eleven o'clock, they left their work, washed themselves with cold water, retired for a while to their several cells, or apartments, and then assembled in their dining room to partake of their plain meal of bread and soup; the afternoon called them again to their work, and when it was over, brought them a second time round their common table, spread with a supper of the most frugal sort, after which each withdrew to attend to his evening prayers: at the commencement and the close of every meal a short prayer was addressed to God, as the author of the blessing. The Sabbath they kept so carefully that they would not so much as move a dish in the house during the whole of it, lest it should be a violation of its holy rest; and besides attending to private religious duties, they regularly met on that day for public worship in synagogues, which they had of their own, where the Scriptures were read, and explained by such among them as by reason of age and understanding were best qualified for the task. When any member was found guilty of gross crime, or unfaithful to his profession, they cut him off entirely from their society.

Essenes.

Those of Egypt.

The Therapeutæ of Egypt differed from the Essenes of Palestine only in being more rigidly severe in their manner of life. They withdrew from the midst of the common world altogether, and gave themselves up almost entirely to solitude and contemplation. Those who joined them did not bring their property along with them and put it into the common stock, as was usual with the Essenes, but leaving it all to their friends whom they felt it their duty utterly to forsake, they came into the society unburdened with a particle of its care. Marriage was not in use among them at all. Their diet was merely coarse bread and salt, accompanied sometimes with a little hyssop, and the only drink they allowed themselves was water; nor did they indulge themselves with even this scanty fare, except in the most sparing manner, making it their daily practice not to taste any food before sunset, because they thought the day should all be appropriated to the cultivation of the soul by meditation and study, and that the night alone ought to be employed in satisfying the necessities of the body—and little enough even of that was needed for this purpose in their self-denying and abstemious manner of life: some of them, it is said, used to become so absorbed in their contemplations, and so engrossed with their pursuit of wisdom, that they forgot to take their food even at the close of the day, and at times for as much as three whole days together—yea, in some instances, a whole week was passed almost without eating at all—so wonderfully did the entertainment with which the mind was fed in the banqueting house of Philosophy, enable them to dispense with the grossor aliment that is appointed to invigorate and sustain our animal nature! The women—for there were such belonging to the society—never came into company with the men (who themselves, in fact, lived every one separate from the rest almost all the week,) except on the Sabbath, when they assembled with them in the synagogue, though in a distinct

Marriage.

Female Therapeutæ.

Essenes.

part of the house, cut off by a wall of some height from that which the rest of the congregation occupied; and also at the common table which it was the custom to spread on the evening of that sacred day for their whole company to partake together. In their worship, they made much use of hymns; and on certain occasions joined in sacred dances.

Doctrines same as those of the Pharisees.

The whole sect agreed with the Pharisees in their belief of the existence of spirits and the immortality of the human soul, and seem also to have entertained the same general idea of God's sovereign providence in the government of the world. They denied, however, the resurrection of the body; and as they looked upon it as the chief hindrance to virtue and wisdom in this present state, and made it, accordingly, their great care to mortify all its natural appetites while lodged in its fleshly prison, it did not seem to them desirable at all to have it recovered from its ruins; or rather the thought of shutting up the emancipated spirit a second time within its walls was utterly at variance with their whole notion of the blessedness of that future state to which they looked forward. They did not receive, it seems, the *traditionary* law of the Pharisees; but, while they acknowledged the *written* word of God to be the only infallible rule of religion, they made use of a fanciful sort of interpretation in explaining it, which subjected it, after all, to the authority of human opinions, and opened a door for the introduction of all manner of error: they held that the Scriptures, besides the direct and natural sense of their language, have a deeper and more important meaning, mystically buried in that first one, which alone constitutes the true heavenly wisdom of their pages, and merits the continual study of all that aspire after the perfection to which they are appointed to guide the soul; and this meaning, accordingly, their teachers pretended to search out and bring forward, in their use of the sacred volume, turning it all into *allegory*, and so constraining it to speak, under the powerful control of fancy, whatever mystic sense they pleased. They did not bring *sacrifices* to the temple, as the law required; and the Therapeutæ, it seems, disapproved of bloody sacrifices altogether; the Essenes of Palestine, however, admitted the propriety of such offerings, and used to present them from time to time, in a solemn manner, among themselves, but with peculiar rites, altogether different from those which the law appointed. They were presented, it appears, on the occasions of their great solemnities, *in the night*, after the day had first been observed as a *fast*, and were always *wholly* burned, together with much *honey* and *wine*. It is not improbable that the strange rites which they made use of occasioned their separation from the temple; since, even if they

Traditionary law rejected by them;

and bloo sacrifices.

Essenes.

had been disposed to offer sacrifices in their way at that place, it would have been wrong for the priests to give them permission.[1]

Their secession from the great body of the nation seems a good reason why they should not be noticed in the gospel narratives of our Lord's ministry. They had little better claim, indeed, to be regarded as a portion of the lost sheep of the house of Israel, to which he confined his labours, than the Samaritans. It is not improbable, however, that they might have formed part of the hearers of John the Baptist, whose rude mode of life, and wanderings in the desert, were likely to attract some of them into the class of his disciples, and to make the whole body early acquainted with the offer of salvation through Christ.[2]

Caraites.

CARAITES, or KARAITES (from קראים, KARAIM, that is *Scripturists*), a small Jewish sect, so denominated from their adhering closely to the text and letter of the Scriptures, in opposition to the Rabbins, who add to the written law all the traditions of the Talmuds, the Cabbala, &c.

Origin of the sect.

The origin of this sect is involved in considerable obscurity. The Caraites themselves assert, that the genuine succession of the Jewish Church has been preserved only among them; and they have produced a catalogue of their doctors, whom they affirm to have flourished in an uninterrupted series, from Ezra the inspired scribe. Rejecting these pretensions, some learned men have referred their origin to the time at which the traditional or oral law was introduced, together with cabbalistic interpretations of the written law, about one hundred years before the Christian era; and they think that there is reason to believe that these traditions and interpretations were opposed by a numerous body, who maintained the sufficiency of the Scriptures of the Old Testament alone, in its literal sense, and became a distinct sect under the name of Caraites. Others, again, are of opinion, that this sect was not formed before the completion of the Babylonish Talmud, that is, soon after the sixth century, or at the earliest not till after the publication of the Mishna, which was completed in the former part of the third century. But, whatever may have been the true period of their origin, it cannot be denied that they have subsisted for many centuries. Two of their doctors, who flourished about the middle of the eighth century, and who declared openly for the written word of God, to the utter exclusion of all traditions, seem to have been regarded by the Rabbinists as most formidable opponents; and they have transmitted their names to pos-

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[1] Dr. Nevin.

[2] Hinds's Early Church History.

Caraites. terity, as "Anan the wicked and his son Saul," not forgetting to add execrations of their memory.

Tenets. The Rabbinists charge the Caraites with most of the errors of the Sadducees; such as denying the immortality of the soul and the existence of spirits. The Caraites, however, disclaim these accusations, and assert the purity of their faith, and their particular sense of those articles; and they all with one consent receive and acknowledge these ten fundamental articles: viz. 1. That all material existences, the worlds, and all that are in them, are created; 2. That the Creator of these things is himself uncreated; That there is no similitude of him, but that he is in every respect one alone; 4. That Moses was sent by him; 5. That with and by Moses he sent his perfect law; 6. That the faithful are bound to know the language of the law and its exposition; that is, the Scripture and its interpretation; 7. That God guided the other prophets by the prophetic spirit; 8. That God will restore the children of men to life at the day of judgment; 9. That he will render to every man according to his ways and the fruits of his deeds; 10. That God has not rejected his people in captivity, even while under his chastisements; but it is proper that even every day they should receive their salvation by Messiah the son of David.

Notions respecting the Messiah. In common with other Jews, the Caraites deny that the Messiah, who, they expect, will be a temporal king, is come; and, professing to believe that his advent has been delayed, they discourage all calculations respecting the time of his appearance. But they reject all books not in the old Canon of the Jews; and they require an implicit faith in holy Scripture, without examining whether any article of the law be true or false. They also differ from the other Jews in various particulars respecting the feasts of Passover, Pentecost, and Tabernacles; they reject the Rabbinical calendar, and celebrate the feast of new moon, only when they can see it. They have neither Tephillin nor phylacteries, nor Mezuzzoth, nor schedules for door posts; contending that the passages of Scripture, in which the Rabbies suppose these things to be enjoined, require a figurative interpretation. They considerably extend the degrees of affinity, within which marriage is prohibited; and they admit of divorce, but not on the slight and frivolous grounds allowed by their Talmudical brethren.

Numbers, and where found. The Caraites have at no time been numerous. About the middle of the seventeenth century, Dr. Prideaux computed them to be 4430; and they are at present so inconsiderable in point of numbers, that they perhaps do not equal the number of Rabbinical Jews in London only. They are chiefly found at

Caraites.

Damascus, Constantinople, and Cairo, and in Persia, Lithuania, and the Crimea. In this last mentioned country, the late learned traveller, Dr. E. D. Clarke, found a colony of Caraites settled at Dschoufoutkalé, an ancient fortress, originally constructed by the Genoese upon a very lofty precipice, where they dwell in the full enjoyment and exercise of their ancient customs and peculiarities. These Caraites, (he states,) deem it to be an act of piety to copy the Bible, or copious commentaries upon its text, once in their lives. All their manuscript copies of the Old Testament begin with the book of Joshua; even the most ancient did not contain the Pentateuch. This is kept apart, not in manuscript, but in a printed version, for the use of the schools. In their synagogues, with the exception of the books of Moses, every thing is in manuscript. The reason assigned by Dr. Clarke for the omission of the books of the Pentateuch in their manuscript copies was, that the Pentateuch being in constant use for the instruction of their children, was reserved apart, that the whole volume might not be liable to the injuries it would thereby sustain.

Character and customs.

The character of the Caraite Jews is directly opposite to that generally attributed to the Jews in other countries, being altogether without reproach. Their honesty is proverbial in the Crimea; and the word of a Caraite is considered equal to a bond. Almost all of them are engaged in trade or manufacture. They observe their fasts with the most scrupulous rigour, abstaining even from snuff and from smoking for twenty-four hours together. They also observe extraordinary care in the education of their children, who are publicly instructed in the synagogues.[1]

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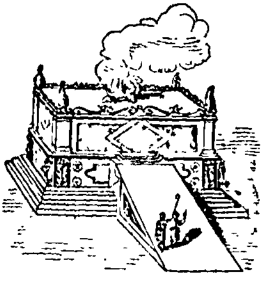
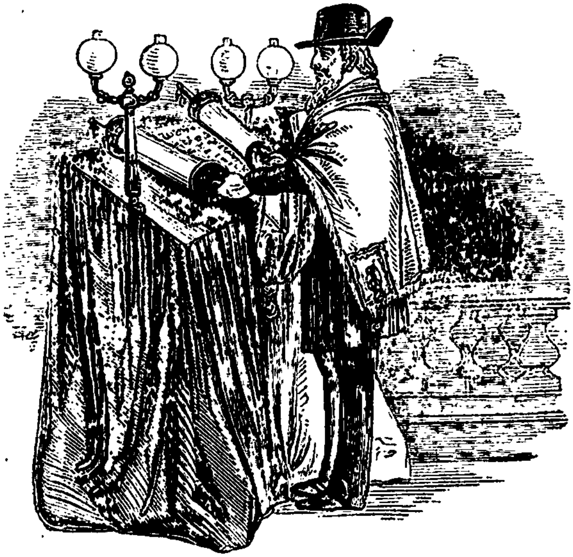
[1] Basnage's History of the Jews, book ii. ch. 8, 9; Enfield's History of Philosophy, book iv. ch. i.; Prideaux's Connection of the History of the Old and New Testaments, vol. ii. part ii. book v. sub anno 107, sec. 3; Allen's Modern Judaism, ch. 25, in which the causes of the Caraites' dissent from the Rabbinists are given at length in the words of one of the Caraitish doctors; Dr. E. D. Clarke's Travels in various Countries of Europe, &c. Part i. vol. ii. ch. 4, 8vo. edition.





[Modern Jew reading the Scriptures.]

SCRIPTURE CHRONOLOGY.

ANTEDILUVIAN PERIOD.

B.C. ? *The Creation of the Universe.*

"In the beginning God created the heaven and the earth."—*Moses.*

"Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."—*Paul.*

"By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth."—*David.*

? *The earth in a chaotic state.*

"And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."—*Moses.*

"Matter," says Dr. Eadie, "was created in order to be shaped. It was brought into existence for the purpose of afterwards making it into various forms and adaptations."

"The idea of an original chaos, without any very material variation except as to form and expression, has been adopted by the most ancient writers, as well by the poets and philosophers. Orpheus and Hesiod among the first; Sanchoniathon, Mochus, and Manetho, among the second; and among the last by no less a person than Plato himself, who says that chaos, or first matter, was the *raw stock*, out of which every thing was composed."—*Cox's Sacred Biography.*

"Between the first creation of the earth and that day when it pleased God to place man upon it, who shall dare to define the interval? On this question Scripture is silent. * * * We must consider the old strata of the earth as monuments of a date long anterior to the existence of man, and to the times contemplated in the moral records of his creation."—*Dr. Sedgwick.*

"Moses does not deny the existence of another order of things prior to the preparation of this globe for the reception of the human race, to which he confines the details of his history."—*Dr. Buckland.*

"The length of time that may have elapsed between the events recorded in the first verse, (Gen. i.) and the condition of the globe as described in the second verse, is absolutely indefinite. How long it was, we know not; and ample space is therefore given to all the requisitions of geology. The second verse describes the condition of our globe when God began to fit it up for the abode of man."—*Eadie's Bib. Cyclo., p.* 179, *Edit.* 1851.

B.C.

? *The Six days' Creation.*

"In six days the Lord made heaven and earth, the sea, and all that in them is."—*Fourth commandment.*

First day—Light.

Second day—Atmospheric air, or the "firmament."

Third day—Removal of the superficial waters of the earth into capacious channels. Grass, herbs, vegetables, and fruit-trees are caused to grow.

Fourth day—Sun and moon adapted to "rule the day and the night," and to regulate seasons, days, and years. The stars also now shed forth their light upon our planet.

Fifth day—Fishes and Birds produced from the waters.

Sixth day—Cattle, wild animals, reptiles.

4004 Adam and Eve formed. They are said to have been "created in the image and likeness of God." Marriage instituted; Adam and Eve are commanded to multiply their race, and to replenish the earth, and to "subdue" it. They are placed in the Garden of Eden—supposed by some to have been in Armenia, by some in Palestine, and by others in India, Ethiopia, Tartary, China, Persia, &c. —(Other dates—5411, Dr. Hales; 5502, Alexandrian Era; 5492, Era of Antioch; 5508, Era of Constantinople; 4713, Julian period; 3760, Jewish Era; and 5593, Grecian Era.

[Tradition furnishes among the heathen abundant testimonies, both to this garden, and the blissful condition of its innocent inhabitants. Who can doubt that the Elysian fields, the garden of Adonis, the garden of the Hesperides, the Fortunate Islands, Ogygia, Taprobane, and other bowers of happiness, conceived by the ancients, referred to the Paradise of Adam and Eve?]

Vegetable food appointed for the sustenance of man and beast.

["The ancients all agreed in this fact. Poetry and philosophy contended that man lived upon the produce of the earth only."]

Seventh day—A day of rest—a Sabbath.

"God rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it."—*Moses.*

Man in a state of innocence, purity, and happiness.

[The golden age conceived by the ancient poets and philosophers, is evidently borrowed from the paradisaical state.]

God's command to Adam and Eve to dress and keep the garden.

4004 Prohibition not to eat of the fruit of a certain tree—the tree of knowledge.
? Temptation and fall of Adam and Eve; promise of a Messiah; the offenders are expelled Eden.
4003 Birth of Cain (? 3999.)
4002 Birth of Abel (? 3998.)
Cain follows the art of husbandry.
Abel's avocation is that of a shepherd.
3875 Sacrifice of Cain and Abel; murder of Abel; banishment of Cain. Cain settles in the land of Nod (? 3871.)
3874 Birth of Seth (5181 Dr. Hales.)
? Cain founds a city in the land of Nod, which he calls after the name of his son, Enoch.
? Cain's descendants increase:—Irad, Mehujael, Methusael. Many discoveries and inventions are ascribed to the mental activity of Cain's progeny.
? Polygamy introduced by Lamech, one of Cain's descendants.
? Jabal, the son of Lamech and Adah, first spreads tents for human habitations, and constructs pens for cattle.
? Jubal, his brother, invents the harp and the organ.
? Tubal-cain, son of Lamech and Zillah, is a worker in metals.
? Seth's descendant's multiply: — Enos, Cainan, Mahalaleel, Jared, &c.
[The Arabians have a tradition respecting Cainan, that he held universal empire, was celebrated for his wisdom and miraculous powers, and that a communication with reference to the flood was made to him, which he caused to be written on tables of stone.]
3544 Jared, the son of Mahalaleel, born (4451 Dr. Hales.)
[According to an ancient Arabian tradition, Jared was the first of the line of Seth who broke through the command of Enos, which prohibited intermarriages with the Cainites.]
3382 Birth of Enoch (4289 Dr. Hales.)
[The Arabian name of Enoch is Edris, and the traditions respecting him state that he was an eminent astronomer, mathematician, prophet, and religious professor. Jude records a tradition of his having predicted the coming of the Lord to execute judgment upon the ungodly and impenitent. And Paul says, that before his translation he had this testimony, that he pleased God.]
3074 Death of Adam, aged 930.
Social depravity greatly increases, chiefly in the line of Cain.
3017 Translation of Enoch, 365 years old.
"He walked with God, and he was not, for God took him."
Seth's descendants follow in the general demoralization which has overspread the family of Cain.
2962 Death of Seth, aged 912 years.
Intermarriages between Seth's and Cain's descendants tend greatly to the universal obliteration of every moral and religious principle.
2948 Birth of Noah: his father prophetically alludes to the blessing which God, through him, would confer on the earth.
Awful and universal degeneracy.
"The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually."
? Marriage of the sons of Noah.
2466 God commands Noah to build an ark; the ark commenced.
Noah, "a preacher of righteousness," warns men of the approaching judgment.
2448 Birth of Japheth.
2445 Birth of Shem.
2443 Birth of Ham.
Further progress of society in wickedness; violence is now added to immorality.
"The earth was corrupt before God; and the earth was filled with violence."
2354 Death of Lamech, aged 777 years.
[Lamech is the first man on record who died a natural death before his father.]
2348 Death of Methuselah, aged 969 years.
The ark finished; Noah and his wife, and his three sons, Shem, Ham, and Japheth, with their three wives, &c., enter it.
The flood.

The Deluge: "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month," Noah and his family entered the ark. "And after seven days the waters of the flood were upon the earth;" for "the fountains of the great deep were broken up, and the windows of heaven were opened. And the waters bare up the ark, and it was lift above the earth. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven: and Noah only remained alive, and they that were with him in the ark."—(3155 *Hales.*)

At the end of five months the waters are assuaged, and the ark rests on the summit of Mount Ararat.
At the end of eight months the tops of the highest mountains are seen.
Noah sends a raven and a dove out of the ark, the former goes "to and fro," the latter returns to Noah.
A dove is again sent out, which returns with an olive leaf in her mouth.
The dove, is sent out the third time, but returns to the ark no more.
[We have been thus minute, in order to show the correspondence between the Mosaic account, and that given by Berosus. See Babylonian Chronology.]
2347 Noah and his sons, and all the living creatures that are with them in the ark, depart from it.
God renews his command and benediction for the multiplication and active persevering industry of the human family.

CHINESE CHRONOLOGY.

"Some of the Chinese are said to maintain that the world had existed from the beginning of its creation six ages, or 64,800 years, when their first emperor Ya was born. It is probable that these extravagancies are the mere echo of Indian traditions introduced at different times by the Buddhist missionaries."—*Sir John Stoddart.*

According to Bailly, the creation is placed by the Chinese at 6158 years before Christ.

The deluge (according to the statement of the Jesuit Martinius) is placed by the Chinese at B.C. 3000. Some have supposed that Yao, others that Fo-Hi, was the representative of the Noah of the Scriptures.

INDIAN CHRONOLOGY.

According to Megasthenes, quoted by Clemens Alexandrinus, the Hindoos, in the time of Alexander the Great, did not carry back their history further than about B.C. 5369. But "since his time," says Dr. Hales, "the Brahmins have invented eras of the most extravagant antiquity, which are, in fact, no other than vast astronomical cycles formed by retrospective calculations like the Julian period." The Hindoo *Maha Yuga* consisted of four lesser Yugas, or ages, corresponding to the Golden, Silver, Brazen, and Iron ages of the Greeks. In the first age (Satya Yuga) all mankind were virtuous; in the second age (Treta Yuga) only three-fourths; in the third age (Duapar Yuga) about half; and in the fourth (Cali Yuga) only one part was good.

The tradition of the four primitive ages "gave occasion," says Sir John Stoddart, "to the monstrous fiction of the four Yugs or Jogues, into which the Puranas assert the duration of the present world to be divided, the length of each of which is supposed gradually to diminish, compared with the preceding; but to what extent, and in what proportions, the various sects and various sacred books widely differ. All of them, however, are marked by the common tendency of Indian writers to incredible exaggerations of space and time."

Periods of the four Indian Yugs:—

	Mr. Halhed.	Sir W. Jones.
Satya Yug,	3,200,000	1,728,000
Treta Yug,	2,400,000	1,296,000
Dwaper Yug,	1,600,000	864,000
Cali Yug,	400,000	432,000
Total,	7,600,000	4,320,000

"Both these and many other statements of a like nature are manifestly founded upon astronomical calculations."

"The Cali Yuga," says Wilford, "is the era of the deluge, which is made to occur by Davis's calculation in the year B.C. 3103."

BABYLONIAN CHRONOLOGY.

"Berosus agrees in the fact that there was a general deluge; but he assumes that Babylon existed previously as an empire under ten successive monarchs, whose reigns amounted all together to 120 *Saroi.* What measure of time a *Saros* was is very uncertain. According to Eusebius, it was intended by Berosus for a period of 3,600 years, which would give an antediluvian monarchy of 432,000 years; whilst other writers reduce the Saros to 223 lunar synodical months, which would afford for that monarchy little more than 2,160 years, that is to say, nearly the same as recent chronologists allow for the whole antediluvian period."—*Sir John Stoddart.*

Babylonian Kings from Berosus, quoted by Dr. Hales:—

4355 Alorus, a Babylonian.
4255 Alasparus, or Alaparus.
4225 Amelon of Pantibibla.
4095 Ammenon of Chaldea.
3975 Megalarus of Pantibibla.
3795 Daonus, a shepherd of Pantibibla.
3695 Euedoreschus of Pantibibla.
3515 Amempsimus of Larancha.
3415 Otiartes, a Chaldean of Larancha.
3335 Xisuthrus, son of Otiartes.
? Xisuthrus is warned by Saturn, in a dream, of an approaching flood which should destroy all the human family.
? He is commanded to build a ship; Xisuthrus obeys, and puts on board his wife, children, and friends.
? After a time he sends out certain birds, which soon return.
? A second time he sends them out, they return with mud on their feet.
On the third occasion they return no more to Xisuthrus.
? Xisuthrus, with his wife, daughter, and pilot, leave the ship, and are immediately translated to the sky.
? Xisuthrus addresses his friends from the sky, telling them they were in Armenia, and that they should proceed again to Babylonia, and there found a kingdom.
? Division of the earth.

PHŒNICIAN CHRONOLOGY.

The Phœnician records, no longer extant, give to their kingdom an antiquity of 30,000 years! Sanchoniatho, who, it is said, lived about one hundred years before the Trojan war, has left a chronological table (found in Eusebius) of the antediluvian and a few of the postdiluvian heads of the generations of mankind.

? Protogonos and Æon; their parents were the *Wind* and *Night* (Adam and Eve, 5411 according to Dr. Hales.)

They feed on the fruits of trees.

? Genos and Genea; they worship the sun as Lord of heaven. (Cain and Cainah 5281, Dr. Hales.)

? Phos, Pur, Phlox; they discover the art of kindling fire by rubbing sticks together. (Enoch 5091, Dr. Hales.)

? Cassios, Libanos; a race of giants, after whom mountains are named. (Irad 4901, Dr. Hales.)

? Memrumus, Usous, and Hypsouranious; an illicit and depraved progeny. (Mehujael 4731, Dr. Hales.)

Hypsouranious settles at Tyre, where he invents the art of building huts of reeds, sedge, and papyrus.

Usous introduces the practice of covering the body with the skins of wild beasts.

Usous first makes a canoe of the stump of a tree, in which he ventures to embark.

He deifies fire and wind; consecrates two pillars to their worship, and sacrifices wild animals.

? Agreus and Halieus; they deify their immediate ancestors, &c. (Methusael 4566, Dr. H.)

They practise hunting and fishing.

? Chrysor and Hephaistos; they discover the art of working iron. (Lamech 4404, Dr. H.)

Incantation, divination, navigation, and logic introduced.

The method of making bricks and building walls therewith discovered.

? Technites and Geinos (the "artist" and the "son of earth"); they discover the use of stubble in the manufacture of bricks, &c. (Jabal, Jubal, and Tubal-cain 4239, Dr. H.)

They worship Hephaistos as a God.

[A blank.—No notice being taken by Sanchoniatho of the deluge, "perhaps," says Dr. Hales, "because the impious and idolatrous race of Cain were destroyed therein, whom he chose to record, in preference of Seth's pious line."]

EPOCH AND SEASON OF THE DELUGE.

This event occurred, according to

Septuagint,......	B.C. 3246	Samaritan,...........	B.C. 2998	Marsham,...........	B.C. 2344
Jackson, ...	3170	Howard,.............	2690	Petavius,............	2329
Hales,.............	3155	Playfair, ...	2352	Strauchius,.........	2293
Josephus..........	3146	Usher, ...	2348	Hebrew, ...	2288
Persian Chron.,	3103	English Bible,......	2348	Vulgar Jewish,....	2104
Hindoo, ...	3102				

It is the opinion of many, that the flood of Noah occurred in the spring—about the time of the vernal equinox,

TRADITIONS RESPECTING THE DELUGE.

"It might be expected, that an event of such an order should be corroborated by correspondent collateral evidences. Accordingly, the deluge is confirmed not merely as a whole, but in important features in detail, by tradition. Whoever has carefully consulted 'Bryant's Ancient Mythology' can have no doubt, if learning and argument in unusual combination are conclusive, that Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Osiris, Dagon, and others, were all different names by which Noah was intended."—*Dr. Cox,*

ON THE UNIVERSALITY OF THE DELUGE.

"Many of the most eminent divines of all ages have been of opinion that the flood was not universal. It is true that almost all nations have some record or tradition of a deluge; yet this universal belief does not, as has sometimes been argued, prove a universal deluge. All modern nations have sprung from Noah, and inhabited their present countries long after the period of their progenitors, and so have carried with them from the scenes of the deluge their traditionary belief in its existence. Their traditions, too, have all reference to Noah under various names."—*Dr. Eadie.*

ON THE PHYSICAL EFFECTS OF THE FLOOD.

"The simple narrative of Moses permits me to believe that the waters rose upon the earth by degrees; that means were employed, by the Author of the calamity, to preserve pairs of land animals; that the flood exhibited no violent impetuosity, displacing neither the soil nor the vegetable tribes which it supported, nor rendering the ground unfit for the cultivation of the vine. With this conviction in my mind, I am not prepared to witness in nature any remaining marks of the catastrophe."—*Dr. Fleming.*

Dr. Buckland, Professor Hitchcock, and several other writers concur in the opinion, that no external traces of the deluge are to be seen on the present surface of the earth, and that the geological phenomena, at one time so confidently ascribed to the powerful agency of the Noachian deluge, belong to periods far remote from the era of man's creation.

POSTDILUVIAL PERIOD.

ARMENIA.

B.C.

2346 First mention of wine: Noah plants a vineyard, makes wine, is intoxicated, and made sport of by Canaan, the son of Ham.

Noah foretells the various fortunes of the posterity of his three sons.

Birth of Arphaxad (3153 Dr. Hales.)

[The apportionment of the world among the descendants of the three sons of Noah, (though the actual division did not take place till the days of Peleg,) is ascribed to an authoritative and divine decree communicated to Noah, and by him made known to his sons and grandsons. Traditions of this three-fold division of the earth are preserved in several of the Pagan myths.]

2310 Birth of Salah (3018 Dr. H.)

B.C.

2281 Birth of Heber, the ancestor of the "Hebrews" (2888 Dr. H.)

Migration of the whole human family westward; they come into the plain of Shinar, and settle there.

2246 Peleg born; "in his day the earth was divided" (2754 Dr. H.)

2247 The tower of Babel commenced under the superintendence of Nimrod, a grandson of Ham.

The descendants of the three primeval families unite in the undertaking.

They all speak the same tongue.

2217 Reu, or Ragau, born (2624 Dr. H.)

2207 *The confusion of tongues*, (2614 Dr. H.) and consequent

Abandonment of the tower of Babel, and Dispersion of the human family.

PROBABLE DESTINATIONS OF THE SCATTERED FAMILIES OF MANKIND.

"According to the Armenian tradition," says Dr. Hales, "Noah distributed the habitable earth from north to south between his sons: he gave to Ham the region of the blacks; to Shem the region of the tawny; and to Japheth the region of the ruddy (see 2346.)

"To the sons of *Shem*, the middle of the earth: Palestine, Syria, Assyria, Samaria, Singar or Shinar, Babel, (Babylonia,) Persia, and Arabia.

"To the sons of *Ham:* Idumea, (?) Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India, west and east of the Indus.

"To the sons of *Japheth:* Spain, France, Greece, Germany, Asia Minor, Circassia, and Europe in general."

Jewish and Christian commentators have generally agreed on the following scheme:—*(See Dr. Eadie's Early Oriental History, pp. 2, 3.)*

THE POSTERITY OF SHEM.

Elam:—the Elamites inhabited the country on the eastern border of Shinar, and north of the Persian gulf. It formed a province of the ancient empire of Persia; its capital was Shushan.

Ashur:—the kingdom of Assyria was first planted by his posterity; but Nimrod invaded their possessions, brought them under his yoke, built Nineveh, and established a Cushite kingdom instead of a Shemite colony.

Arphaxad:—his two sons, Peleg and Joktan, gave inhabitants to Chaldea, (the southern part of Babylonia,) Arabia, Palestine, and Hindostan. From him, through Peleg, the Israelites, Edomites, Ishmaelites, Midianites, &c., descended.

Lud.—The Lydians, of Asia Minor, have been traced to Lud, as their great ancestor. Nothing, however, is certain respecting his descendants and their localities.

Aram, the father of the Syrians. Their country lay between the Euphrates and the Tigris, hence it was called Aram-Naharaim, "Syria of the two rivers," and by the Greeks, Mesopotamia.

THE POSTERITY OF HAM.

Cush:—his descendants formed three distinct colonies: some settled in parts of the country afterwards known as Idumea, Midian, or Southern Arabia; some in the country east of the Tigris, whence their capital was called Cuthah; and some in Ethiopia, (Nubia and Abyssinia.)

Mizraim:—his posterity settled in Egypt—"the land of Mizr."

Phut:—the Libyans, spoken of in Scripture, and supposed to be the ancestors of the Mauritanians, inhabited the land of Phut in Libya. Mauritania corresponded with Barbary or Morocco of modern times.

Canaan:—the father of the Sidonians, Tyrians, Hittites, Jebusites, Amorites, Perizzites, Hivites, &c.

THE POSTERITY OF JAPHETH.

Gomer:—his numerous descendants spread themselves over a considerable part of Asia Minor, and the north of Europe. The Phrygians, Cimmerians, Celts, Umbrians, Gauls, &c., derive their origin from Gomer; hence the modern nations of Germany, the Welsh, Irish, Highlanders, &c., claim him as their great ancestor.

Magog:—his posterity were located in the region of Mount Taurus, north of the Caucasus and the Caspian sea. The Mongolians are descendants of Magog.

Madai:—the Medes sprung from Madai; their ancient possession was extremely fertile, and well cultivated; it was bounded by Parthia on the east, Assyria on the west, Persia on the south, and Armenia on the north.

Javan:—he gave to Greece, Ionia, Macedonia, Italy, Spain, many of the islands of the Mediterranean, &c., their first inhabitants.

Tubal:—his descendants, it is supposed by many, include the Tartar tribes. The Circassians, who occupy the country south of the Caucasus between the Black sea and the Areves, have their origin from Tubal. Dr. Hales says that the Tobolski of Siberia have Tubal as their ancestor.

Meshech:—the Muscovites trace their origin to Meshech. The first settlement of his family was from the shores of the Euxine, along to the south of Caucasus.

Tiras:—from him, it is supposed, the Thracians sprang.

ON THE RIVAL CLAIMS OF NATIONS TO ANTIQUITY.

"When an inquiry is made after the origin of the most distinguished states, those which are acknowledged to be of very early date spring up into a competition for antiquity with pretensions equally bold and equally uncertain; so that it becomes difficult to decide between their respective claims, while it is absolutely necessary to make an election among many rivals. Egypt, Phœnicia, Assyria, are alike prepared to assert their superiority on this ground; and all may be traced to the sons of Noah as their progenitors, and to the plains of Shinar as the place whence they were dispersed into different regions. Phœnicia, identified with the Canaanites, claims to have descended from the younger son of Ham; Assyria to be derived from Ashur; Babylon, (although, for ages after Assyria flourished, comparatively unknown, and absorbed in that mightier monarchy,) to be founded by Nimrod; and Egypt to originate with Ham himself; appealing to those ancient titles which connect her either with that personage, or with his earliest descendants. In the meanwhile, it is obvious that the history of these several states, rivals to each other from the beginning, is necessarily intermingled; that their destinies are interwoven; that many of the most eminent events which have been respectively applied to them in later times, are, in fact, common property; and that the incidents which have been assigned to the parts with so little precision *belonged only in truth to the whole.*"

CHRONOLOGY OF MESOPOTAMIA OR SYRIA.

"Mesopotamia or Syria, *between the two rivers*, elsewhere called 'Padaram' or 'the plain of Syria' was the name of the country lying between the Tigris and the Euphrates. It was the first abode of men, both before and after the flood, and was bounded north by Armenia, east by Assyria, south by Arabia, and west by Syria, and embraced the modern El-jesira of Turkey."—*Dr. Eadie.*

B.C.	
2281	Heber, the son of Salah, born.
2246	Peleg or Phaleg, son of Heber, born.
2217	Birth of Reu, the son Peleg.
2185	Serug, the son of Reu, born.
2155	Birth of Nahor, the son of Serug.
2126	Birth of Terah the father of Abram.
2056	Birth of Haran, the son of Terah.
1996	Birth of Abram (the friend of God.)
1986	Birth of Sarai (Abram's wife.)
1921	Abram removes into Canaan (see Palest.)
1912	*Amraphel* king of Shinar.
1856	Eliezer, Abraham's steward, comes into Syria to obtain a wife for Isaac; Rebekah, daughter of Bethuel, and sister of Laban, is sent with him.
1760	Jacob comes to Padanaram: he is received by his uncle Laban.
1759	Jacob marries Leah and Rachel.
1739	Departure of Jacob and his wives, children, and servants, by stealth, from Padanaram; Laban and his sons pursue.
?	Damascus and other cities built.
1413	*Chushanrishathaim* king of Mesopotamia.

B.C.	
1100	Zoba (Nisibis) founded.
1040	Syria subject to Israel.
980	*Rezon* revolts against the Israelitish yoke.
	He restores the independence of Damascus and all Syria.
958	*Benhadad* I. king of Syria.
889	Benhadad prepares to invade Israel.
	He besieges Samaria; his army being terrified by night flee from before the walls.
886	Elisha comes to Damascus; Benhadad, who is sick, sends Hazael to inquire of the prophet if he shall recover.
885	*Hazael* murders Benhadad, and seizes on the sovereignty.
	Hazael defends Ramoth in Gilead from the combined armies of Judah and Israel.
840	Hazael invades Judah; is bought off.
	Benhadad II. succeeds Hazael.
738	Siege of Damascus by Tiglath-pileser.
	Overthrow of the Syrian kingdom.
	The people are taken captives, and removed to Kir in Assyria, and to several of the cities of Media.

CHRONOLOGY OF PALESTINE.

The land of Canaan was early peopled by the descendants of Canaan, the son of Ham. They were divided into ten tribes, according to their family descent, viz., "the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Gen. xv. 18–21. Besides these nations, which first possessed the land given by promise to Abraham and his seed, there were also dwelling on the borders of Canaan other and powerful tribes:—the Edomites, descendants of Esau, on the southern border in "Mount Seir;" the Midianites, the posterity of Midian, son of Abraham and Keturah, on the north-east of the Red Sea, and also on the east of the Dead Sea; the Philistines, descended from Mizraim, on the south-west of Judea; the Amalekites, sprung from Amalek, on the west of Jordan; and the children of Moab and Ammon, the sons of Lot, on the east of Jordan.

B.C.
1925 The five cities of the plain reduced to servitude by Chedorlaomer, king of Elam.
1921 *The call of Abram.*
Abram, the son of Nahor, and Lot, his brother's son, come from Syria into Canaan; they settle at Sichem.
1919 A famine drives Abram into Egypt (? 1920.)
Sarai is taken by Pharaoh; but is speedily restored to her husband.
[In the book of Exodus (xii. 40) it is stated that "the sojourning of the children of Israel in Egypt was 430 years." That period takes its date from this event.]
1917 Abram returns from Egypt.
1916 Abram and Lot separate.
1912 Elamite (Assyrian) invasion; Lot, his family, and all the people of Sodom taken captive by Chedorlaomer.
Rescue of Lot and his fellow-captives by Abram (2070 Dr. H.)
[It was only in the previous year that the "cities of the plain" had thrown off the Assyrian yoke (see 1925.)]
1910 Birth of Ishmael, Abram's son.
[Abraham was now 86 years old.]
1908 Death of Arphaxad, aged 438 years.
1898 God renews his covenant with Abram; names of Sarai and Abram changed into Sarah and Abraham.
Abraham entertains three angels "unawares," who announce to him the near approach of Isaac's birth, &c.
Abraham intercedes for Sodom.
Overthrow of Sodom and Gomorrah, Admah and Zeboim (2054 Dr. H.)
Lot and his two daughters escape to a cave.
1897 Abraham's duplicity, and Sarah's danger of pollution at Gerar.
Incest of Lot; his sons and grandsons, Moab and Ammon, born.
1896 Birth of Isaac (2053 Dr. H.)
["Abraham was an hundred years old when his son Isaac was born unto him."]
1892 Expulsion of Hagar and Ishmael.
1878 Death of Salah, aged 433 years.
1871 Abraham's trial; Isaac redeemed.
["Abraham accounted that God was able to raise up his son, even from the dead."]
1859 Death of Sarah, aged 127 years.
["Sarah died in Kirjath-arba, the same is Hebron. And Abraham buried her in the cave of the field of Macpelah, before Mamre."]
1856 Abraham sends Eliezer into Syria for a wife for his son Isaac.

B.C.
1856 Marriage of Isaac and Rebekah, the daughter of Bethuel, and sister of Laban.
1853 Abraham's second marriage.
["And Keturah bare Abraham—Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah."]
1846 Death of Shem, aged 600 years.
Job lived about this period in Idumea.
[Some suppose that the person called Jobab in 1 Chron. i. 44, was the principal character in the book of Job. Jobab was a great grandson of Esau. The period of Job's existence has given rise to much discussion, some placing it before the time of Abraham, some after that epoch, some in the time of Moses, and some even at a later period. The general weight of evidence, however, favours the period in which we have placed him.]
1836 Birth of Esau and Jacob (1993 Dr. H.)
[Isaac was now sixty years old.]
1821 Death of Abraham, 175 years old.
1818 Death of Heber, aged 464 years.
1806 Esau despises, then sells, his birthright.
1804 A famine; Isaac comes to Gerar, where he denies his wife (see 1897.)
1773 Death of Ishmael, aged 137 years.
1760 Rebekah and Jacob's deceit for obtaining the first-born's blessing.
Jacob flees towards Syria; his vision.
? Death of Rebekah (before Jacob's return.)
? Esau establishes himself in Mount Seir.
1739 On Jacob's return to Canaan, he is overtaken by Laban on Mount Gilead.
Jacob's name changed to "Israel" at Peniel.
Esau and Jacob reconciled.
1729 Birth of Benjamin; death of Rachel (? 1734.)
1728 Joseph sold by his brethren.
1716 Death of Isaac, aged 180 years.
1715 Joseph governor of Egypt (1872 Dr. H.)
1707 A famine; Jacob's ten sons go down into Egypt to buy corn.
1706 Jacob and all his family go down into Egypt from Canaan (1863 Dr. H.)
1702 End of the seven years' famine.
1689 Death of Jacob in Goshen, aged 147 years.
Burial of Jacob at Mamre.
1635 Death of Joseph, aged 110 yrs. (1792 Dr. H.)
1597 The Israelites persecuted in Egypt.
1574 Birth of Aaron.
1571 Birth of Moses; and remarkable preservation from death by exposure.
1531 Moses kills an Egyptian, and afterwards escapes into Midian.
1513 The era of Job, according to some (1846.)

1491 God appears to Moses at Horeb.
Moses appears before Pharaoh.
The ten plagues of Egypt.
The exode of the children of Israel; destruction of Pharaoh's army in the Red Sea (1648 Dr. Hales.)
1489 The Israelites, from Egypt, approach the borders of Canaan.
The twelve spies; the people murmur.
They are turned back into the wilderness.
1453 Rebellion of Korah.
1452 The Israelites again approach Canaan.
Sihon and Og defeated.
Their territories (east of Jordan) divided among the tribes of Reuben and Gad.
1451 The Pentateuch written by Moses.
Death of Moses on Mount Nebo.
Joshua succeeds as leader of Israel.
The Jordan divided; fall of Jericho.
1445 Conquest of Canaan; the land divided by lot (1596 Dr. Hales.)
1427 Death of Joshua at Timnath Serah (? 1443.)
Caleb and the elders that outlived Joshua rule over the people.
1425 Defeat and mutilation of Adoni-bezek.
1419 Idolatry set up in the tribe of Dan.
Punishment of the Danites.
1417 *First servitude* of the Israelites; under Chushan-rishathaim, of Mesopotamia.
1409 Othniel delivers them; he is the first of *The Judges of Israel.*
Othniel judges Israel, east of the Jordan, for a period of forty years.
1391 The Benjamites nearly destroyed.
1369 *Second servitude;* the tribes east of Jordan are oppressed by Eglon, king of Moab.
? *Third servitude* of Israel; the southern tribes are brought under by the Philistines. (? During Othniel's rule in the east.)
They are delivered by Shamgar, a husbandman.
1358 *Fourth servitude;* Jabin, king of Hazor, oppresses the northern tribes.
1351 Ehud delivers the eastern tribes; a peace of eighty years (1369.)
1338 Deborah and Barak deliver the tribes oppressed by Jabin and Sisera (1350.)
They judge the people forty years.
1298 *Fifth servitude;* the southern tribes are oppressed by the Midianites, &c.
1296 Ruth, the Moabitess, married to Boaz.
1291 Gideon delivers Israel; he refuses to be made king, but acts as judge forty years.
1251 Abimelech usurps kingly authority; murders his brethren; is slain.
Judges; Tola (23 years); Jair (22 years.)
1205 *Sixth servitude;* south of Israel oppressed by the nomade Ammonites, &c.
1187 Jepthah's victory; he is judge six years.
Ibzan (7 yrs.); Elon (10 yrs.); Abdon, (8 years,)—judges in Israel.
1157 Eli judge and priest in Israel.
1156 *Seventh servitude;* under the Philistines.
Samson, the deliverer, born.
1155 Samuel, the prophet, born.
1137 Samson begins to deliver Israel.
1117 Tragical death of Samson at Gaza.
1116 The ark taken; Eli's death.
The Philistines send away the ark.
Sin and punishment of the Bethshemites.
The ark sent to Kirjath-jearim.

1116 Samuel judges Israel.
1096 Miraculous defeat of the Philistines; a king desired.
1095 *Saul* chosen by lot; being the first of *The Kings of Israel.*
(1110 according to Dr. Hales.)
Saul's victory over the Ammonites.
1093 Jonathan rescued from Saul's curse.
1085 Birth of David (1100 Dr. H.)
1064 Expedition against the Amalekites; Saul's disobedience; Agag spared, &c.
1063 David privately anointed king.
1062 War with Philistines; David slays Goliath of Gath (1080 Dr. H.)
Saul's envy; Jonathan's love for David.
1061 Marriage of David and Michal.
1060 David flees from Saul.
Death of Samuel at Ramah.
1057 David marries Abigail, Nabal's widow.
Saul's life magnanimously spared by David in the wilderness of Ziph.
1056 Escape of David to the king of Gath.
War between Israel and the Philistines.
1055 Defeat of the Israelites on Mount Gilboa; Saul commits suicide.
Ishbosheth, Saul's son, proclaimed king by Abner, the captain-general.
David anointed king by the tribe of Judah.
He reigns in Hebron six yrs. (1070 Dr. H.)
1050 Abner's revolt; he is slain by Joab.
1049 Assassination of Ishbosheth.
1048 David acknowledged by all Israel.
1047 Jerusalem taken from the Jebusites.
1046 Treaty of commerce with Hiram of Tyre.
War with the Philistines; David defeats them at Baal-perazim, Geba, and Gazer.
1044 Removal of the ark to Jerusalem.
1043 War with the Philistines, Syrians, Moabites, Amalekites; David victorious.
1036 War with the Ammonites; Hanun, their king, defeated by David.
1035 Rabbah besieged by Joab.
Defilement of Bathsheba, wife of Uriah.
Death of Uriah before Rabbah.
1033 Birth of Solomon (1050 Dr. H.)
? 1034 Defilement of Tamar by Amnon.
1027 Amnon slain by Absalom's servants; flight of Absalom to Geshur.
1025 Return of Absalom to Jerusalem.
1023 His revolt; battle in the wood of Ephraim; defeat and death of Absalom.
1022 Murder of Amasa by Joab.
1019 Execution of seven of Saul's sons.
1017 War with the Philistines; David victorious.
Census taken of citizens able to bear arms.
Pestilence; 70,000 die in Jerusalem.
1016 Altar on Mount Moriah built by David.
1015 Conspiracy of Adonijah frustrated.
Solomon proclaimed king at Gihon, according to David's desire.
1014 Death of David, aged 70 yrs.; accession of *Solomon*, David's youngest son (1030 Dr. H.)
Second conspiracy of Adonijah; he and his fellow-conspirators are punished.
1013 Marriage of Solomon with the daughter of Pharaoh, king of Egypt.
Building of the temple commenced.
Treaty of commerce with Hiram of Tyre.
1005 The temple completed.
1004 It is dedicated with great solemnity.
1003 Tadmor in the wilderness founded; trade with Arabia and India.

992 Solomon's fleet; trade with Africa.
Baalbec and other cities built.
990 Visit of the Queen of Sheba (Abyssinia.)
Flourishing state of the kingdom.
986 Solomon's royal harem after the fashion of pagan Oriental sovereigns.
985 Idolatry and tyranny of Solomon.
980 Rebellion of Hadad and Rezon.
Syria lost to Israel.
976 The book of "Ecclesiastes" written.
975 Death of Solomon, aged 59 years.
Rehoboam comes to Shechem to be crowned; the people demand reforms—refused.
Jeroboam's revolt; the kingdom divided.

THE KINGDOMS OF JUDAH AND ISRAEL.

B.C. *The kingdom of Judah* (two tribes.)
975 *Rehoboam* reigns in Jerusalem over the tribes of Judah and Benjamin (990 according to Dr. Hales.)
The Levites flock to Jerusalem.
972 Idolatry encouraged by Rehoboam.
971 Invasion of Shishak, (Sesostris,) the king of Egypt, who plunders the temple and makes Rehoboam tributary.
958 *Abijah* succeeds Rehoboam (973 Dr. H.)
War with king Jeroboam, and victory in the wood of Ephraim.
955 *Asa* succeeds Abijah (970 Dr. H.)
944 Zerah, the Cushite, (Ethiopian,) invades Judah; Asa defeats him.
941 War with Baasha; Asa purchases the aid of Benhadad, king of Syria, against Baasha.
936 Asa rules oppressively.
918 Jerico rebuilt by Hiel the Bethelite.
914 *Jehoshaphat* succeeds Asa (929 Dr. H.)
Prosperous condition of the kingdom.
Marriage of Jehoram, the king's son, with Athaliah, daughter of Ahab and Jezebel.
Number of men qualified to serve as soldiers about a million.
905 Elijah fed by ravens at the brook Cherith in the wilderness of Beersheba.
897 Jehoshaphat an ally of Ahab.
896 Union with Ahaziah, for a commercial enterprise, frustrated.
894 Jehoshaphat an ally of Joram.
892 Jehoshaphat unites his son Jehoram in the government of the kingdom.
889 Jehoshaphat's death; his son
Jehoram reigns alone (904 Dr. H.)
Jehoram puts his brethren to death.
He introduces idolatry.
The Edomites, who were tributary, revolt.
The kingdom harassed by incursions of Philistines and Arabians.
886 *Ahaziah* succeeds Jehoram (896 H.)
885 He joins Joram against the Syrians.
884 Ahaziah is mortally wounded at Gur; he dies at Megiddo.
Usurpation of *Athaliah*, the queen-mother.
She destroys all the "seed-royal," except *Joash*, (a child,) who is saved by Jehoshabeath, the wife of Jehoiada.
878 Deposition and death of Athaliah.
Joash proclaimed king (889 Dr. H.)
Reforms by Jehoiada the priest.
856 The temple of Solomon repaired; and many reforms introduced and enforced.
840 Idolatry restored; tyranny of Joash.
Syrian invasion under king Hazael.
Joash bribes the invaders to depart.
Murder of Zechariah, the son of the good priest Jehoiada.
839 Second Syrian invasion.
Murder of Joash by Zabad and Jehozabad.
Amaziah succeeds (819 Dr. H.)

B.C. *The kingdom of Israel*, (ten tribes.)
975 *Jeroboam* proclaimed king at Shechem.
974 False and ruinous policy of Jeroboam in setting up the golden calves.
957 War with Judah; defeat; 500,000 lost.
954 *Nadab* succeeds Jeroboam.
953 *Baasha* assassinates him, and seizes on the government.
941 War with Asa king of Judah.
Invasion of Benhadad, king of Assyria.
930 *Elah* succeeds Baasha.
929 *Zimri* murders Elah and all his family.
Omri chosen king by the army.
His rivals—Zimri and Tibni perish.
924 Omri builds Samaria—the capital.
918 *Ahab* succeeds Omri.
He marries Jezebel, daughter of Ethbaal, king of Tyre and Sidon.
Phœnician idolatry established in Israel.
912 Affinity with Jehoshaphat of Judah.
910 Elijah commences his ministrations.
905 The sacrifice on Mount Carmel.
Elijah escapes to the wilderness of Beersheba, south of Judah.
Elijah lodges with a widow at Sarepta.
902 Appointment of Elisha to succeed Elijah in the prophetic office.
901 Invasion of Benhadad; he is repulsed.
900 Second invasion of Benhadad; 100,000 of his army are slain, and himself taken prisoner; but he is soon after liberated.
899 Murder of Naboth at Jezreel.
898 Ahab unites his son Ahaziah in the government of the kingdom.
897 Ahab slain at Ramoth Gilead.
Ahaziah reigns alone.
896 Commercial enterprise, in concert with Jehoshaphat, frustrated.
The Moabites revolt against Israel.
Death of Ahaziah caused by a fall.
Joram, his son, succeeds.
895 Elijah's translation.
Joram, aided by the kings of Judah and Edom, conquers the Moabites.
The king of Moab sacrifices his eldest son.
892 The widow's oil multiplied by Elisha.
Naaman, the Syrian captain, healed.
889 A troop of Syrians sent to take Elisha are smitten with blindness at Dothan.
Samaria besieged; a famine in the city.
Flight of the besiegers; Samaria relieved.
885 Attack on Ramoth by *Joram and* his ally Ahaziah, king of Judah.
884 Rebellion of Jehu; death of Joram.
Jehu reigns over Israel.
He destroys the Priests of Baal.
856 *Jehoahaz*, son of Jehu, king.
839 *Jehoash* succeeds Jehoahaz.
836 Jehoash unites his son Jeroboam in the government.
Death of the prophet Elisha.

Kingdom of Judah.

839 He inflicts condign punishment on the murderers of Joash.

827 He wages successful war against Edom.

Amaziah sets up the Edomite idols.

826 War with Israel; defeat at Bethshemesh.

The temple plundered by king Jehoash.

810 Amaziah slain by conspirators.

[Dr. Hales interposes an interregnum of eleven years, which brings his chronology into closer harmony with the Scripture chronology from this date.]

Uzziah, or Azariah, succeeds.

808 He carries on successful wars against the Philistines and Arabians, &c.

793 Amos the prophet about this time.

787 Joel, the prophet, about this time.

Isaiah prophecies in this and the three succeeding reigns.

772 Leprosy of Uzziah; his son

Jotham is appointed regent.

Micah the prophet flourishes in this and the succeeding reigns.

758 *Jotham* succeeds on the death of Uzziah.

742 Jotham conquers the Ammonites.

Ahaz succeeds Jotham.

Rezin of Syria and Pekah of Israel invade Judah; Jerusalem besieged.

741 Renewed invasions; Judah humbled; thousands are slain, and thousands are taken captive into Samaria.

Obadiah, the prophet, fl. at this time.

Ahaz purchases the aid of Tiglath-Pileser, king of Assyria, against Israel.

Tiglath-Pileser greatly distresses Ahaz by demanding extraordinary tribute, &c.

740 Ahaz worships the gods of Syria.

726 *Hezekiah* (the good) succeeds Ahaz.

He re-establishes the worship of Jehovah.

721 He refuses to pay tribute to Assyria.

War against the Philistines successful.

713 Sennacherib's first invasion of Judah; his departure purchased.

Miraculous recovery of Hezekiah from dangerous illness.

711 Babylonian embassy of congratulation comes to the court of Hezekiah; he shows them all his treasures.

710 Sennacherib's second invasion; 185,000 of his army slain in one night by pestilence.

Flourishing state of the kingdom.

697 *Manasseh* (the wicked) succeeds Hezekiah and restores idolatry.

696 Isaiah the prophet sawn asunder.

677 Manasseh taken captive to Babylon.

676 Restoration of Manasseh; he introduces reforms, and reigns with moderation.

Eliakim his chief minister.

643 *Amon* succeeds Manasseh.

He rules oppressively.

641 Amon is assassinated; his son

Josiah succeeds, only eight years old.

Idolatry destroyed throughout Judah; the temple worship restored; the law read; abuses, civil and ecclesiastical, removed.

610 Josiah marches an army against Necho, king of Egypt; and is slain at Megiddo.

Jehoahaz, his son, ascends the throne.

609 Necho dethrones Jehoahaz, and makes *Jehoiakim*, his brother, king in his stead.

Jeremiah, the prophet, from this time.

Habakkuk also prophecies.

Kingdom of Israel.

825 *Jeroboam* II., successor of Jehoash.

Jonah, the prophet, comforts Israel.

801 Hosea, the prophet, about this time.

787 Jonah's disobedience and miraculous deliverance from drowning (? 808.)

784 Death of Jeroboam II.

Interregnum of nine years.

776 *Zechariah* succeeds.

["The chronology of this period is very perplexed."—Horne.]

772 *Shallum* murders Zechariah, and reigns.

Menahem destroys Shallum, and reigns.

Invasion of Pul, king of Assyria; he is bribed to depart.

Nahum, the prophet, about this time.

762 *Pekahiah* succeeds Menahem.

759 *Pekah* assassinates Pekahiah, and reigns.

741 Successful invasion of Judah; 120,000 slain, 200,000 taken captive.

Oded, the prophet, procures the restoration of the captives.

740 Tiglath-pileser's invasion; he carries away many captives to Assyria.

739 Murder of Pekah by Hoshea.

Interregnum and civil commotions.

730 *Hoshea* begins to reign.

728 Shalmaneser's invasion; Hoshea becomes tributary to the king of Assyria.

725 Hoshea revolts from Assyria, and joins alliance with So, king of Egypt.

724 Assyrian invasion; Samaria besieged.

721 Samaria taken; Shalmaneser transplants the Israelites to Assyria, and replaces them by colonies from Babylon and from Cuthah and other cities.

History of Tobit, one of the captives.

End of the kingdom of Israel.

(The kingdom of Judah continued.)

606 Nebuchadnezzar plunders the temple, and makes Jehoiakim pay tribute; captives taken to Babylon, including Daniel, &c.

The beginning of *the Seventy Years' Captivity* is dated from about this time.

603 Jehoiakim revolts from Nebuchadnezzar.

Trained bands from the Babylonish provinces of Syria, Moab, &c. ravage the borders of Judah.

Ezekiel the prophet in Babylon.

599 *Jehoiachin* succeeds Jehoiakim.

Jerusalem besieged by Nebuchadnezzar.

Jehoiachin surrenders, and is taken captive to Babylon (see Babylon. Chron. 562.)

Zedekiah made king by Nebuchadnezzar.

593 He rebels against the king of Babylon.

590 Nebuchadnezzar besieges Jerusalem.

588 Jerusalem taken; the temple burnt; the wall demolished, &c.; Zedekiah's eyes put out; he and thousands of his people are carried captives to Babylon (606.)

Nebuchadnezzar's kindness to Jeremiah.

Gedaliah appointed governor of Judea.

Ishmael assassinates Gedaliah.

The prophet Obadiah flourishes.

"The land enjoys her Sabbaths."

536 *Close of the Seventy Years' Captivity* (606.)

The captive Jews, under the leadership of Zorobabel, return to Jerusalem.

The altar built, and sacrifices offered.

Jeshua the high priest.

535 Rebuilding of the temple commenced.

535 The Samaritans are denied permission to unite with the Jews in the erection of the temple; whereupon

522 The heads of the Samaritan colonies write to Artaxerxes, (Smerdis,) accusing the Jews as a disloyal people.

The rebuilding of the temple forbidden.

["The kingdom of Israel being destroyed by Shalmaneser, and the ten tribes carried into captivity, never more to return, the king of Assyria re-peopled the country with colonists from Babylon, Cutha, and the neighbouring districts; and afterwards, learning that the land was infested with lions, sent to punish the people for their gross ignorance of the true God, he gave orders for the return of some of the priests whom he had taken captive, and who were enjoined to teach the religion of the law of Moses to the new inhabitants. A corrupt religion was thus formed by the strange union of the Mosaic institutions with the grossest superstitions of the heathen nations. But there is reason to believe that this religion became purer in its form at the time of the return of the two tribes from the captivity in Babylon, under Ezra and Zerubbabel; and to this may be attributed, in some measure, the desire expressed by the Samaritans to partake the benefits of the decree of Cyrus, for the rebuilding of the temple at Jerusalem. But Zerubbabel refused their request, as being that of persons of a different nation from the Jews, though in part professing the same religion; and thence arose the perpetual enmity which afterwards subsisted between the two nations."—Hale.]

520 The prophets Haggai and Zechariah encourage the people to resume the work of rebuilding the temple.

Tatnai, the Persian governor of Syria, sends a report to Darius, and desires to know the regal will respecting this work.

519 Permission to proceed with the temple is granted by Darius (Hystaspes.)

He prohibits further opposition of the Samaritans towards the Jews.

516 The temple finished, and solemnly dedicated.

486 Xerxes confirms to the Jews all the privileges granted by Darius.

483 Joiakim succeeds Jeshua the high priest.

458 Ezra comes to Jerusalem from Babylon.

He *effects* many reforms; collects the Jewish scriptures, restores the law, &c.

[Daniel's seventy weeks, or 490 days, are dated from this year.]

453 Eliashib high priest.

444 Nehemiah comes to Jerusalem with full authority to rebuild the walls, &c.

Sanballat, the Samaritan, opposes him.

Rise of the Samaritan *sect*.

Synagogues built by Nehemiah.

432 Nehemiah returns to Persia (? 433.)

429 The walls are built amidst much discouragement and opposition.

Malachi, the prophet, about this time.

428 Nehemiah's second mission to Jerusalem.

Reformation by Nehemiah.

420 Eliashib, the high priest.

413 Joiada, the high priest, succeeds Eliashib.

409 Malachi, the last of the prophets, fl.

Manasses, son of Joiada, the high priest, expelled by Nehemiah for having married Sanballat's daughter.

408 Temple on Mount Gerizim built by Sanballat, with Darius's permission.

Establishment of the *sect* of the Samaritans.

373 Jonathan, or John, high priest.

365 Joshua, Jonathan's brother, appointed high priest by Bagosas, satrap of Syria.

Great indignation of the Jews.

? 364 Contest between the two high priests (brothers) in the temple; Joshua slain.

Bagosas marches an army into Jerusalem; enters the temple; and imposes a heavy fine upon all lambs offered in sacrifice.

351 The Jews countenance the revolt of Sidon against Ochus, king of Persia.

350 Jericho taken by Ochus; its inhabitants sent to Egypt and Hyrcania.

341 Jaddua succeeds John, high priest (373.)

332 Judea invaded by Alexander.

Jaddua leads a procession to meet the conqueror; peace results, and forthwith

Privileges are granted to the Jews.

Gaza taken; cruel treatment of Betis by the conqueror, who proceeds into Egypt.

331 Andromachus killed by the Samaritans.

Alexander returns, and expels the inhabitants of Samaria, who settle at Shechem.

323 Judea under the dominion of Laomedon of Mitylene.

Ptolemy, of Egypt, desires to possess Judea.

321 Death of Jaddua, the high priest; his son

Onias I. succeeds him in the priesthood.

The Jews resist the approach of Ptolemy.

320 Jerusalem treacherously taken by Ptolemy; 100,000 captives carried into Egypt; of these, 30,000 are selected for military service, while others are settled in Lybia and Cyrene, &c.

314 Antigonus makes himself master of Judea, Palestine, and Syria.

Colonies of Jews settle in various parts of Egypt and elsewhere.

301 Judæa under Ptolemy (Soter) of Egypt.

300 Onias the high priest dies; his son

Simon (the just) succeeds him.

He adds the "Chronicles" to the canon of the Old Testament Scriptures.

The Jews patronised by Seleucus; he settles colonies of them throughout his kingdom.

291 Death of Simon the high priest (292 Hale.)

Eleazar, his brother, succeeds.

He surrenders the presidency of the council to Antigonus of Socho.

290 Schools of Divinity established by Antigonus Sochæus, and the traditions of the elders first taught to the people.

288 Sadok, a disciple of Antigonus Sochæus, is the founder of the Sadducean sect.

284 Sect of the Sadducees established.

277 Septuagint commenced (Egypt.)—Aristeas.

Ptolemy shows favour to the Jews.

261 Manasses, brother of Eleazar, succeeds to the high priest's office.

260 The citizenship of Syria granted to the Jews by Antiochus (Theos.)

250 Onias II., son of Simon, high priest.

245 Ptolemy Euergetes visits Jerusalem.

228 Onias II. refuses to pay the usual annual tribute.

226 Athenion comes to Jerusalem to demand twenty-four years arrears of tribute.

Mediation of Joseph, nephew of Onias, between Euergetes and the Jews.

225 Joseph farms the revenues.

223 Joseph marries his niece.

218 Palestine surrendered to Antiochus by Theodotus the governor (245, 217.)

217 Simon II. succeeds as high priest.

Antiochus defeated at Raphia, near Gaza; Palestine, &c., recovered to Egypt.

216 Philopater visits Jerusalem; he attempts to force an entrance into the temple, but is resisted by Simon the high priest; hence he becomes a persecutor of the Jews.

The Jews at Alexandria persecuted.

213 The Jews assist Philopater of Egypt to suppress a rebellion in his kingdom.

204 The Jews submit to Antiochus "the Great," after the death of Philopater.

200 Ecclesiasticus written. (?)

199 Battle near the source of the Jordan; Scopas recovers Palestine, &c., to Ptolemy.

198 Scopas and the Egyptian troops driven from Jerusalem by the joint efforts of Antiochus and the Jews.

Antiochus transports 2,000 Eastern Jews into Phrygia and Lydia; the Jews are granted many privileges.

The Sanhedrim first mentioned.

195 Onias III. high priest.

Gradual spread of Atheistical principles.

193 Judea transferred to the government of Egypt.

187 Embassy of Hyrcanus to Egypt.

The brothers of Hyrcanus waylay him on his return; he defeats them.

Hyrcanus compelled to retire to the east of Jordan, where he builds a fortress.

177 Dispute between Onias the priest and Simon governor of the temple.

Simon stirs up the king of Syria to seize upon the temple treasures.

176 Heliodorus comes to Jerusalem to rob the temple of its treasures.

He departs without effecting his purpose.

175 Heathenish high priests from this time:—

Jason, brother of Onias, high priest, ingratiates himself with Antiochus.

Onias III. deposed; Jason succeeds him, having purchased the priesthood by a bribe.

Powers conferred upon Jason for the erection of a gymnasium and an ephabeum at Jerusalem, and authority to confer the freedom of Athens upon his countrymen.

174 Jason sends a donation to the heathen sacrifices offered during the quinquennial games now being celebrated at Tyre.

172 Menelaus, Jason's younger brother, purchases the high priesthood from Epiphanes.

Jason resists him successfully.

Menelaus abjures Judaism.

He is assisted by a Syrian army; Jason flees from Jerusalem to the Ammonites.

Sacrilege of Menelaus; Onias reproves him.

171 Murder of Onias III. at Daphne (Menelaus being the instigator) by Andronicus; who is himself soon after executed by order of Antiochus.

Lysimachus slain in the treasury.

170 "Ominous appearances at Jerusalem."

169 Jason attacks Jerusalem; Menelaus shuts himself up in the fortress of Zion.

Antiochus Epiphanes takes Jerusalem.

The city plundered; 40,000 inhabitants massacred; an equal number made slaves.

Swine offered in the temple, Menelaus officiating as high priest on the occasion.

Flight of Jason to Arabia, &c.

Mattathias retires with his family to Modin.

168 Apollonius plunders Jerusalem on the Sabbath-day; many Jews slain.

The "daily sacrifices" discontinued.

167 Antiochus persecutes the Jews; he enforces the heathen observances in Jerusalem.

The Samaritans send to Antiochus, disclaiming any connection with the people and religion of Judea.

Great apostacy among the Jews.

Apelles comes to Modin to enforce the king's decree for the worship of idols, &c.

Revolt of Mattathias; he kills an apostate.

Mattathias and his five sons flee to the mountains.

Assassination of about 1000 Jews in the wilderness, on the Sabbath-day, by the Syrian soldiery.

The Maccabean Wars commenced:—

Mattathias resolves to defend himself on the Sabbath-day.

The Assideans, Zaddukeans, Essenes, and many other Jews, join him.

Religious reforms enforced in several towns by Mattathias.

166 Death of Mattathias; his son

Judas "Maccabeus," takes the command.

The Maccabean princes, and rise of the Asmonean power.

["The Asmonean family being descended from Mattathias, the father of Judas Maccabeus, a priest of the course of Joarib, united in their own persons the civil and ecclesiastical authority."—Hale.]

Judas defeats Apollonius, governor of Samaria; and afterwards defeats Seron, governor of Cœlo-Syria.

165 Nicanor invades Judea; he is routed by Judas Maccabeus at Emmaus.

The Jews divide the immense spoil.

Timotheus and Bacchides invade Judea, but are defeated with a loss of 20,000.

Lysias advances with a large army.

He is defeated by Judas at Bethsura.

Judas cleanses the Temple of Jerusalem.

The "daily sacrifices" resumed, thus fulfilling the prophecy of Daniel (xii. 7.)

The temple and Bethsura fortified.

164 League of neighbouring nations (Edomites, Ammonites, &c.) against Judea.

163 The Jews in Galilee removed to Judea.

Lysias again invades Judea, and is again defeated at Bethsura; upon which

He makes peace with the Jews.

Maccabean expeditions against the Idumeans and other enemies on the borders.

Two hundred Jews drowned at Joppa.

Judas retaliates; he destroys the city and all its inhabitants.

Acra, on Mount Zion, besieged by Judas.

A Syrian army marches to its relief.

Siege and surrender of Bethsura; Eleazar, brother of Judas, slain.

Jerusalem besieged; a peace.

163 Antiochus treacherously violates the conditions of the peace.

The Asmonean dynasty.—Hale.

Judas is appointed governor of Judea.

Menelaus, the high priest and traitor, smothered in ashes by Lysias' orders.

Alcimus (an apostate) appointed to the high priest's office.

The Jews refuse to acknowledge him.

Onias, the lawful successor of Onias III., high priest, retires to Heliopolis.

Alcimus accuses Judas of hostility to the king's party and interest.

162 Bacchides is sent with an army to establish Alcimus in the priest's office.

Sixty Assideans entrapped to their ruin.

Judas renews his reforms.

Flight of Alcimus from Jerusalem.

Judas and Nicanor at War.

160 Nicanor defeated, and slain at Bethhoron.

First treaty of alliance with Rome:—

Embassy to Rome; the Jews are admitted as friends and allies

Judas, with only 800 men, attacks the Syrians under Bacchides; he and most of his army perish; Judas buried at Modin.

The insolence and tyranny of the apostates revive; Alcimus is restored.

Jonathan's revolt; the Jews overpowered by the army of Bacchides, near Jordan.

Death of Alcimus, the high priest.

The office vacant for seven years.

159 Bacchides departs for Syria.

158 Return of Bacchides, and unsuccessful attempt to secure Jonathan.

Jonathan retires to Bethbasi.

156 Bacchides fails at the siege of Bethbasi.

Peace between Bacchides and Jonathan.

154 Jonathan settles peacefully at Michmash.

153 Demetrius and Alexander Balas (Bala) respectively send presents to Jonathan.

Demetrius appoints him the king's general.

Balas grants him the high priesthood, &c.

152 Liberal offers of Demetrius to Jonathan.

150 Jonathan attends the marriage of Alexander Balas and Cleopatra at Ptolemais.

148 Jonathan marches 10,000 men against Joppa, which he captures.

He defeats Apollonius's army.

146 Jonathan again defeats Apollonius.

145 Jonathan besieges the Syrians in Acra.

He conciliates Demetrius Nicator, who remits many of the national burdens.

Perfidy of Demetrius Nicator to his engagements made to Jonathan.

144 The Jews assist Antiochus Epiphanes.

Embassy to Rome, and treaty.

Jerusalem strengthened and improved.

Typhion invades Palestine; he treacherously murders a thousand Jews, and makes Jonathan prisoner.

Simon raises an army; he, like Jonathan, is deceived by the invader.

Murder of Jonathan at Bascama.

Simon erects a family mausoleum.

143 Jewish nation declared independent (63.)

Simon rules both as prince and priest.

He fortifies Jerusalem and Judea, and encourages foreign commerce.

142 The Syrians in Acra surrender, and the levelling of the hill is commenced.

141 Simon builds a stronghold near the temple for his residence; he appoints his son, John, (Hyrcanus,) general of the forces.

140 Public memorial of the acts of Simon.

Alliance with Rome renewed.

Simon aids Antiochus Sidetes, of Syria.

139 Faithlessness and treachery of Antiochus.

He invades Judea, but is defeated.

136 Murder of Simon and his two sons, Judas and Matthias, by his son-in-law Ptolemy.

Attempt to take John Hyracanus frustrated.

Hyrcanus takes refuge in Jerusalem, and rules as priest and king.

[The three principal sects of the Jews—Pharisees, Sadducees, and Essenes, date their rise from the reign of Hyrcanus.]

Hyrcanus attacks Ptolemy's castle of Docus.

135 Ptolemy *murders* the mother and *brothers* of Hyrcanus, and then flees to Zeno.

Antiochus Sidetes, besieges Jerusalem; terms of peace offered and accepted.

End of the Apochryphal writings.

131 Hyrcanus assists Antiochus Sidetes in his war against Parthia.

130 Hyrcanus independent of Syria.

He destroys the temple on Mount Gerizim, and brings Samaria under his rule.

129 The Edomites subdued, circumcised, and incorporated with the Jews.

128 Embassy to Rome, which obtains a Roman decree against the hostile aggressions of Syria upon Palestine.

127 Second embassy and presents to Rome:—

Another decree confirming the former.

126 Zebina of Syria forms an alliance with John Hyrcanus.

125 Prosperous wars of John Hyrcanus.

Dissensions of the Pharisees and Sadducees.

110 Hyrcanus forsakes the Pharisees and joins the Sadducees.

109 The Greek colony of Samaria uprooted, and its site laid under water by Hyrcanus.

The "Bath Col," about this period.

Translation of Ecclesiasticus.

Prosperous period of Judea.

Castle of Baris built; the residence of the Asmonean princes.

106 Death of John Hyrcanus; his son, *Aristobulus*, becomes priest and *king*.

Imprisonment of Aristobulus's mother and his three younger brothers.

Death of his mother from starvation.

Antigonus united in the government.

Aristobulus invades Iturea (Auronitis.)

Assassination of Antigonus.

105 Death of Aristobulus; his brother, *Alexander Janneus*, the third son of John Hyrcanus, succeeds as king.

Janneus puts his brother to death on suspicion of treason.

104 War with Lathyrus, king of Cyprus; Alexander defeated; Judea ravaged.

103 Cleopatra of Egypt assists the Jews.

Janneus takes Gadara.

He is repulsed at Amathus, and returns to Jerusalem in *disgrace*.

102 Great opposition of the Pharisees to the government of Alexander Janneus.

98 Alexander Janneus besieges Gaza.

96 Gaza reduced by Alexander Janneus.

The Pharisees greatly excited.

95 Insurrection of the Pharisees, 6000 Jews massacred by the hired troops.
94 War with Moab and Gilead.
Persecutions of the Pharisees continued.
92 War with Obodas, an Arabian king.
91 Alexander defeated at Gaulonitis.
90 The Pharisees again rebel.
89 *Civil war:* the Pharisees receive aid from Demetrius Eucherus of Syria.
Alexander defeated at Shechem; all his Greek mercenaries perish.
6000 Jews revolt from the Syrians, and join Alexander; the Syrians withdraw.
86 Civil war continued; the Pharisees defeated and their power broken at Bethone.
800 Pharisees crucified in one day, before their wives and children, by command of Alexander Janneus.
85 Suppression of the Pharisaic revolt; 50,000 rebels having perished in the war.
84 Alexander takes Gaulan and Gamala.
Border warfare continued for three years.
82 Return of Janneus to Jerusalem.
He gives himself up to luxury, which brings on a quartan ague.
79 Siege of Ragaba; Alexander Janneus dies while engaged in it.
78 *Alexandra* (Janneus's widow) submits to the Pharisees, and quietly ascends the throne.
The late king's advisers put to death.
Hyrcanus, son of Alexander, high priest.
76 Rigorous persecutions of the Pharisees against the former adherents of Hyrcanus.
72 Aristobulus, a younger prince, obtains the command of the army.
Aristobulus relieves Damascus from the incursions of Ptolemy Mannæus.
69 Death of Queen Alexandra, aged 73.
Hyrcanus, high priest, declared king.
Aristobulus II. claims the throne; he defeats Hyrcanus, who then resigns.
66 Antipater, an Idumean, instigates Hyrcanus to struggle for the crown (see 47.)
65 *Civil War:* Aretas, an Arabian prince, assists Hyrcanus; he shuts up Aristobulus in the temple.
64 Roman interference; Aretas withdraws, and on his way home is defeated by Aristobulus with great slaughter.
Roman Domination (see 143.)
The claimants for the crown plead their cause before Pompey at Damascus.
Aristobulus, suspecting Pompey to be favourable to Hyrcanus, hastens back to Jerusalem, and prepares it for a siege.
63 Pompey is admitted into Jerusalem by the party of Hyrcanus.
The temple taken, 12,000 having perished.
Aristobulus is sent prisoner to Rome.
Pompey profanes the temple.
Hyrcanus reinstated by the Romans (47.)
Antipater, the king's principal adviser, is the actual (not the nominal) ruler.
57 Escape of Alexander, son of Aristobulus.
Civil War: Alexander, with an army of 10,000 men, attempts the recovery of Judea.
The forces of Antony, Antipater, and Hyrcanus, under the command of Gabinius, defeat Alexander.
Government changed from a monarchy to an aristocratical oligarchy; five supreme independent Sanhedrims established.
57 Samaria, Agotus, Zamnia, Scythopolis, and other places rebuilt by Gabinius.
56 Antipater persuades the Jews in Egypt to assist the Roman general Gabinius.
Alexander again rebels; Gabinius being, this year, in Egypt.
55 Alexander's army of 30,000 men defeated by Gabinius near Mount Tabor.
54 Crassus plunders the temple of two millions pounds sterling (10,000 talents.)
53 The party of Aristobulus (now in Rome) excite a revolt in Judea, which is soon suppressed.
52 Alexander again rebels; he is defeated.
49 Aristobulus, released by Cæsar, leads two Roman legions into Judea.
Alexander raises an army, expecting the arrival of his father; but is defeated.
Aristobulus poisoned on his way to Syria.
Alexander is taken by Scipio, president of Syria, and beheaded at Antioch.
48 Cæsar receives efficient assistance from Jewish troops raised by Antipater.
47 Cæsar abolishes the aristocratical government established by Gabinius (57.)
Antipater made procurator of Judea under Hyrcanus, prince and high priest.
Phasael, his son, is governor of Jerusalem.
Herod, his second son, governor of Galilee.
Joseph and Pheroras, his younger sons.
Salome, his daughter, a woman of intrigue.
Herod frees Galilee of robbers.
Herod summoned before the Sanhedrim; he is rebuked by Sameas alone.
46 Herod obtains the rule of Cœlo-Syria.
45 Antipater assists Cæsar against Bassus.
44 Hyrcanus repairs the walls of Jerusalem.
Tribute on the Sabbatical year remitted.
Cassius levies a war tax of 700 talents.
43 Conspiracy of Malichus against Antipater.
Antipater poisoned; Malichus in power.
Herod and Cassius conspire against Malichus; he is slain by Romans at Tyre.
42 The Pharisees rebel against the sons of Antipater (Idumeans); Felix and Hyrcanus defeated by Phasael.
Hyrcanus, Herod, and Phasael reconciled.
Herod is betrothed to Mariamne, granddaughter of Hyrcanus (38.)
41 Revolt in favour of Antigonus; it is promptly suppressed by Herod.
Embassy to Anthony at Daphne.
Herod and Phasael confirmed by Anthony in their respective governments.
40 Rebellion of Antigonus, assisted by Pacorus and some Parthian soldiery.
Hyrcanus and Phasael made prisoners.
Herod escapes; Jerusalem plundered.
Antigonus made *king* of Judea.
Phasael's suicide; Hyrcanus mutilated.
Herod is appointed king of Judea by the Roman triumvirate.
The Parthians driven from Judea.
Herod returns bearing the Roman appointment of king of the Jews.
39 Contests between Herod and Antigonus.
Herod again roots out the robbers of Judea.
Herod applies to Anthony for assistance against his rival Antigonus.
Joseph, his brother, slain at Jericho.
38 Jerusalem besieged by Herod and the Romans; during its progress the

38 Marriage of Herod and Mariamne is *consummated in Samaria.*
Sosius joins Herod in the siege.
37 Jerusalem taken by storm; awful massacre of the inhabitants by the Romans.
Antigonus put to death as a common malefactor, by order of Herod.
["Such was the termination of the Asmonean dynasty, after it had existed 129 years from the commencement of the authority of Judas Maccabeus; or 126 years, if we date it more correctly and agreeably to the chronology of Josephus, from the acknowledgment of Judas's power by Antiochus Eupator."—Hale.]

Idumean kings under Rome:—
Herod ascends the throne of Judea.
The Asmonean family, and the Sanhedrim (except Pollio and Sameas) destroyed.
Ananel high priest; is soon deposed.
36 Aristobulus, Mariamne's brother, (aged 17,) appointed high priest.
Hyrcanus returns to Jerusalem, and is received with hypocritical respect by Herod.
Alexandra's designs to place her son Aristobulus on the throne.
34 Murder of Aristobulus in a bath.
Alexandra acquaints Cleopatra, who influences Antony against Herod.
Ananel restored to the high priesthood.
33 Herod proceeds to Laodicea to answer certain charges before Antony.
Murderous designs of Salome, Herod's sister, against Mariamne, Herod's queen.
Herod puts his uncle Joseph, Salome's husband, to death.
Herod avows the cause of Antony in his war with Cæsar Octavius.
32 War between Herod and Malchus, chief of Arabia Petrea; Herod defeated.
31 Earthquake; 30,000 people perish.
Victory of Herod over Malchus.
Herod falsely accuses the aged Hyrcanus, (80 years old,) and has him murdered.
30 At Rhodes, Herod defends his conduct as an ally of Antony; submits to Octavius, and is re-appointed king.
His dominions include (besides Judea) Samaria, Galilee, Petræa, Ituræa, Trachonitis, and Idumea.
Octavius exempts Judea from tribute.
Salome marries Costabarus.
29 False accusation and death of Mariamne, the result of Salome's intrigues (33.)
Herod's remorse and illness.
A pestilence rages in Judea.
Treason and death of Alexandra.
Salome procures her husband's death.
28 Herod adorns and strengthens Jerusalem.
Rise of the sect of the "Herodians."
26 Greek theatre erected by Herod, and heathen games and customs introduced.
25 Conspiracy against his life detected.
Samaria rebuilt; it is named Sebaste.
Drought and famine; Herod's measures are both prompt and generous.
Joshua, high priest, deposed; and Simon of Bœthus appointed to succeed him.
Herod marries Mariamne, daughter of Simon of Bœthus, high priest.
22 The building of Cæsarea commenced.
22 Agrippa appointed by Augustus to the government of the East.
21 Augustus visits Syria, and confers upon Herod an increase of territory, viz., Trachonitis, Auranitis, and Batanea.
20 Complaints against Herod's government laid before Augustus dismissed.
19 Herod commences preparations for h rebuilding of the temple.
17 Rebuilding of the temple commenced.
[From this year to the first passover of Christ's ministry—forty-six years, John ii. 20.]
16 Herod visits Rome to see Alexander and Aristobulus, his sons by Mariamne.
Herod returns with his sons.
Salome conspires against them.
Marriage of Alexander to Glaphyra, daugh- of the Cappadocean king; and of Aristobulus to Berenice, daughter of Salome.
14 Herod assists Agrippa on the Euxine.
Salome and Pheroras accuse Alexander and Aristobulus of having threatened to avenge the death of their mother (29.)
The cities of Antipatris, Cyphron, Phasælis, &c. built by Herod.
13 Antipater, son of Herod, by Doris, raised to the highest dignity at court.
Recall of Agrippa from the East.
12 Antipater goes to Rome under the guardianship of his uncle Agrippa.
11 Herod accuses his sons Alexander and Aristobulus before Augustus at Rome.
Reconciliation recommended by Augustus.
Herod's domestic troubles increase.
10 Dedication of the city of Cæsarea.
9 The Alexandrian Jews confirmed in their privileges by the emperor, Augustus Cæsar.
8 Herod visits Rome.
Revolt in Trachonitis; suppressed.
Intrigues of Sylleus against *Herod.*
Herod loses the favour of Augustus Cæsar.
Herod obtains authority from a Roman council to kill his two sons by Mariamne.
7 They are strangled at Sebaste.
Judea virtually reduced to a Roman province; Herod a *nominal* king from this time.
Many of the Pharisees refuse to swear allegiance to Rome, and are fined.
Conspiracy of Pheroras and Antipater to poison Herod.
The second Mariamne divorced (25.)
Her father Simon, high priest, deposed.
Antipater goes to Rome to avoid suspicion.
Death of Pheroras: this event leads to the detection of the conspiracy.
5 Antipater returns, is apprehended, tried and condemned for conspiracy.
Embassy to Rome to request Cæsar's final decision respecting him.
4 Birth of Jesus Christ at Bethlehem.
Flight of Joseph and Mary into Egypt.
Massacre of the "Innocents" at Bethlehem.
Herod's dangerous illness.
Riot in Jerusalem; the Roman Eagle over the temple thrown down.
Judas, Matthias, and all concerned in the riot, are burnt to death by Herod's order.
An eclipse of the moon same night.
Herod at the baths of Callirrhœ.
At Jericho he assembles the Jewish chiefs, and shuts them up in the Hippodrome.

3 Return of the embassy to Rome; the death or exile of Antipater permitted.
Death and ignoble burial of Antipater.
Herod dies five days after; having reigned thirty-seven years, (see 40 B.C.,) or thirty-four years, (see 37 B.C.)
Liberation of the Jews from the Hippodrome.
The will of Herod produced and read; by it *Archelaus* is appointed king of Judea, Samaria, and Idumea;
Philip, tetrarch of Trachonitis, Gaulonitis, and Batanea;
Antipas, tetrarch of Galilee and Perea; and
To Salome, the cities Jamnia, Azotus, and Phasælis are given.
Archelaus is proclaimed king by the troops.
The friends of Judas and Matthias bewail their death, and demand satisfaction (4.)
Archelaus puts 3,000 people to death in the temple; the tumult suppressed.
2 *Archelaus* proceeds to Rome, where he is accused of despotism and cruelty (A.D. 6.)
Sabinus proc. of Syria, occasions riots and disturbances in Jerusalem and Judea.
Robber-chieftains plunder the country.
Varus marches into the city, and crucifies 2,000 of the conspirators.
Surrender of 10,000 insurgents in Idumea; their leaders are sent to Rome.
Cæsar confirms the will of Herod, only substituting the title Ethnarch instead of King in the case of Archelaus.
Return of Archelaus as *Ethnarch* of Judea.
1 Eleazar made high priest by Archelaus; Joazar deposed.

A.D. *The Christian Era:—*
1 In the fourth year of Jesus Christ the vulgar era, or *Anno Domini*, commences, the first year of which has only eight days.
5 Archelaus cited to Rome, to answer charges of cruelty preferred against him.
6 Archelaus is banished to Vienna.
Judea under Roman Procurators.
7 Judea and Samaria annexed to the government of Syria; appointment of
Coponius, the first Roman procurator.
Taxing of the nation by Cyrenius.
8 Christ hears the doctors and asks them questions in the temple.
Rise of the sect of Judas Gaulonitus.
9 *Ambivius* succeeds Coponius (7.)
13 *Annius Rufus* procurator.
15 *Valerius Gratus* procurator.
19 Expulsion of the Jews from Rome.
23 Agrippa returns to Judea from Rome, where he marries Cypros.
Annas removed from the high priest's office by Valerius Gratus; Ismael succeeds.
24 Eleazar is made high priest.
25 *Pontius Pilate* succeeds Gratus in the proconsulship of Judea.
His tyranny excites disaffection.
Simon, son of Camith, high priest.
26 John the Baptist's ministry commences in the wilderness of Judea.
Agrippa returns to Rome to seek court favour; Cypros remains in Judea.
27 John baptizes Jesus.
Christ's ministry commences.
28 Christ cleanses the temple.
Imprisonment of John Baptist.

28 Christ preaches in Galilee.
29 John Baptist beheaded.
Appointment of the twelve apostles.
Seventy disciples sent forth.
Transfiguration of Christ.
30 Crucifixion of Christ, Friday, April 3, about two o'clock in the afternoon.
Resurrection, April 5; Ascension, May 4.
Gift of Tongues; Christianity publicly proclaimed by the apostles; and accepted by 5,000 of their hearers (May 24.)

The Christian church founded in Jerusalem by the apostles.
33 Conversion of Cornelius.
Death of Philip, tetrarch of Galilee.
34 First Jewish persecution of the Christians; martyrdom of Stephen.
35 Conversion of Saul of Tarsus.
36 Visit of Vitellius to Jerusalem.
37 Deposition of Pilate by Vitellius.
Marcellus succeeds Pilate.
P. Marullus succeeds Marcellus.
Agrippa is released from prison by Caligula, and invested with the title of king.
His kingdom embraces the tetrarchy of Philip; Galilee, &c.
Contentions between the Jews and Greeks resident in eastern cities.
38 Antipas goes to Rome to solicit permission to use the regal title.
Persecution of the Jews in Egypt.
39 Agrippa accuses his uncle of a conspiracy with the Parthians against Rome.
Antipas is deposed, and his tetrarchy annexed to Agrippa's dominions (37.)
Banishment of Antipas and his wife Herodias.
Gospel of Matthew written.
40 The Jews oppose the erection of Caligula's statue in the temple; Petronius solicits the emperor to reverse the decree.
"The disciples are first called Christians at Antioch."
Embassy of Jews to Caligula at Rome.
Reversal of the decree of Caligula obtained by Agrippa, then at Rome,
41 Agrippa receives all the dominions of his grandfather, Herod the great.
He dedicates the golden fetters which Caligula had given him to the temple.
He persecutes the Christians, and thus increases his Jewish popularity.
44 Peter imprisoned; an angel delivers him.
The kingdom of Chalcis given to Herod.
Second Jewish persecution of the Christians; the apostle James put to death.
Death of Herod Agrippa
Judea under the Proconsuls of Syria.
45 *Cuspius Fadus*, Roman procurator.
Famine in Judea (Acts xi. 28.)
46 *Tiberius Alexander* procurator.
Famine this year also, which gives rise to a very extensive system of plunder.
Theudas and other impostors greatly inflame the public mind, and stimulate the populace to acts of rapine and folly.
47 *Ventidius Cumanus* procurator.
48 At the passover, an insult to the worshippers by a Roman soldier, leads to a fearful outbreak, which occasions the butchery of 10,000 persons within the city.

48 Massacre of villagers for the robbery of an imperial servant.

49 *Agrippa* II. kg. of Judea—son of Agrippa I.

Chalcis is added to his dominions.

Predatory war betw. Jews and Samaritans.

Conference of the apostles at Jerusalem respecting circumcision.

50 Judea overrun with banditti.

51 Quadratus sends the procurator and the chiefs of the Samaritans to Rome.

52 *Felix*, brother of Pallas, procurator.

["Neither Cumanus nor Felix were careful for the maintenance of public order. Tacitus states, that Felix being governor of Samaria whilst Cumanus was governor of Galilee, they encouraged the mutual inroads of the inhabitants, and themselves shared in the spoil."]

Paul's epistles to the Thessalonians and Galatians written.

53 Galilee and Trachonitis added to the "kingdom" of Agrippa II. (49.)

The *Sicarii* in the service of Felix.

Dreadful state of the country; robbers and impostors abound; want, &c. prevail.

56 The epistles of Paul to the Corinthians.

57 Paul's epistle to the Romans.

59 Paul imprisoned at Jerusalem (? 58.)

He is sent down to Cæsarea.

Paul pleads before Felix.

60 *Porcius Festus* replaces Felix.

Paul, having been examined before Festus, appeals unto Cæsar.

Paul sent to Rome; he stays there two years.

62 *Albinus* Roman procurator.

He puts many of the *Sicarii* to death.

He oppresses the people by taxes, &c.

Paul's epistles to the Philippians, Colossians, Ephesians, and Philemon, written.

64 *Gessius Florus* succeeds Albinus.

["Florus was cruel, and regardless even of the semblance of equity and truth; he amassed wealth by the destruction of multitudes, and the spoil of whole cities. Every robber might plunder at will if Florus shared the booty."]

Paul's second visit to Rome.

65 Paul and Peter put to death at Rome, the former beheaded, the latter crucified (? 66.)

66 Jewish Rebellion breaks out at Cæsarea.

Florus goads the Jews at Jerusalem to acts of sedition, and then ravages Jerusalem, and massacres 3,600 persons.

Neapolitanus and Agrippa inquire into the state of affairs at Jerusalem.

Eleazar, son of the high priest, is the first leader in the rebellion.

Castle of Antonia taken, and the Roman garrison slaughtered.

Manahem, a second leader of the rebels.

Treacherous massacre of Roman troops, who had surrendered, by Eleazar.

Twenty thousand Jews slaughtered the same day and hour at Cæsarea.

Infatuated desperation and subsequent massacre of Jews, throughout Syria, Asia Minor, Egypt, and other provinces.

At Alexandria alone 50,000 Jews perish.

Cestius approaches Jerusalem; he retires with the loss of 5,000 men.

The Christians withdraw to Pella.

Florus superseded by Vespasian.

67 *Vespasian* marches from Ptolemais with an army of 60,000 men.

Jotapata reduced, after sustaining a loss of 40,000 persons; Josephus made prisoner.

Galilee reduced; 30,000 Taricheans sold as slaves by Titus.

John of Giscala urges the Jews of Jerusalem to persevere in their resistance.

Dreadful condition of Jerusalem; universal discord; robberies, murders, wars between factions, the zealots seize the temple, &c.

Admission of the Idumeans, who assassinate 20,000 guards and nobles in Jerusalem.

68 Vespasian invades and reduces Perea.

Suspension of the war till the year 70.

Simon of Gioras, a bandit, desolates Idumea.

The three epistles of John written.

69 Simon becomes master of Jerusalem.

Horrid civil war; three factions rage furiously within the city.

70 Titus approaches Jerusalem at the time of the passover, with an army of 60,000 soldrs.

["The city was at this time crowded with inhabitants, who had assembled from all parts to celebrate the passover; the whole nation being thus collected as within a prison, to undergo the Divine judgment."]

Success and clemency of Titus in the progress of the siege.

Infatuated obstinacy of the Jews leads Titus to adopt severe measures.

Horrors within the city; civil, social, and domestic discord; famine, &c.; dissolution of all the ties of nature and friendship!

Horrors without the city; the deserters are now crucified, till wood is no longer to be found for crosses.

Line of circumvalation round the city.

600,000 perish of famine and sickness.

Thousands are ripped open by the Syrian auxiliaries in search of jewels.

Mary, daughter of Eleazar, kills and prepares her child as food for the robbers.

Cessation of the "daily sacrifice."

The temple burnt on the same day and month in which Solomon's temple was burnt by Nebuchadnezzar.

The upper city stormed and taken; thousands butchered; thousands sold captives.

71 The city and temple of Jerusalem are levelled to the ground; and thus is

The Jewish Dispensation overthrown.

95 Banishment of John to Patmos.

97 Return of John from Patmos to Ephesus.

98 The Gospel according to John and the book of Revelation written.

100 Death of John at Ephesus.

115 The Jews of Cyprus rebel.

118 Adrian ravages Jerusalem; endeavours to enforce the worship of the Roman idols, and founds the colony of Ælia Capitolina (130.)

120 Death of Akibha, the writer of the Cabbala.

130 Jerusalem rebuilt, and called by Adrian Ælia Capitolina; a temple of Jupiter erected on the site of the temple.

132 Barchochab's rebellion.

135 The rebellion of Barchochab suppressed by Severus; the pretender is slain; nearly 600,000 of his disciples perish.

Temples and shrines erected to the honour of Venus and other idols in Jerusalem.

The Jews banished, and Judea desolated.

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